

*John* AN *Bealley*  
**EXPOSITION**

*His* WITH *Book*  
PRACTICALL OBSERVATIONS  
Continued upon the Fourth, Fifth,  
Sixth and Seventh Chapters of the  
BOOKE of *JOB.*

*May 4<sup>th</sup> 1766*  
Being the substance of XXXV. Lectures, deli-  
vered at *Magnus* neare the Bridge, London.

By JOSEPH CARYL, Preacher to the Honourable  
Society of *Lincolnes-Inne.*

JAMES Chap. I. Ver. 2, 3, 4.

*My brethren count it all joy when ye fall into divers temptations.*

*Knowing this, that the trying of your faith worketh patience.*

*But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

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*John Bealley's Book 1766.*



7/11 Ben & A is Back

Jan. 4. 20: 1753

My dear book I am if you know  
the letter how much you know  
The first is to be full of light  
The second is to be full of light  
in your chance. Then, it is  
back underneath & there it is.

John Beasley

When I am gone & buried in your  
land call my bones up & tell them  
for this I shall be remembered in  
the life shall be my portion

John Bralley

1756

John Challop's

Book  
May  
30.<sup>th</sup>  
1706



TO  
THE CHRISTIAN  
READER.

TO

Those chiefly of this CITY, who have  
been the Moovers, and are the Promoters  
of this Worke.

Sirs,

**Y**Our continued care and labour of love, engages a like degree of both, for the growth of this Infant-work. And therefore (though in the midst of manifold diversions) these peeces are ventur'd out. We live in an Age (O that we could live it) wherein the hand of Providence works gloriously, yea terribly: Having then, got three or foure steps further into this Book of Providence, it will not be unreasonable, to shew you the Prints of them. Especially seeing this History of Jobs affliction, looks so like a prophecy of ours, and (almost in every line) gives us some lineament of our present troubles and distempers, of our hopes and fears.

In the three former Chapters we had a Narrative of the case, and of those occurrences out of which the Question here debated receives it's state. As also the bringing together of the Interlocutors, or persons maintaining this Discourse: As we may al-

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## To the Reader.

mayes observe in the writings of the Ancients, whether Natural, Morall or Divine, which are composed into Dialogues or Disputes.

This great Divinity act (one of the greatest surely and most solemn, I thinke the first that ever was held out, in such a formality, in the world) is principally spent, upon that noble probleme, How the justice and goodnesse of God can be salved, while his providence distributes good to the evill, and evill to the good. A Question started and toucht in many books of the holy Scriptures; but is here (ex professo) purposely handled: First, in a very long Disputation, betwene Job the Respondent, and his three Friends Opponents; Then in a full determination, first, by Elihu an acute and wise, then by God himselve, the most wise and infallible Moderator.

The Method here observed is after the manner of the Schooles (pro and contra) every one of the foure disputants, having his severall opinion; and each one his arguments in favour of his own. Which, yet, are not presented in that affected plainnesse of the Schoolmen, with their down-right (*videtur quod sic, probatur quod non*) This I affirm, this I prove, this I deny, this I disprove. The pen-men of the holy Ghost never discuss Questions so, no, nor any of the old Philosophers. Thus Covert carriage of their opinions, and close contexture of their arguments, Answers, and Replies about them, render the Booke somewhat dark and obscure to the Readers meditation. And therefore, it will be a designe not unprofitable (if that end offer'd at, may be attained) briefly to draw them forth, and set them before you in a more open light. And doubtles, what they hold, and by what mediums they manage their proofs, may (by the blessing of God upon serious thoughts and frequent reviews) be made out to a very great plainnesse.

Towards which, it is observable, that, there are many threads of the same colour and substance, mixt and inter-woven by the Disputants

## To the Reader.

Disputants throughout this whole Discourse. And, that, though the three Opponents with one consent, set up Job, as their common mark to shoot at: yet they take up very different standings, if not different levels, varying each from other in some things, as well as all (upon the main) from him.

The reason of the former is this, because there are some common principles, wherein they all agree: which, if we abstract, with what is spoken in the illustration of them, taking in also those conclusions, which spring from them, as their first-borne: Then the remainder will shew us that proper and distinctive opinion, which each of them holds about this grand Question of providence; the events and distributions wherof, seeme so cross-handed in giving trouble and sorrow to godly men, joy and prosperity to the wicked.

There are three principles, wherein Job concurs with his three friends; and a fourth, wherein they three concur against him.

The three, wherein all four agree, are these:

First, That, all the afflictions and calamities, which befall man, fall within the eye and certain knowledge of God.

Secondly, That, God is the Author and efficient cause, the orderer and disposer of all those afflictions and calamities.

Thirdly, That, in regard of his most holy Majesty, and unquestionable Sovereignty, he neither doth, nor can doe any wrong or injury to any of his creatures, whatsoever affliction he laies, or, how long soever he is pleased to continue it upon them.

These three principles and such conclusions, as are immediately deducible from them, are copiously handled and insisted upon by them all. In pursuance wherof, they all speak very glorious things of the Power, Wisdom, Justice, Holinesse and Sovereignty of the Lord. In proclaiming every of which Attributes, the tongue of Job like a silver Trumpet, lifts up the name of God so high, that he seems to drown the sound of the other three, and makes their praise, almost silent.

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*But Jobs three friends proceed to a fourth principle; which, He utterly denies, about which, so much of his answer, as is contradictory to their objections and rejoinders, wholly consists. That, their fourth principle seems to be bottom'd upon two grounds.*

*First, That whosoever is good, and doth good, shall receive a present good reward, according to the measure of the good he hath done; and, That whosoever is wicked, and doth wickedly, shall be paid with present punishment, according to the measure of his demerits.*

*Secondly, That if (at any time) a wicked man flourish in outward prosperity, yet, his flourishing is very momentary, and suddenly (in this life) turnes to, or ends, in visible judgements. And, That, if (at any time) a godly man be wither'd with adversity, yet, his withering is very short, and suddenly (in this life) turnes to, or ends in visible blessings.*

*Upon these two grounds or suppositions, They raise and build their fourth principle, from which, They three make continuall batteries upon the innocency of Job. We may conceive the position in this frame;*

*That, whosoever is greatly afflicted, and is held long under the pressure of his affliction, that man is to be numbered with the wicked, though, no other evidence or witness appeare or speak a word against him. Hence*

*The peculiar opinion of Eliphaz rises thus; That, all the outward evils, which over-take man in the course of this life, are the proceeds of his own sin, and so from the proceesse of Gods justice. He gives us this sence, for his, in expresse termes, Chap.4.8. They that plow iniquity and sow wickednesse reape the same; which he applies personally to Job (Chap.22. v.5,6.) Is not thy wickednesse great, and thine iniquities infinite, Thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing,*

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cloathing, &c. *The whole scope of his speech bends the same way; and is, as if he had said, to Job; Though thy carriage hath been so plausible among us, that we are not able to accuse thee of sinne, yet these judgements accuse thee, and are sufficient witnesses against thee; These cry out with a loud voice, that thou hast taken a pledge from thy brother for nought, &c. Though we have not seen thee act these sins, yet, in these effects we see thou hast acted them; The snares which are round about thee tell us, thou hast laid snares for others, and he that runs may reade how terrible, how troublesome thou hast been to the poore, in the terrours which have seiz'd thy spirit, and in the troubles which have spoyl'd thee of thy riches.*

*Bildad the Shuite speaks second; His opinion is not so rigid, as that of Eliphaz. He grants, that afflictions may fall upon a righteous person, yet so, that if God send not deliverance speedily, if he restore him not quickly to his former estate and honour, then (upon the second ground of the fourth principle) such a man may be censured, cast and condemned as unrighteous. That such was Bildads judgement, in this case, is cleare Chap. 8. 5, 6. If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous, Though thy beginning was small, yet thy latter end shall greatly encrease; And vers. 20, 21. Behold God will not cast away a perfect man, &c. till he fill thy mouth with laughing, and thy lips with rejoycing. As if he had said, I cannot assent to my brother Eliphaz, affirming, That every man afflicted, is afflicted, for his wickedness, I (for my part) believe and am perswaded, that a godly man may be afflicted for the tryall and exercise of his graces, &c. but, then I am assured, that God never lets him lie in his afflictions, for, as soon as he cries and calls, the Lord awakes presently, makes his habitation prosperous*

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To the Reader.

again, and encreases him more then ever. I grant the Lord may cast down a perfect man, but, he will not (in this life) cast him away ; no, he will speedily fill his mouth with laughing, and his lips with rejoycing.

*Zophar, the third Opponent differs from the two former in this great controversie, affirming, That, the reason of all those afflictions, which presse the children of men, is to be resolved into the absolute will and pleasure of God; that, we are not further to enquire about his wilddome, justice or mercy in dispensing them, his counsels being unsearchable, and his waies past finding out. Thus he delivers his mind (Ch. 11. 7, 8) Canst thou by searching find out God? Canst thou by searching find him out to perfection? It is as high as heaven, what canst thou doe? Deeper then hell, what canst thou know? vers. 12. Vaine man would be wise, though man be borne like a wild Asses colt. In the rest of his speech, he comes nearest the opinion of Bildad, vers. 14, 15, 16. and gives out as hard thoughts of Job, as either of his brethren, numbring him among the wicked, and assigning him the reward of an hypocrite (Chap. 20. 29.) This is the portion of a wicked man from God, and the heritage appointed unto him by God.*

*These (I conceive) are the Characteristicall opinions of Jobs three friends, about his case. All consistent with those four principles, which they hold in common, all equally closing in the censure and condemnation of Job, though in some things dissenting and falling off from one another.*

*But what thinks Job? or how doth he acquit or extricate himself from these difficulties? very well, His sentence is plainly this,*

*That, The providence of God, dispences outward prosperity and affliction so indifferently to good and bad, to the righteous and the wicked, that no unerring judgement can possibly be made up, of any mans spirituall estate, by the face,*



To the Reader.

face, and upon the view of his Temporall. *He declares this, as his opinion, in cleare, resolute and Categoricalall termes, (Chap. 9. v. 22, 23.)* This is one thing, therefore I said it, He destroyeth the perfect and the wicked, if the scourge slay suddenly, he will laugh at the triall of the innocent. Which opinion hath no quarrell at all with any of those three principles, held by Job joyntly, and in consort, with his three friends, but only with their fourth: which he throughout refutes as heterodox and unsound in it self, as uncomfortable to the spirits, and inconsistent with experiences of the Saints.

In the Strong-hold and Fort-royal of this holy truth, Job secures himself against all the assaults, & scatters all the Objections of his Opponents: resolving to maintain it to the very death; he will lay his bones by this position, say his unkind friends, what they can against him, & let the most wise God, do what he pleases with him.

That, he was a sinner, he readily grants; that, he was an hypocrite, he flatly denies,

That, the Lord was righteous in all his dealings with him, he readily grants. That, himself was unrighteous, because the Lord had dealt so with him, he flatly denies.

How perfect soever he was, he confesses, that, he needed the free-grace and mercies of the Lord to justify him, but withall asserts, that he was perfect enough, to justify himself against all the challenges of man.

In these acknowledgements of his sinfulness, and denials of insincerity. In these humblings of himself before God, and acquittings of himself before men: in these implorings of mercy from the Lord, and complainings of the unkindness of his brethren, the strength of Jobs answer consists, and the specialties of it may be summ'd up.

'Tis true that through the extremity of his pain, the anguish of his spirit, and the provocation of his friends, some unwary speeches slip from him. For which, Elihu reprov'd him gravely and sharply, of which, himself repented sorrowfully and heartily,

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To the Reader.

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*all which, the most gracious God passed by and pardon'd freely, not imputing sin unto him.*

*Thus ( Christian Reader ) I have endeavour'd ( as heretofore of the whole Book, so now ) to give a brief account concerning the Argumentative part of it : And to represent how farr in this great Controversie, the Answerer and his Objectors agree in judgement, and where they part.*

*If this discovery administer any help, as a Threed to lead your meditations, through the many secret turnings, and intricacies of this dispute, the labour in drawing it out is abundantly satisfied. And if any further light, subservient to this end, shall be given in from the Father of lights, that also in it's season may be held forth and set upon a Candle-stick.*

*What, is now received, together with the textuall Expositions upon this first Undertaking between Eliphaz and Job, I leave in your hands : praying for a blessing from on high, to convey truth home to every heart ; desiring earnest prayers for the Spirit of grace and illumination to be powred out, according to the measure of the gift of Christ, upon*

*April 28.  
1645.*

Your very affectionate Friend

and Servant in this

worke of the LORD

*Joseph Caryl.*

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AN EXPOSITION  
Vpon the Fourth, Fifth, Sixth, and  
Seventh Chapters of the Book of JOB.

JOB Chap. 4.

Verse 1. *Then Eliphaz the Temanite answered and said.*

- 2 *If we assay to commune with thee wilt thou be grieved?  
But who can withhold himselfe from speaking?*
- 3 *Behold, thou hast instructed many, and thou hast strengthened the weak hands.*
- 4 *Thy words haue upholden him that was falling, and thou hast strengthened the feeble knees.*
- 5 *But now it is come upon thee and thou faintest, it toucheth thee and thou art troubled.*
- 6 *Is not this thy feare, thy confidence, the uprightnesse of thy wayes and thy hope?*



OB'S complaint ended in the former Chapter: in this a hot dispute begins. *Job* having curs'd his day, is now chid himselfe. And he had such a chiding, as was indeed a wounding, such as almost at every word, drew blood; and was not onely a Rod upon his back, but a Sword at his heart. *Job* was wounded first by Satan, he was wounded a second time by his

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Wife,

*John  
Crealley  
His Book  
May 4  
1656*

Zach. 13. 6.

Wife, a third time he was wounded (not as it is spoken in the Prophet, *in the house of his friends*, but) in his own house by his friends; these last wounds are judg'd (by good Physicians in soule-afflictions) his deepest and sorest wounds.

*Then Eliphaz the Temanite answered and said.*

*Eliphaz*, being (as is supposed) the elder and chiefe of the three, first enters the list of this debate with *Job*: concerning whose name, person and pedigree, we have spoken before at the eleventh Verse of the second Chapter, and therefore referring the Reader thither, for those circumstantialia of the speaker, I shall immediately descend unto the matter here spoken.

*If we assay to commune with thee wilt thou be grieved? &c.*

The whole discourse of *Eliphaz* may be divided into three generall parts.

1. The Preface
  2. The Body
  3. The Conclusion
- } of his Speech.

The Preface of his speech is contained in the second Verse, *If we assay to commune with thee wilt thou be grieved? &c.*

The Body of his speech is extended through this fourth and to the last Verse of the fifth Chapter: It consisteth especially of two members, or two sorts of matter, in which *Eliphaz* deals with *Job*.

The first is reprehensory, by way of conviction and reproof.

The second is exhortatory, by way of counsell and advice.

First *Eliphaz* reprehends *Job*. This work of reprehension begins at the third Verse of this Chapter, and is continued to the end of the fourth Verse of the fifth Chapter. And to shew that he did not reprehend him upon passion, he grounds this reprehension upon reason, and strengthens his reproofe with Arguments. And there are four reasons or speciall Arguments, which *Eliphaz* takes up to make this reprehension convincing, the naming of them will give light to the whole; before we come to particulars.

The first Argument is contained in the words I have read to the end of the sixth Verse. And it is taken from the unsuitableness of his present practice, to his former precepts.

Or from the inequality of the course, he now took under affliction, so the counsell he had given others under affliction.

His second Argument beginning at the seventh Verse and carried on to the twelfth, is grounded upon a supposed inequality of Gods present dealing with him, in reference to his former dealings with godly men.

*Eliphaz* thought thus, surely *Job* is an Hypocrite, otherwise God would have dealt with him, as with an innocent; *Remember* (saith he) *I pray thee, who ever perished being innocent*; I will convince thee by all examples, by whatsoever is upon Record, in the Historie of all Ages, that thou art a Hypocrite, a wicked person; for see, if thou canst finde an instance in any Story, of an innocent person perishing. That is his second Argument.

His third Argument is continued from the twelfth Verse to the end of this fourth Chapter; and that he might make the deeper impression upon *Jobs* spirit, he brings it in with a dreadfull preambule: a Vision from God, at once terrifying and instructing him, thus to reason down the pride of man. The Argument it selfe is coucht in the seventeenth Verse. It is drawn from an evidence of presumption in all such, as shall dare to implead Gods justice or plead their own: as if *Eliphaz* had said, surely thou art a proud and a wicked person, for there was never any godly man upon the face of the Earth, no nor any Angel in Heaven that durst be so bold with God as thou hast been; *Shall mortall man* (saith he) *be more just than God? shall a man be more pure than his Maker? Behold he put no trust in his servants, and his Angels be charged with folly.*

His fourth Argument begins at the fifth Chapter and ends with the fourth Verse; and it is taken from the unlikenesse of *Jobs* cariage under his afflictions, to that which any of the Saints in any age of the World did ever shew forth under their afflictions. He that carries himselfe so, as none of the Saints ever carried themselves, gives an evidence against his Saintship. *Call now to the Saints*, either those now living upon the Earth, or search the Records concerning all the Saints that ever lived, consider, and see whether thou canst observe or reade any paralell of thy complaints, and unreasonable expostulations. So much for the summe of his convictions.

Then *Eliphaz* turnes himselfe to admonition and exhortation in the following part of that fifth Chapter; and there are two Heads of his admonitory exhortation.

First, he admonishes him, to seek unto God and to call upon

him, Verse 8. *I would seek unto God, and unto God would I commit my cause.* I give thee no other counsel then I would take my selfe. If I were in thy case, I would not stand thus complaining and cursing my day, but this I would doe, *I would seek unto God, and unto God would I commit my cause.* This admonition is enforced by divers Arguments to the seventeenth Verse.

The second head of his exhortation beginneth at the seventeenth Verse, and it is to prevaile with him, patiently to bear, and quietly to accept his affliction or the punishment of his iniquity: in pursuance of this he shews him many benefits and blessings, attending those who graciously comply with the correcting hand of God upon them. *Behold* (saith he Verse 17.) *happy is the man whom God correcteth, therefore despise not thou the chastning of the Almighty;* he concludeth all from his certain knowledge and infallible experience of what he had said (Verse 27.) *Loe this, we have searched it, so it is;* Back'd with a warranty, that if he obey, his own experience shall quickly teach him this truth; *Hear it, and know thou it for thy good.*

So much concerning the Division or Parts of this first Speech or dispute made by *Eliphaz* in answer to the former complaint, powdered out by *Job* against the day of his birth and the night of his conception, in the third Chapter.

The six Verses (lately read) containe (as I said before) the first Argument; we have the Preface in the second Verse, and the Argument it selfe in the four following. The point which *Eliphaz* desires to prove and clear is this; that *Job* was guiltie of hypocrisie, of close hypocrisie at the least, if not of grosse hypocrisie. The *Medium* or reason by which he would prove it, is the unsuitableness of his present practise to his former Doctrine. His actions under sufferings contradict what himselfe had taught other sufferers. And this speaks him guilty. The Argument may be thus formed.

That mans religion is but vaine and his profession hypocriticall, who having comforted others in and taught them patience under affliction, is himselfe (being afflicted) comfortlesse and impatient.

But *Job*, thus it is with thee, thou hast been a man very forward to comfort others and teach them patience, yet now thou comfortlesse and impatient.

Therefore thy religion is vaine, and thy profession is hypocriticall.



*Is not this thy fear?* Here is a goodly religion indeed, a proper peece of profession: and such is thine, this is all thou art able to make out. Thus you have the Logicall strength or the Argument contained in the words. We shall now examine them in the Grammaticall sense of every part, as they lye here in order. And first for the Preface.

*If we assay to commune with thee wilt thou be grieved? but who can withhold himselfe from speaking?*

The words import, as if *Eliphaz* had said thus unto *Job*, we thy friends have all this while stood silent, we have given thee full liberty and scope to speak out all, that was in thine heart, let it not grieve thee, if we now take liberty to speak our selves: and indeed a necessity lies upon us to speak. Two things *Eliphaz* puts into this Preface, whereby he labours to prepare the minde of *Job*, readily to hear and receive what he had to say unto him.

First, he tels him that he speaks out of good will and as a friend to him. *If we assay to commune with thee wilt thou be grieved?* Pray do not take it ill, we mean you no harme, we would but give you faithfull counsell, we speak from our hearts, not from our spleen, we speak from love to thee, let it not be thy griefe.

Secondly, he shewes that he was necessitated to speak, as love provokes, so necessity constrains, *who can withhold himselfe from speaking?* either of these considerations is enough to unlock both care and heart to take in wholefome counsell. What care, what heart will not the golden key of love, or the iron key of necessity open to instruction? when a friend speaks, and he speaks as bound, when kindnesse and dutie mix in conference, how powerfull!

*If we assay*, or try. The word signifies properly to tempt, either for good or evil; and because in temptation, an assay or experiment is made of a man, how bad or how good he is; Therefore the word is applied to any assaying or experimenting of things or persons. *This very word is winning and gaining upon Job.* We will but try a little if we can doe thee any good, or bring lenitives to thy sorrowes, we will not be burthensome or tedious; we will but *assay to commune with thee*. The word notes serious speaking. The place where God communed with his people, in giving answers from Heaven, is expresid by this word 1 Kings. 6. 19. *The Oracle he prepared in the house within, &c.* or the communing-place where God spake.

נִסָּה

Tentavit in-  
rum vel in ma-  
lum, periculum  
fecit, expertus  
est.

דִּבֶּר

A hunc quasi  
craculum vel  
loquutorium  
dictum, quod  
Deus inde re-  
sponso daretur.



לֹא תִכְזֹב *Thou wilt thou be grieved?* The word signifies to be extreemly wearied even unto rage or fainting. Here *Eliphaz* seems to hint at *Jobs* former disemper'd speeches. If we speak, wilt thou promise us not to fall into such a fit of passion, as even now thou wast in. And yet whatsoever comes of it, or howsoever thou takest it, I must discharge my duty and my conscience; therefore he addes, *who can withhold himselfe from speaking?* That is, no man can withhold himselfe from speaking in such a case as this: to heare thee speak thus would even make a dumbe man speak; *Christ* saith in the Gospell, *If these should hold their peace the stones would cry;* there is such a sense in these words: if we thy friends should hold our peace, when thou speakest thus, the very stones would cry out against thee for speaking, and against us for holding our peace. The Hebrew word translated *withhold* signifies to shut up a thing so as that it cannot come out: It is applyed to the locking up of the Clouds that they rain not; to the holding in of fire that it cannot break forth; *Jer. 20. 9.* where the Prophet very elegantly fits it to the restraining of speech, *W<sup>ch</sup> is the very point in hand. His word was in mine heart as a burning fire shut up in my bones, I was weary with forbearing.* So it implyes that the friends of *Job* had as it were a fire in their bosomes, which they could no longer restraime, they were as Clouds full of water, full of dew and rain, they were not able to suspend themselves from dissolving and shewing upon *Job*, both reproofe and counsell, advises and exhortations.

We may observe from this Preamble, *That it is wisdom to sweeten reproofe with friendly insinuations.* Reproofe is a bitter Pill; it is a wholesome yet a bitter Pill, and there is need to wrap it up in Gold and Sugar, that pleasing both eye and palat it may be taken down the better. It is the Apostles counsell to his Galatians, *Brethren, if a man be overtaken with a fault, see that are spirituall restore such an one in the spirit of meeknesse.* The word *restore*, is an allusion to the Art of Chirurgerie, in setting a bone out of joynt; soft words and a soft hand fit the Patients minde to endure that painfull operation. By fals into sinne, the soule breaks or disjoynts a bone; he that will set such a minde must handle it gently. We may observe the holy skill of some of the Saints in prayer, preparing God for receiving of Petitions, by prefaces and humble insinuations (as it were) getting within him. Thus did *Abraham*, *Gen. 18.* when he prayed for *Sodome*, *Let not my Lord be angry if I who am but dust and asbes speake unto thee.* There is  
such

*Fessus corpore  
vel animo, in-  
sanivit, furit.*

עִצָּר

*Clausit coercuit  
1 Kings 8. 35.*

*Gal. 6. 1.*

such a spirituall art in winding a reproofe into the bosome and spirit of a man, *Let it not trouble thee that I thus speak, take my words in good part, If we assay to commune with thee wilt thou be grieved?*

Secondly observe, *That it is no easie thing to beare reproofe.* To take a reproofe well is as high a point of spirituall wisdom; as to give it well; When we reprove the sinne, we should love the man; but there are few men who can love their reprovers. You know what is said in the Prophet, *They hate him that reproveth in the gate.* Reproofs are usually entertained with hatred, and ill taken by evill persons; reproofe is not alwayes taken in good part, by those who are good. It is but need to have some way made for its due entertainment; by the best temper'd spirits. *Wilt thou be grieved?* it may be wearisome and troublesome unto thee, but I pray let it not.

Thirdly observe from the Preface, *That in some cases it is our duty to speak and reprove whether men are troubled or no.* How should I be pleased if thou wouldst receive my speech in good part? but I cannot withhold my selfe from speaking, though thou art displeased; take it how you will, I must speak, these reproofs must out. When we see plainly that God is dishonoured, and that the soule of our brother is greatly endangered, we must then speak (as God chargeth the Prophet) *whether they will heare or whether they will forbear.* In such cases we must adventure to save men by feare, plucking them out of the fire.

Ep. Jude v. 23.

Lastly observe, *That when the heart is full it is a very hard thing, not to give it vent at the lips by speaking.* When the heart is full of matter, the tongue will be full of words; the tongue must bring forth the treasures that are laid up in the heart. *Who (saith Eliphaz) can withhold himselfe from speaking.* The Prophet Jeremiah Chap. 20. 9. thought to litle the message of God in his heart; *I said I will not make mention of him, nor speak any more in his name,* he began to take up a resolution to withhold himselfe from speaking, but (saith he) *his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay, I could not hold it any longer.* So the Apostles, *Acts 4. 19. We cannot but speak that which we have heard & seen,* it is impossible for us, *the Lord hath spoken who can but prophesie?* that is, who can withhold himselfe from prophesying when once the Lord bids him speak. Words are the conceptions of our

Amos 3. 8.

minde.

minde, and when our thoughts are form'd and organized as it were, and grown to perfection, when those children come to the birth a little strength will bring them forth. Or rather, great strength cannot keep them, from being brought forth. It is as possible for her that is with childe to withhold the birth, as it is for those that have pregnant conceptions or an errand from God, to withhold themselves from speaking. When David kept silence (it is a strange connexion) he roared, *Psalm 32*. When he held his peace from good, his sorrow was stirred, *Psalm 39*. Pangs tooke hold on him as upon a woman in travell, which made him roare. His heart waxt hot and the fire burned, till he spake with his tongue. He was then delivered. Our English phrase of *Delivering a mans minde*, may hit this sense well. *Their hearts are barren, whose mouthes are alwayes shut. Who can withhold himselfe from speaking?*

But what is it that he could not forbear? He could not forbear to tell him, that (as he supposed) he acted against his own principles. *Behold thou hast instructed many, and thou hast strengthened the weak hands, &c.*

*Ecce doctorem  
egregium!  
Ecce medicum  
aliorum qui se-  
gisum curare  
nectiat.*

*Behold.*] This word is sometime used in a way of derision, as *Gen. 3. 22.* where God saith concerning Adam, *Behold thou art become as one of us*, doe you not see what a God he is? how like a God he looks? so, *Behold thou hast instructed many*, (some make that the sense) see now your great Teacher, your learned Doctor; he that hath been so forward and busie in teaching others, see in what disorder, how uncomposed he is himselfe: he would needs physick his Neighbours, but knows not how to cure his owne distempers.

But rather take it by way of asseveration, *Behold*, as if he should say, this is a thing clear and certaine, all that are about thee can witness it, that thou hast instructed many and that thou hast strengthened the weak hands. But how art thou changed? thou art not like the man thou wast.

Here are foure speciall acts of spirituall charity, so we may call and distinguish them. First, instructing of the ignorant; secondly, encouraging of the weak and slothfull; thirdly, supporting of those that are ready to fall; and fourthly, comforting those that are ready to faint. In these foure duties Job had been very conversant.

1. Instruction of the ignorant, *Behold thou hast instructed many.*
2. Encouragement of the weak and slothfull, *Thou hast strengthened*

1 Inductos docere.  
2 Trepentes excitare.  
3 Labentes erigere.  
4 Meflos confortari.

ned

*ned the weak hands.* 3. Supportation of the weak, *Thy Words have upholden him that was falling.* 4. Consolation of those who were ready to faint, *Thou hast strengthened the feeble knees.*

Here you see the four uses, which *Job* made in his counsels; First, of Instruction; Secondly, of Exhortation; Thirdly, of Admonition; Fourthly, of Consolation: *Job* was a perfect Preacher, he applies the word to all the services and ends of it, respecting the severall conditions, tempers, or distempers, of those with whom he had to doe.

Further, some take the three latter to be, but as explications or branches of the first; *Behold thou hast instructed many*, namely, concerning the nature of afflictions, and their duty in the bearing affliction; yea, thou hast instructed them so farre, that thou hast strengthened the weak hands, upholden those that were falling, and strengthened the feeble knees.

I come now to the opening of the severall expressions.

*Thou hast instructed many.*] The word which we translate instructed, signifieth both to correct and to teach; and the Hebrews give the reason of it, because usually with instruction, correction is joyned; and so the same Greek word signifies both to teach and to chasten: As there is a voice of the Rod, instruction in correction, so a Rod sometimes goes with the voice, correction is helpfull to instruction: In either or both the senses, we may understand it here, *thou hast instructed many*, thou hast taught and directed, thou hast (where need was) chastened and corrected many.

*Many.*] We have heard in the first Chapter that *Job* prayed for his children, for his Sonnes and Daughters; but now we see *Jobs* piety extended further, then his own children. Yea, the word may well be carried out, beyond his own Family. He prayed for his children, and not only did he pray for them, but also teach and instruct them, and not only them, but others, he enlarges his Schoole, he instructs many; it is an indefinite word, a word of number without a number. *Jobs* Schoole of holy discipline was a large one, he set up his Schoole where ever he came; he was an universal Teacher, an Apostle of the old World; *thou hast instructed many.*

*And thou hast strengthened the weak hands.*]

The word signifies, *Remisse hands, or the hands that hang down, loose and lax.* Hence by a Metaphor it notes one, that is negligent

2 Tim. 3. 16.

יָדָה

Eruditio, castigavit ut patres et preceptoris solent peccatos. Respondet Græcorum παιδείαν docere verbis & verberibus.

רָפָה

Debilis, laxus, hinc Rephaim significat mortuos, ex eo quod in illis omnes vires naturales elanguerunt.

*Manus laſſe et  
dejecta brachia  
pertinent ad ha-  
bitum aut mol-  
liter aut ſegni-  
ter ambulantiſ,  
aut currere non  
valentiſſi  
E contra vero  
adducere bra-  
chia, manus  
comprimere,  
fortiter jaſtare  
cubitos, ſtrenue  
currentiſ eſt.*

or idle; a man with his hands hanging down and his armes looſe, is the embleme of idleneſſe or of ſadneſſe. *Thou haſt ſtrengthened the weak hands*, that is, thoſe that were idle or grieved, negligent or dejected. Hence the word (*Rephaim*) is uſed, to ſignifie thoſe that are dead; and the reaſon is, becauſe all ſtrength, naturall vigour and activity departe, when life departeth: Giants alſo are expreſſed in the Hebrew by this word, becauſe they are ſuch dreadfull perſons, that their very aſpect or ſight terrifies the ſpirit, makes the hands hang down and the knees of beholders feeble; they called thoſe mighty men, *weake*, from that effect wrought upon others; becauſe they made others weak and tremble at their approaches. Hence, when *Goliath* the Giant challenged and deſied the Hoſt of Iſrael, it is ſaid, that all the men of Iſrael when they ſaw the man, fled from him, or fled from his face (he overcame them with his looks) and were fore afraid, *1 Sam. 17. 24.*

This weakneſſe of hands (as we finde inſtanc'd in Scripture) ariſes four wayes. Firſt, from ſloth and idleneſſe (as we noted before) ſome have ſtrong heads, but they have weak hands; they are ſufficiently inſtructed, but they cannot act, or they are unactive, and an unactive man is a weak-handed man.

Secondly, weakneſſe of the hands commeth from feare, and ſo that phraſe, *to ſtrengthen the hands*, notes encouraging of a perſon, as *Zeck. 8. 9, 13.* *Fear not, let thy hands be ſtrong*, that is, let not fear weaken thy hands: and *Jer. 38. 4.* the Princes came to the King and begg'd of him that *Jeremiah* might be put to death; and they give the reaſon from this, *For (ſay they) he weakneth the hands of the men of warre that remaine in the City, and the hands of all the people*; that is, he diſcourages them, makes them believe they ſhall never be able to ſtand out, againſt the King of Babylon, but that he ſhall certainly take the City; this is called weakning of their hands? So *Iſay 35. 3.* *Stengthen ye the weak hands and confirme the feeble knees, ſay to them that are of a fearfull heart, be ſtrong, feare not.* So ye ſee, weakneſſe of the hands is cauſed by feare; when the bands of the heart are diſſolved (as it were) and looſened by feare, the hand muſt needs be diſſolved and looſened from labour; the hand is not able to work at all, when feare workes much upon the heart.

Thirdly, weakneſſe of the hands ariſeth from irrefolution, when a man is not reſolved what to do, nor ſetled upon a buſineſſe, then his hands are weak. Hence it was the counſell of *Achitophel* to *Abſalom*.

*ſalem*, that he ſhould go up upon the houſe top, in the ſight of all Iſrael, and abuſe his fathers Concubines; and he giveth the reaſon of it, *then* (ſaith he) *ſhall the hands of all that are with thee be ſtrong*; his meaning is, then they will be ſo reſolved to ſtick to thee, that they will doe their utmoſt; he grounds his counſell upon the preſent irrefolution of the people, he doubted whether *Absaloms* party would adhere cordially to him or no, therefore (ſaith he) doe an act, which may render thy ſelfe and all that are with thee irconcilable to the King; this will unite them to thee, and their hands will be ſtrong. If once they be out of hope to be receiv'd into the Kings favour, thou maiſt be out of feare, that they will returne to the Kings obedience. In any lawfull and good deſigne it is beſt to raiſe up reſolution and ingage it to the higheſt. *Where the heart is ſtrongly reſolved, the hands will act ſtrongly.* The reaſon why men are ſlow and dull in great undertakings, is, becauſe they are off and on, full of neutrality and indifferency, in what they undertake. Unſetled ſpirits can never ſettle actions. *A double minded man is unſtable* (and weak-handed) *in all his wayes.*

2 Sam. 16. 28.

James 1. 8.

Laſtly, there is a weakneſſe of the hands (which is I conceive moſt proper to this place) ariſing from ſorrow and griefe; from the weight and burthen of affliction, or from a ſudden ſurpriſe of trouble. As it is ſaid of *Balthazar* (*Dan. 5. 6.*) who ſeeing the hand-writing upon the plaſter of the wal, preſently *changed countenance, and his thoughts troubled him, ſo that the joynts of his loynes were looſed, and his knees ſmote one againſt another.*

*Thou haſt ſtrengthened the Weak hands*; that is, thoſe, whoſe hands are weak by reaſon of manifold trials and tribulations: thou haſt ſpoken words to them, which have been as finewes to their hands, and ſtrength unto their joynts. In this ſenſe the Apoſtle uſes both the expreſſions of the Text, *Heb. 12. 6.* where having treated about the nature of afflictions, together with the fruit and benefit of them, he concludes *thus, Wherefore liſt up the hands which hang down and the feeble knees*; as if he ſhould ſay, it is probable that affliction hath made your hands hang down, that ſorrow and grief have looſened your ſpirits and your loynes too, therefore now be of good cheer, *liſt up your hands that hang down, and the feeble knees.* This Symptome or effect of ſorrow is elegantly deſcribed, *Ezek. 7. 17.* where the Prophet having ſhewed that many ſhould mourne as *Doves of the Valleyes*, addes, *all hands ſhall be feeble and all knees ſhall be weak as water.*

*Columbis pro  
canti gemitus  
eſt et inani  
murmur. Saſ. 11.  
in Ezek cap. 7.*



*Thy words have upheld him that was falling.*] Some afflictions lie so hard and heave upon us, that they do not only weaken, but cast downe: *Job* stood ready to uphold such as were ready to fall; timely advice may catch a man before he is quite down, and prevent his fall.

from כשל  
כשל

*Impingere* 10  
*quod sepe con-*  
*sequitur tueri,*  
*cadere.*

יו ימי נפגת.  
תוואת. Pre-  
cipue significat  
peccata actus-  
ta. à nega 10  
נפגת, ad  
verbum præter  
cadere, cū scil.  
ultra rectam  
justitiæ lineam  
cadimus, ac  
erratis etiam  
levioribus sur-  
patur, nega in  
compositione  
minuit sensum.

The word which we translate *falling*, signifies in its first sense, to stumble or strike the foot against a thing, and so it is put for that which is the consequent of stumbling, *falling*: he that strikes his foot or stumbles at a thing, is in danger of a fall. So *Isay* 40. 30. *The young men shall utterly fall*, it is this word, but doubled, *falling they shall fall*, that is, they shall utterly fall. There is a threefold falling mentioned in Scripture.

1. There is a falling into sinne, *Gal. 6. 1. If a man be overtaken in a fault*: that word (like this Hebrew in the Text) signifies, a fall taken by stumbling or by tripping upon any thing, that lies in the way. In this sense we understand the fall of *Adam*, the fall of *Angels*, and the falls of the *Saints*.

2. There is a falling into affliction, a falling into trouble: So *Prov. 24. 16. The just man fallsb seven times a day*; that is, he meets affliction at every turn, he falls into trouble almost at every step. Seven times a day, is very often in the day, or often every day.

3. There is a falling under trouble. And of persons falling so, we are chiefly to understand this Text. Many fall into trouble, who yet (through the strength of *Christ*) stand firmly under trouble. Others no sooner fall in, but they fall under it. The shoulders of some are not able to beare a light affliction, and the afflictions of others are so heavey, that no shoulders are able to beare them; the back breaks, the spirit sinks under the load.

To such as these *Job* lent his hand, his shoulders: his counsell was as a staffe in their hands, as ligaments to their loynes and knees. *Job* was well skill'd in setting props and buttresses of holy advice, to such tottering soules. *Thou hast upheld him that was falling.* We may take the words in all, or either of these three interpretations, yet most properly of the latter.

*Thou hast strengthened the feeble knees.* The Hebrew word for a knee signifieth (in the root) to blesse or to pray, because in blessing and praying for one, or in saluting, we use to bow the knee. And here, what we translate *the feeble knees*, is word for word the *bowing knees*; because when knees bow and buckle or double under

כש  
Genu quod sic  
desolet in Be-  
nedictionibus et  
salutationibus.



der us, it proceeds from weakneſſe and feebleneſſe : hence the bowing knee is called the feeble knee. *Dan. 6. 5.* it is ſaid of *Belſazzar*, his knees ſmote one againſt the other; he fainted, his ſpirits ſanke within him, then his knees (as a Symptome of his feare) beat one againſt another. The hanging down of hands notes, a kinde of deſpaire in regard of preſent evils : and feeble quaking knees, ſeeme to referre to ſome expected evill. Taking the words with that difference, *Jobs* work of love appears more full; he not only upheld in preſent troubles, but labour'd to ſtrengthen againſt ſuch as were to come. *Thou haſt inſtructed many*, and inſtructed them many, even all theſe wayes. We may note.

Fiſt, *That to teach, inſtruct, and comfort others, is not only a mans duty but his praiſe*, for here *Eliphaz* ſpeaks it in a way of commendation, though with an intent to ground a reproofe upon it. *Job* himſelfe ſpeaks of what he had done in that kinde, as a defence of his own innocence, Chap. 29. verſ. 21. &c. *Unto me men gave eare and waited, and kept ſilence at my counſell, after my words they ſpake not againe, and my ſpeech dropped upon them, and they waited for me as for the rain, and they opened their mouth wide, as for the latter rain.* This was his praſtiſe, and this was the praiſe of *Job*. That which the Apoſtle ſpeaks as a ſpeciall qualification or gift of a Biſhop, *1 Tim. 3. 2.* is an excellent, a noble qualification in any perſon, of what rank or degree ſoever, to be apt to teach.

*ſiſtuntinos.*

Secondly, conſider who *Job* was; he was a holy man, one that had much acquaintance and communion with God. Now though his friends miſtook what was in his heart, yet they hit right upon his praſtiſe; and we knowing both what his heart was, by the teſtimony of God : and what his praſtiſe was, from the teſtimony of men, may ground a ſecond point upon it. *That ſuch as know God in truth and holineſſe, are very ready to communicate the knowledge of God unto others.* They who know God themſelves, are deſirous that others ſhould know God too. *David* (*Pſal. 51. 13.*) promiſeth and profeſſeth, that he. would communicate his experiences of Gods love, in pardoning his ſinne, when he had ſaſted the ſweetneſſe of a pardon. *Then will I teach transgreſſors thy wayes and ſinners ſhall be converted unto thee* : when my heart hath learned more of God, others ſhall learne more of God from my mouth. This is ſpirituall charity, and it is the moſt excellent and nobleſt charity of all. Charity to the ſoule is the ſoule of charity,

*Quæ autem eſt certior elemoſyna, quod magis opus miſerecordiæ, quam docere rudes, ſignis ad bene agendum extimulare, labentem erigere, miſeros conſolari.*

Job 29. 15.

charity to the better part, is the best charity. In this sense also *Job* was eyes to the blinde, and feet to the lame, by guiding them to see, and by directing their feet to walk, in the wayes of God. To give knowledge is better then to give gold. Instruction is the highest almes.

Gen. 18. 17,  
18, 19.

תניכר

Gen. 14. 14.  
Prov. 22. 6.

Thirdly, if we consider *Job* (of whom all this is affirmed) as he was a great rich man, we may note thus much; *That honourable and great men, lose nothing of their honour and greatnesse by descending to the instruction of others, though their inferiours.* Some think it belongs only unto Ministers to instruct; What we instruct? They resent it as a disparagement: they trust out that work wholly into the hands of others. Where shall we finde an *Abraham* (a great Prince in his time) of whom God gave this Testimony, *I know him that he will command his children, &c. and they shall keep the way of the Lord:* and because he was willing to teach others, God condescends to teach him: *Shall I hide from Abraham that thing which I doe.* They receive most knowledge, who are most ready to impart it. And we finde before this, *Abraham* so successfull in teaching, that he had an Army of scholers in his house. The Text saith, when he prepar'd for that expedition to rescue his Nephew *Lot*, that he armed three hundred and eighteen of his trained, catechized, or instructed servants. The word signifies, to train in the principles of Religion, as well as in the postures of warre: being the same used in the Book of Proverbs, for teaching a childe the first elements of holy knowledge. And that place of Genesis may very well comprehend both.

Fourthly observe, *That charity, especially spirituall charity, is very liberall and open-hearted.* *Job* instructed not only his owne, but he instructed others, he instructed many; he did not confine his doctrine and his advice to his own walls, but the sound thereof went, wheresoever he went: he instructed many. And if *Job* who had no speciall, no direct calling to it, were a teacher of many: what shall we think of those, whose calling and businesse it is to teach, and yet teach not any at all? their trade, their profession is to teach, yet they are so farre from teaching many, that they teach none, and which is worse, they hinder teaching: they stop the mouth of the teacher, and (if they can) the eare of the learner, *they take away the key of knowledge.* They neither open the doore themselves, nor suffer those that would. This is the very spirit of wickednesse. And blessed be God, whose mighty power hath so graciously cast out and disposed

diſpoſſeſt ſo many places of the Kingdome of theſe wicked ſpirits.

Further, taking thoſe other parts of his inſtruction, as they reſpect perſons afflicted, who are here deſcribed by *weak hands and feeble knees, ready to fall, unable to ſtand.*

Obſerve firſt, *That ſore afflictions doe exceedingly indiſpoſe for duty.* Sore afflictions make weak hands and feeble knees: the weak hand and the feeble knee are (as I ſaid before) emblems of one unfit for any buſineſſe; unfit to work, unfit to walke; when the hand is weak and the knee is feeble, what is a man fit for? Great ſufferings unfit us for action. Hence it is that the Lord moderates the afflictions of his people, ſweetens the bitterneſſe, and takes off the oppreſſing weight of them. God promiſeth to *come with reviving, and that he will not contend for ever with his people.* Why? A principall reaſon is, *Leſt their ſpirits ſhould fail before me, and the ſouls which I have made.* Leſt the ſpirit ſhould fail; that is, leſt they ſhould fail in their duties: the ſpirit cannot fail in the eſſence of it, the ſpirit is of an eternall conſtitution; but it faileth in the duty often. And if afflictions lie too hard and too long upon a people, their ſpirits faile, their faith fails, their courage fails, their labours can not be laborious, to carry on and carry out their work. Therefore when *Iob* ſaw any under afflictions, he endeavour'd to put courage into their hearts, and ſo ſtrength into their hands.

lay 57. 15.

Secondly, in the generall we may note further, *That the words of the wiſe have a mighty power, ſtrength, and prevalence in them.* You ſee how efficacious the words of *Iob* were; *Iob's* inſtructions were ſtrengthenings, thou haſt ſtrengthened the weak hands and feeble knees; his words were as ſtays to hold them up, that were ready to fall: *Eliphaz* doth not only ſay, thou didſt inſtruct many, & in inſtructing thou didſt intend, it was thy deſigne & aime to ſtrengthen the weak hands, but he ſpeaks of what *Iob* had effected & wrought; thy words put ſinewes into the hands and knees of men that were weak and ready to fall, thy words were as props to hold and beare up the ſpirits of thoſe that were ſinking. Words wiſely diſpenſed and followed, with the bleſſing of God, what can they not doe? God doth the greateſt things in the World by a word ſpeaking; as at the firſt he made the World it ſelfe by a word ſpeaking; ſo he hath done the greateſt things, and wrought the greateſt changes in the world, by a word ſpeaking. When a word goes forth clothed with the authority and power of God, it works wonders. How bath

2 Cor. 10. 4, 5.

hath it raised up sinking spirits? how hath it made the fearfull undaunted, and the weak hearted couragious? God by his word in the mouth of a weak man overthrows the strong holds of sinne, and by a word brings every thought of man, into subjection to Jesus Christ. By a word he stops the mouth of blasphemy, and evil speaking; by a word speaking, he makes a man deny himself; by a word he opens the eyes of the blinde, and makes the lame to runne and leap like a Hart, in the way of holinesse.

And I could wish that the word which I now speak, might (through the blessing of God) have such an effect upon your spirits. O that it might strengthen all weak hands and feeble knees, O that it might uphold all who are ready to fall; we are cast upon knee-feebling, hand-weakening, yea, heart-weakening times: the sight of those things which our eyes do see, and the hearing of those things which our ears do heare, cause many to fear, and the spirits of some to fall. Now a word invested with commission from God, to go and comfort, will master all our sorrowes, and dispell all these fears. If the Lord breathe upon a word, that word will breathe lively activity into a very carcasse. Look to those many and gracious promises, made to those that mourne, and comfort will flow in. Promises are the treasures of comfort: promises hold the Churches stock, they are the patrimony of believers; it is their privilege and their honour, to be called *heirs of the promise*. While Christ and the Promise lives, how can Faith dye, or languish, eying a promise.

Heb. 6. 17.

So much of the first branch of the minor Proposition in the third and fourth Verses.

The second branch lies in the fifth Verse.

*Now it is come upon thee, and thou faintest, it toucheth thee, and thou art troubled.*

*Thou hast instructed many, thou hast strengthened the Weake hands, &c. but now it is come upon thee, &c.* That is trouble and affliction are come upon thee.

לחם

*Lassus fuit corpore vel animo, pre lassitudine nescivit quid ageret.*

*And thou faintest.*] The word signifies an extraordinary fainting; when a man is so wearied and spent, that he knowes not what he doth, when his reason seemes tired, as much as his strength. So that the words, *Now it is come upon thee thou faintest*, may import thus much; thou art in such a case, that thou seemest to be besides thy selfe, thou knowest not what thou doest, thou speakest, thou knowest

knowest not what. The word is translated in the first Verse by grieved: in other Scriptures by *mad and furious*. (*Prov. 26. 18.*) *As a mad-man who casteth fire-brands, &c.* And whereas we say (*Gen. 47. 13.*) *the land of Egypt fainted by reason of the famine*, many render it, *the land of Egypt was enraged or mad because of the famine*; want of bread turnes to want of reason, famine distracts. The Egyptians were so extreemly pinched with hunger, that it did even take away their wits from them, and scarcity of food for their bodies, made a dearth in their understandings. So there is this force in the word, Thou who hast given such wise and grave instruction unto others, from those higher principles of grace, now it is come upon thee, thou art even as a mad man, as a man distracted, not able to act by the common principles of reason.

*It toucheth thee.*] It is the same word which we opened before; the Devill desired that he might but touch Job, now his friend telleth him he is touched.

*And thou art troubled.*] That word also hath a great emphasis in it. It signifies a vehement amazed trouble, as in that place (*1 Sam. 28. 21.*) where when the woman, the Witch of Endor had raised up Samuel (in appearance) as Saul desired, the Text saith, that when all was ended, she came unto Saul, and she saw, he was sore troubled: think what trouble might fall upon a man in such a condition as Saul was in, after this acquaintance with the visions of Hell, think what a deep astonishment of spirit seiz'd upon him, such disorder of minde this word layes upon Job, *Now it toucheth thee, and thou art troubled.*

Observe hence first, *To commend a man with a But, is a wound instead of a commendation.* Thou hast instructed many, *But, &c.* How many are there who salute their friends very faire to their faces, or speak them very faire behinde their backs, yet suddenly (as Job to Amasa) draw out this secret Dagger, and itab their honour and honesty to the heart. As it is said of Naaman *2 Kings 5. 1.* He was an honourable man, and a mighty man of valour, but he was a Leper. So, &c.

Observe secondly, *Great afflictions may disturbe the very seas of reason, and leave a Saint in some acts, below a man.* Some acts of holinesse represent the Saints as mad-men to carnall men. So Paul appeared to Festus, and so to many of his Corinthians, *2 Ep. cap. 5. v. 13.* For whether we be besides our selves it is to God. Workings of Grace are sometime so farre above reason, that they

*In sanivit terra Egypti, nam propter famem nimiam insanivit homo, Furebat terra, i.e. tumultuabantur anno quinto famis mentem illius adimente fame.*  
Jun. in loc.

כהר

seem to be without reason. So some acts of infirmity represent the Saints to carnall men, as mad-men. A gracious man works so much below reason sometimes, that he seems to be without reason.

Thirdly, note, *That when we see any one doing ill, it is good to minde him of the good which he hath done.* Eliphaz saw Job fainting, enraged as a mad-man, or as a man astonished, he tels him of the wise and grave counsell and instruction he had given before, consider what thou hast done. As in the Revelation Christ speaks to the Church of Ephesus, (*Rev. 2. 5.*) *Remember from whence thou art fallen, and do thy first works;* when the Church did ill, then he tels her, what she had formerly done well. So the Apostle, *Ye did runne well, having begun in the spirit, will ye end in the flesh:* when he saw them runne upon fleshly ceremonies and ordinances, ye began in the spirit (saith he) consider that, and end as ye began. As in dispute and reasoning, a false conclusion cannot be derived from true premises, so neither can it in practise or in living. Holy premises conclude in holinesse. He never began well, that ends ill.

Fourthly observe, *That the good we have done is a kinde of reproach to us when we do the contrary evill.* When a mans latter actions contradict his former, or when his actions contradict his professions, the former good is a staine or blemish to him; *It had been better for them not to have knowne the way of righteousness, then after they have known it, to turn from the holy commandment given unto them.*

Further, take this likewise, *It is an easier matter to instruct others in trouble, than to be instructed or take instruction our selves in our own troubles.* Even Job, holy Job could give those counsels of patience, and meeknesse, and quietnesse under the hand of God, which he could not follow to the full, when it fell upon himselfe. For though he did not faile to that height, which Eliphaz implyeth in this reproofe, yet faile he did. He had set others a Copie, which he could not write by or imitate when his own turn came. A good man may quickly give counsell, above his own strength to practise.

Observe lastly, *It is a shame for us to teach others the right way, and to goe in the wrong our selves.* Eliphaz seekes to shame and convince Job upon this very ground; thou hast done thus and thus, thou hast taught others patience, and thou art mad thy selfe: art thou not ashamed to complaine and cry out of thy afflictions, when thou hast bid others be quiet and cheerefull under them. It is an excellent thing when our words are made visible, by our actions: as

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he said in the Church story, *The faith which is seen, is a great deal better, than the faith which is heard*; so we may say in another kinde, the wisdom which is seen in bearing of affliction, is far better than the wisdom which is heard. *Physician heal thy selfe. He saved others, himself he cannot save*, say the Jewes to Christ. Man may justly be reprov'd with, thou teachest others, thy selfe thou canst not teach. When the same fault which we reprehend in others, may be reprehended in our selves, our fault is doubled, and the act not only sinfull, but shamefull. The Apostle convinces the Jewes mightily by this Argument, *Rom. 2. 19. Thou art confident that thou thy self art a guide of the blinde, a light of them which are in darknesse, an instructor of the foolish, &c.* Thou takest upon thee all this, *Thou therefore* (saith he) *that teachest another, teachest thou not thy selfe? thou that preacheest a man should not steal, dost thou steal?* He goes on, pressing it upon them, as matter of shame and blushing that their actions ranne so crosse and contradictory to their own professions.

*Turpe est do-  
ctori cum culpa  
redarguit ip-  
sum.*

Thus we have opened the minor proposition or assumption of the first Argument, couched in these two Verses; thou hast comforted, instructed, and taught many, yet when trouble commeth upon thee, thou knowest not how to order thy self. *Is not this thy fear, thy confidence, the uprightness of thy wayes, and thy hope?* Thus he gathers the conclusion, and from hence interres *Job* a Hypocrite in religion, or irreligious.

*Is not this thy fear, &c?*] As if he had said, thy fear, thy confidence, thy uprightness, thy hope, thy religion, call it what thou wilt, is but thus much, or is but this.

*Is not this thy fear?*] In the first Verse of the first Chapter 'twas shewed what the fear of God is; part of *Jobs* character being thus given, *A man fearing God.* Now *Eliphaz* by this first point of his Interrogatories, taxes *Job*, in the first part of his character or commendation, Thou art reported to be a man fearing God, is not this thy fear?

Feare is taken either for the whole compasse of Gods worship, or for that awefulnesse of affection with which we worship God, which we ought to mingle and mix in all our actions and duties. Therefore (saith the Apostle *Heb. 12.*) *Let us have grace to serve him with reverence and godly fear.* And Psalme the second, *Serve the Lord with feare.* God is to be served in love, and yet God loves no service which hath not this ingredient, Holy fear.



Feare is the most proper affection which we creatures, dust and ashes, who are at such an infinite distance from God, can put forth in his worship. God condescends so farre as to be loved by us, yea he calleth for our love as a friend, or as a father, as a familiar, as one in neer relation: but considered in his Majesty, glory, and greatness, feare is the most suitable affection in our approaches unto God. The name of God in some languages, is derived from feare, and God is expressly called *Fear* by *Jacob*, *Gen. 31.* in that dispute with *Laban*, where he telleth him, *Except the fear of his father Isaac had bin with him, &c.* Verse 42. And *Jacob* sware by the fear of his father *Isaac*, Verse 53 that is, by that God whom his father *Isaac* feared: *Jacob* was a man so holy, that he would take nothing into his mouth to swear by, but only the holy Name of God. Religious swearing is one of the highest acts of worshipping, as vaine swearing is one of the highest acts of prophaning the name of God.

כסל

*Inconstantia,*  
*levitas. per*  
*Antiphrasin,*  
*constantia, con-*  
*fidentia.*

*Thy confidence.*] The word which we translate *confidence*, signifies also and that most properly, folly, inconstancy, levity; when the Prophet *Jeremy* reproveth the idolatry of those times & speaks to worshippers of Idols, he expresses it by this word, *they are altogether brutish and foolish, Jer. 10. 8.* And holy *David* (*Psalm 49. 13.*) speaking of wicked men, who make riches their portion, and who lay out all their endeavours, in the raising of an outward estate, gives this account of their practice in the 13 Verse, *This their way is their folly*: this is the course that worldly men take, and they think it is a very wise course, but indeed their way is their folly. Some translators read that text, *this their way is their confidence*, as here in *Job*; and so they make the sense out thus; this way of worldly men in gathering riches, in heaping up abundance of these outward things, is their confidence, that is, they have nothing else to trust unto, they have nothing beyond the world to trust unto, *this their way is their confidence*. So againe, *Prov. 15. 26.* *A foolish man or a man of folly despiseth his mother.* And once more, *Psal. 85. 8.* where the Psalmist goeth up like *Habakkuk* to his Watch-tower to hearken for an answer of his prayer, *I will hearken what the Lord will say, for he will speak peace unto his people, but let them not return againe to folly.* So some read it in this Text of *Job*, *is not this thy fear, thy folly?* that is, was it not mere folly for thee to bragge and boast of thy feare, &c. That thou didst feare God &c.

כסל אדם

But the word is often taken in a contrary sense, as we translate, for constancy or confidence, and sometimes for hope; and thus *Job* 31. 24. *If I have said to gold, thou art my hope, or my confidence;* and Chap. 8. 14. speaking of the Hypocrite, *whose hope shall be cut off,* the same word is used; and *Prov.* 3. 26. *The Lord shall be thy confidence, and he shall keep thy foot from being taken:* and (not to heape many places) *Psal.* 78. 7. *That they may set their hope in God.* In this sense it is generally understood here, *Is not this thy fear and thy confidence,* sc. *all the trust thou hast placed in thy God.*

Faith and confidence are acts of naturall worship. Confidence or Trust is the resting of the soule upon another, here the resting of the soule upon the Word, or promises of God, upon the power, faithfulness, and truth of God: an act thus put forth by the soule, is confidence. Now, saith *Eliphaz*, *is not this thy confidence?* thou hast spoken much of resting and trusting upon God and his Word, upon his power and faithfulness; is not this that which thou hast all this while talked of? See what a goodly confidence it is! Doth it look like a proper piece of grace?

Confidence is an act beyond faith; a soule confiding walkes in a higher Region of grace and comfort then a soule only believing; there may be believing, where there is not this confiding. As patience is hope lengthned, so confidence is hope strengthned. Assurance is the highest degree of faith, and confidence is the highest degree of assurance. It carries with it, first cheerfulness opposite to sorrow; secondly courage, opposite to fear and despondency of spirit; thirdly, boldness & adventurousness opposite to cowardice. Confidence having a good cause and a good call, will take a Beare by the tooth, or a Lion by the beard. Fourthly, it notes boasting, or a kinde of spirituall wise bragging, opposite to sinfull modestie or concealment of what God hath done for us. Or take it thus. Confidence is the noblest exercise of faith, which looking steadily upon God in himselfe, and in Christ, through the promises, raises the soule above all fears and discouragements, above all doubts and disquietments, either about the removing of evill, or the obtaining of good.

Hence confidence is well called the rest of the soule, therefore such as attaine to confidence are said to be in peace, *in perfect peace.* *Him wilt thou establish in perfect peace, whose heart doth trust upon thee.* And this act of confidence or trust is proper and peculiar

*Isay* 26. 32

to God; no creature must share in it. This is worship commanded in the first precept, *Thou shalt have no other Gods before mee.* Whatsoever we confide in, unlesse it be in subordination unto God, we make it our God. And it is one of the highest acts of the soule, not only as we respect the taking in, our own comforts, but also the giving out, glory unto God. This confidence is well coupled with holy feare, the more we feare God so, the more we trust him; such feare is the mother and nurse of confidence: But confidence is directly contrary, yea contradictory to carnall feare; he that trusts God indeed, leaves both soule and body, temporall and eternall estate with him, without ever sending a fearefull thought, or a jealous looke after either. It followes:

*And the uprightness of thy wayes.*] It is the word used in the description of Job, Cap. 1. 1. There it is in the concrete, *perfect*, here in the abstract, *uprightness*: We may reade it, *Is not this the perfection of thy wayes?* Uprightnesse is the Saints perfection in this life. Uprightnesse may have a double notion, First as it respects the sincerity of our hearts towards God; Secondly, as it respects the justice and equity of our actions, towards man. In both senses we may extend it here; Thou hast been reported for a perfect man, now if thou art perfect in thy being, thou wouldst be perfect in thy working; if thou wert upright in thy nature, thou wouldst be upright in thy actions; Now consider thy uprightness or perfection, is not this the perfection of thy wayes? is not this all, even that lately discovered in thy impatient complaining?

*And thy hope.*] That word is derived two wayes. First from a root which signifieth a line, rule or measure; so in *Gen. 1. 9.* *Let the Waters under the Heavens be gathered together into one place,* the word signifies a gathering together by rule, as if God by that act, had measured out the water, (that unruly, turbulent, wandering element) and had brought it into compasse, by a rule or line, which it could not exceed or goe beyond, without permission or commission from himself: therby giving us a mighty proof of his almighty power and infinite wisdom. So some translate the word here, taking it to be derived from that roote, *Is not this thy rule?* Is not this the rule, that thou hast heretofore walked by, whatsoever thou hast pretended? is not this the uprightness of thy wayes, the course or measure by which thou hast directed, squared thy actions?

But secondly, rather the word is derived from (*Kavah*) which signifieth

תקרה  
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*Linea regula,  
sic veteres He-  
braei deducunt.  
Videtur Moyses  
non sine magna  
emphasis hoc  
verbum usur-  
passe, nimirum  
ad exprimen-  
dam infinitam  
verbi Dei po-  
tentiam, qui  
fluxum illud  
& vagum ele-  
mentum, totam  
superficiem  
terrae occupans,  
tanquam ad  
amulum &  
perpendiculum  
in unum lo-  
cum coegit.  
Paulus Egiptus,  
in prim. caput  
Gen.*

תקרה

signifieth to expect, hope or waite: and it notes a very vehement intention both of body and of mind, in waiting, expecting or hoping; when a man waites (as it were) stretching forth his spirit on his mind, putting himselfe out exceedingly to hope or waite for a thing. *Psal.* 37. 9. and *1/a.* 8. 17. the same word is used with the same emphasis. And that Greeke word which the Apostle *Paul*, hath (*Rom.* 8. 19.) comes up fully to it, *The earnest expectation of the creature, &c.* So the meaning here may be thus conceived, Is not this thy hope, or thy earnest expectation? Is it not come to this now? Thou hast boasted much of thy hope, what treasures thou hadst laid up in that, beyond all thy present possessions, is not all shrunk up to this, yea changed into despaire? thy desperate speeches give me ground to thinke so. Is not this thy hope? So much for the words.

*Expectavit.*  
*Significat*  
*magna inten-*  
*tionem & corpo-*  
*ris & anime*  
*expectare,*  
*atq; id est*  
*quod Paulus*  
*Græco verbo*  
*dicit ἀπορρο-*  
*δοῦν,*  
*ἀπορροδοῦ-*  
*ναι.*

There are foure interpretations given of this verse. First, Some make out the sense, by a different construction of the first particle in the Hebrew, which, they translate, not (as we) *Is not?* but *where is?* so the vulgar and divers others, reading it thus, *where is thy feare and thy confidence, thy patience and the perfection of thy wayes?* As if he had said, what's become of all those graces, of which thou hast spoken, and with which thou hast been reported to be most richly endowed? where are they at this time? in this day of thy trouble, in this day of thy tryall? Taking the words in that sense, they yeeld us these Observations. First,

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That times of trouble, are speciall times for the use of our graces. It is as if *Eliphaz* had said, Thou thy selfe and all that knew thee have spoken much of thy grace, but now is the time to use it, where is it? shew it me now, *where is thy feare and thy confidence?* if a man have been reported very skilfull at his weapon, when he comes into danger, then is the time to shew his skill: and we may say to him, where is thy skill now? where is thy art now? so we say to a man that hath had store of Weapons and Armes in his house, when the enemy approaches, where is your Sword now? where's your Gun? where's your Artillerie? So here, Now, that thou hast most need of thy graces, where are they? bring them forth, are they to seek now? Is thy righteousness as the morning dew, and as a cloud vanished away? Times of trouble will put every grace to a streffe; and we had need looke to it, that we have not our graces to seeke, when we have most need to use them; that when it shall be said unto us, *where is your faith? where's your hope?*

hope? we may be able to hold them forth, and answer the question in our actions, here they are, here is my feare, here is my confidence, here is my hope, here is my uprightneſſe; I can make prooſe of them, and render them viſible in my life: I can (through the ſtrength of Chriſt) act them, and walke according to the rule of every one of theſe graces.

Secondly, From the ground of this argument, which is, that true grace holdes out and perfeveres unto the end: For hereby (ſaith *Eliphaz*.) I will convince thee for an hypocrite, and that thy grace is but a ſhadow of grace, becauſe it is decayed and gone. This being the ground of conviction by theſe words, *where is thy feare?* Obſerve,

*That falſe grace, or a ſhew of grace, failes us when we have moſt need of it.* A hypocrite ſeemes to ſtand in grace, till he falls into trouble. When good is in ſight, he ſuppoſes he hath a great ſtock of faith; He is joyfull in beleeving any thing, when nothing pinches him: And when he enjoyeth what he deſired, he hopes as much as is promiſed: But when outward comforts are withdrawn and eccliſped, when he muſt live upon a word, and releeve himſelfe upon inviſibles, when he hath nothing in the creature to ſupport him, and muſt truſt what he cannot ſee: then this phancie of faith, this vaine hope, and pretended confidence diſappeare, and where are they? how much charity will ſome make profeſſion of, untill a reall object of charity preſent it ſelfe? then excuſes are made, they have but little for themſelves, times are hard, they may be ſuddenly caſt into ſtreights, they know not what a day may bring forth. Falſe charity, and falſe hope vaniſh when they ſhould act their parts, and make good what they have profeſſed. As Chriſt ſpeakes of the two houſes, *Matth. 7.* One built upon the rock, the other upon the ſand: theſe two houſes were alike ſkilfully and ſtrongly built in all appearance; while the Sunne ſhone, and the weather was faire, none could diſcerne, but that the houſe upon the ſand, was built as well, and might have ſtood as long as the other upon the rock; but when the raine fell, and the floods came, when the windes blew and beate upon the houſe, then it fell, the foundation failed, and all the faire ſuperſtructions came downe into the duſt. Where is the hypocrite with all his faith and feare in a wet windy day? is he not like a houſe founded on the ſand? Or is not he and his goodly outſide of holy feare and hope like the Apples of *Sodome* (reported in Hiſtorie) which are faire

to the eye, but touch them and they crumble to ashes in your hand, to is the faith and the feare, the hope and confidence of hypocrites: Where are these? they are no where, for they never were.

Take the words in a second construction, and so they are thus rendred, *Is not thy feare thy confidence? and the uprightness of thy wayes thy hope?* So Mr Broughton, *Is not thy Religion thy hope? and thy right wayes thy confidence?* and then the sense is, as if *Eliphaz* had thus spoken unto *Job*, Doth it not now plainly appeare, that Satan charged thee rightly, that thou servest God for ends of profit and outward comforts, seeing thou art thus impatient and unquiet, when the hand of God takes away thy profit and outward comforts? Is it not a cleare argument, that thou heretofore didst obey God, only to gaine by him, or because thou wast confident he would protect and save thee harmelesse, he would bleſſe and prosper thee with encrease? Was not the uprightness of thy wayes this hope? that is, diddest thou not looke to thrive by upright dealing with men, and faire carriage in all thy actions? thou hadst no love to Religion, none to Justice, thy love was to thy purse, thy profit; and thou didst beleewe, at least hope, that profit would come in at the doore of the Sanctuary, or else thou hadst never gone so often thither. This is the second sense, pradicating the first terme of the second, *Is not thy feare thy confidence? and is not thy uprightness thy hope?* surely 'tis. This is a faire exposition of the words, and from it we may observe. That,

*A hypocrites profession of Religion is grounded on his confidence to gaine by it.* Is not thy feare thy confidence? thy Religion was nothing else but a hope to be rich. It was Satans objection, and now *Eliphaz* (resuming and managing Satans argument) makes it his conviction. And it is a truth in the generall thesis, that the Religion or the feare of hypocrites, is nothing but their confidence; they consider the word of promise, which God hath given to those that serve him; they in their thoughts surveigh the land of promise, and tast the milke and honey of it: they reade that God will give both grace and glory, and no good thing will he withhold from them that walke uprightly, therefore that they may be under the influence of these promises, or upon a confidence that they shall receive golden showers out of these pretious promises, and digge abundant treasure out of these heavenly mines, they feare and worship God, they are upright in their wayes, and honest in their dealings among men: Christ found it was love to the loaves, not



to his doctrine, which brought so many after him, *Job. 6.* They liked a miracle to feed them, more then a Sermon to instruct them: And were affected with the meate which endures to everlasting life, only in subordination to the meate which perisheth. How many say, at least in their hearts, at this day, if I cast my selfe into such and such courses of holinesse, shall I not have credit and custome, good acquaintance and profitable correspondence? In many men their wickednesse is their confidence, that is, the very reason why they are so wicked, is, because they are confident they shall get by their wickednesse; So those entiers said to the young man, (*Prov. 1. 11.*) *Come let us lay waite for blood,* there was their wickednesse; now at the twelfth verse, you shall find, that the rise of their wickednesse was this confidence, *We shall find all precious treasure, we shall fill our houses with spoile.* Some (I confesse) have such a spirit of wickednesse, that they are wicked for wickednesse sake: and they love the very sinne it selfe, more then the ends of profit or pleasure, which may possibly follow the sinne; but others act the sinne, out of confidence they shall advance themselves by it: And so there are many, so refined in their aymes and hightned in the wayes of holinesse, that they are holy for holinesse sake, and religious for religions sake; yet there is a generation, whose Religion is nothing but this confidence; I will cast in my lot with the godly, I will take their way, shall I not fill my house with treasure, and raise an estate by it? The Apostle speaks of such, (*1 Tim. 6. 5.*) *Men supposing that gaine is godlinesse,* and they are godly only that they may gaine by it. Whereas they whose hearts are perfect with God, love godlinesse, for Gods sake; and they are holy, not out of confidence of gaining by it, but out of a delight in acting of it; there is a beauty, an excellency in holinesse which takes their hearts; And they are above, not only this poore confidence, to be enriched by it; but also above that rich, that heavenly confidence, to be saved by it, to get Heaven by it. The feare of some, who are above the former, is yet but equall to this confidence; they see there is no other way to be saved, to goe to Heaven but this. Now I say, holinesse in the height and purity of it, keepes under the respect of Heaven it selfe; it is so much above these things below, that it is above those things above: That is a second sense.

Thirdly, The words are understood by divers of the Hebrew writers, for a direct and simple assertion, and they give it thus.

*Ego furtum facere volui nulla compulsum egestate sed fastidio iustitie; nec ea re frui volebam quam furto appetebam, ed ipso furto & peccato Aug. 1. Confess. c. 1. & paulo post. Eram gratis malus, amavi de celum meum, non illud ad quod d. scriptum est.*

*Will not, or Would not thy feare be thy confidence? and the uprightnesse of thy wayes thy hope? As if Eliphaz had thus said unto him; Job thou hast pretended much holinesse and Religion, feare and uprightnesse: why art thou so disquieted, now, that the hand of God is upon thee? why art thou so amazed under these sufferings? would not that feare be thy confidence? and would not that uprightnesse of thy wayes be thy hope? surely it would, if thou hadst any such feare as thou pretendest: this feare would be thy confidence, and this uprightnesse thy hope; thou wouldest be very bold, and by hope cast Anchor upon the goodnesse and faithfulness of God, in the midst of all this storme: thy heart would be poised, settled and established, notwithstanding all these shakings. Would not thy feare be thy confidence? It would. Hence observe,*

*First, That they who feare most in times of peace, have most reason to be confident in times of trouble.* They who feare most (in one sense) feare least, they who feare God most, feare creatures least, and creature-troubles least. We have this point in so many words, *Prov. 14. 26. In the feare of the Lord is strong confidence.* The feare of the Lord is the cure of all other feares. They who are most fearefull of the evill of sinne, are most courageous among the evils of suffering. To be fearefull thus, raiseth the highest acts of confidence, *Psal. 112. 7, 8.* We reade of one *that will not be afraid for any evill tidings, his heart is fixed;* Who is this confident man? this fearelesse man? It is this divine coward (as we may call him,) you shall find him so express'd, *ver. 1. Blessed is the man that feareth God, he shall not be afraid for any evill tidings. Exod. 20. 20.* When the people of Israel were much amazed and astonished at the giving of the Law, *Moses* comes to cure them of that feare; but what is the medicine? *Feare not, for God is come to prove you, and that his feare may be before your faces, that ye sinne not.* As if he had said, when God hath put his feare into your hearts, such feares as these will be removed and vanish: when your hearts are filled with this feare of God, you will have confidence to heare, and see the thunder and lightning of Mount *Sinai*; you shall not feare, no not this terrible tempest, in which the Law it selfe is given. So when the people were in a feare another time, *Samuel* thus bespeakes them in that shaking fit, *1 Sam. 12. 20. Feare not, only feare the Lord.* If you will be confident in such a time as this (for by prayer he procured thunder and raine in that time of wheate-harvest) *feare the Lord.* The

*Timidum esse  
ad mala pa-  
tranda genus  
est fortitudinis  
& fiducia.*

fear of the Lord. will be our confidence in the worst day, in the most tempestuous and stormy night that ever fell upon the secure, sinfull world. *A man fearing God is the only dread-nought.*

Secondly, We may observe from the other branch, (for the sense is the same) *And would not thy uprightness be thy hope?* The uprightness of a mans wayes in good times, doth mightily strengthen his hope in evill times, When a man can looke back, and approve his heart to God, that he hath been upright in peace and plenty, how full of hope will he be in trouble and in wants? It was that which *Hezekiah* pleaded before God, in the day of his trouble and tryall, 2 King. 20. 3. *I beseech thee O Lord, remember how I have walked before thee in truth and with an upright and perfect heart.* This was it, when he lay upon his sick-bed, and as he thought, upon his death-bed, that put life into him, and bare up his spirit.

A fourth interpretation is taken from our reading: *Is not this thy feare, thy confidence, the uprightness of thy wayes, and thy hope?* So the words containe foure distinct affirming questions, *Is not this thy feare? Is not this thy confidence? Is not this the uprightness of thy wayes? and is not this thy hope?* This is thy feare, &c. As if *Eliphaz* had said, *Job*, without doubt thou hast shewed all thy goodnesse at once; or, Is not this all that thou art able to make out and shew? Is not this all that thou canst say for, all the testimony thou canst give of, thy religion and holinesse? Hast thou not shewed all? Surely thy great boast of Religion is, nothing but this. *Eliphaz* seemes to call *Job* to make a further of clearer prooffe of his grace; *Is not, this thy feare?* or if this be not, shew me somewhat else: Thou art a man very famous in the world, much talked of, and highly commended, for feare and for confidence, for uprightness and for hope; what hast thou more to answer that report, and save thy own credit, with the credit of thy friends, who have been so large in their commendations of, and testimonies concerning thee? Note hence;

First, *Afflictions discover that unto us, which before we knew not.* Is not this thy feare? thou diddest not know of what make or constitution thy feare was, untill now: That's *Eliphaz* his supposition; and it is a truth; That some hypocrites know not, that their graces are false, till they are brought to such tryals. They carry false, counterfeit coine about them, and suppose it current money, till they come to the ballance, or a touch-stone. Some are  
active

active hypocrites, who goe about, intentionally to deceive and put a faire mask over a filthy face. Others are passive hypocrites, who are miserably deceived by the collusions of Satan, and the base treachery of their own spirits. Many a man is brought to see (which before he could not, by reason of those mists of hypocrisie) what his feare is, what his faith, by those changes which affliction works in him.

Secondly thus. *We ought to make our graces visible in our actions.* Is not this thy feare? Shew me what thy feare is, if this be not, make proofe of it; The Apostle bids *Timothy*, 2 Tim. 4. 5. *Make full proofe of his Ministry.* It may be said to some Ministers, is not this your Ministry, if it be not, make full proofe of it; Or as the Apostle *James*, in a case neere this, *Jam. 2. 14. 18.* *Shew mee thy faith by thy workes, so we may say, Shew me thy feare by thy workes.* Is not this it? if it be not, make it appeare what it is; *The tree is knowne by the fruits; doe men gather grapes of thornes, or figgs of thistles?* or, doe men gather crabs from vines, or sloes from figg-trees? As an evill tree cannot bring forth good fruit, so neither doth a good tree bring forth evill fruit. If thou sayest thou art a vine, make proofe of it, by the fruit thou bearest, or else I must conclude, thou art but a thorne or a thistle. We may question many for this grace, and for the other grace they pretend unto: For their actions have not the least print or impression of such graces upon them; If any one should hold forth much faith and confidence in God, and this man should run or take unlawfull courtes, to helpe himselfe, might we not say, *is this thy confidence?* Or if one speaking much of confidence in God, for the accomplishing of a businesse, should yet sit still, and doe nothing himselfe, might we not say, *is this thy confidence?* this is to tempt God, not to trust in him. Once more, if a man should professe much confidence in God, and yet be taken up altogether about the creature, swallowed up with creature thoughts, or swelling in creature delights, seeking to, and engaging this creature, and that creature, with neglect of God, may we not say, *is this thy confidence?* Hope is an anchor of the soule, but thou art driven with every blast, in this thy hope? Hope makes not ashamed, but thou, either art, or oughtest, to be ashamed, *is this thy hope?* The feare of the Lord is cleane, but thou art defiled, *is this thy feare?*

Then againe consider this, when *Job* carries himselfe thus in his trouble, *Eliphaz* telleth him, what is not this thy feare? thou art

E. 3. surely,

Heb. 5. 19.

Rom. 5. 5.

surely but an hypocrite, for if thy feare were true, it would have preserved thee from these impatient complainings and distempers. Hence observe;

*That true feare, holy feare, preserves the soule, and keeps it holy.* Holy feare, is as a golden bridle to the soule, when it would runne out to any evill: It is like the bankes to the sea, which keeps in the raging waves of corruption, when they would overflow all. If thou haddest feare indeed, thou wouldest never thus breake the bounds of patience. *The feare of the Lord is to depart from evill,* that's the definition of it; therefore if thou haddest any feare of God indeed, thou wouldest never have done this evill, *curse thy day.* Prov. 14. 27. *The feare of the Lord is a fountaine of life, to depart from the snares of death;* that is, either from sinne, which is spirituall death, or from damnation, which is perpetuall death; the feare of the Lord is a fountaine of life, to depart from both these snares of death; where this feare is not, we are ready to joyne with every evill, and so to fall into the jawes of every death. *Abraham* (Gen. 20. 11.) argues to, *The feare of the Lord is not in this place, therefore they will kill me;* when we perceive a bent of spirit, to devise evill, and a readinesse of the hand to practise it, (we may conclude) the feare of the Lord is not lodged in that heart.

Fourthly observe, *That trust, or confidence in God, settles the heart in all conditions.* Is not this thy confidence? Thy confidence certainly is but a shadow, for if it had been reall, thou hadst been established and upheld, notwithstanding all that weight of affliction that lies upon thee. When there was an unquietnesse upon the soule of *David*, he first questions his soule about it, *Why art thou disquieted O my soule;* and then directs, *trust in God,* Psal. 42. 11. So the Prophet promileth, (Isa. 26. 3.) *Him wilt thou establish in perfect peace, whose heart doth trust upon thee. They that trust in the Lord shall be as mount Zion,* Psal. 125. 1. He that is carried and tost thus about, with every wind of trouble and gust of sorrow, shewes he hath not cast out this anchor of hope, upon the Rock *Jesus Christ.*

But here a question must be answered, for the cleering of all, and likewise for discovering the strength or weakenesse of this argument brought by *Eliphaz*, in this particular case of *Job.* *Eliphaz* taxed *Job* with hypocrisie, because his graces did not act, or they did not act like themselves, like graces; he gave not proofe of them

at that time. Hence the doubt is, *Does a mans fallings or declinings from what he was before, or what he did before, argue him insincere?* Is there sufficient strength in this Argument for *Eliphaz* to say, *Job* thou hast been a comforter of others, thou hast profest much holinesse heretofore, and now thou art come to the triall, thou canst not make it out thy selfe; therefore thou hast no grace, therefore all thy religion is vaine.

For the resolving of that, I answer first, that the proposition is not simply true, that every one who faileth or declineth or falleth off from what formerly he was, or held forth, is therefore an Hypocrite, or that his graces are false, & but pretences; there may be many declinings and failings, many breaches and backslidings, and yet the spirit upright. Indeed falling away and quite falling off, are an argument of insincerity and hypocrisie; for *true grace is everlasting grace, true holinesse endures for ever.* Therefore we are here to consider, whence these failings were occasioned in *Job*, and how a failing may be exprest, and continue, so, as to conclude insincerity or hypocrisie.

First, it was from a sudden perturbation, not from a settled resolution. *Job* was not resolutely thus impatient and unruly: an unexpected storme hurri'd his spirit so violently, that he was not master of his own actions; *Job* had not his affections at command, they got the bridle (as it were) on their necks, and away they carried him with such force, that he was not able to stop or stay them.

Secondly, it came from the smart and sence of pain in his flesh, not from the perversenesse of his spirit. If the taint had been in his spirit, then *Eliphaz* had a ground, a certain ground to have argued thus against him.

Thirdly, *Jobs* graces were hid and obscured, they were not lost or dead; the acts were suspended, the habits were not removed; when the grace which hath been shewed, is quite lost, that grace was nothing but a shew of grace, painted feare, and painted confidence: but in *Jobs* case there was only a hiding of his graces, or a vaile cast over them.

Lastly, we must not say he falls from grace who falleth into sin; nor must it be concluded that he hath no grace who falls into a great sinne: It followes not, that grace is false, or none, because it doth not work like it selfe, or because it doth not sometimes work at all. True grace workes not alwayes uniformly; though it be alwayes the same in it selfe, yet it is not alwayes the same in its effects;



fects; true grace is alwayes alive, yet it doth not alwayes act, it retains life, when motion is undiscern'd. Wherefore they who doe not work like themselves, or do not work at all (for a time) in gracious wayes, are not to be concluded as having no grace, or nothing but a shew of grace.

And so much be spoken concerning this first Argument contained in these six Verses, the conviction of *Job*, from his failing in the actings of his grace; the putting forth of that fruit which formerly he had born and shewed to the world.

### Job Chap. 4. Verse 7, 8.

*Remember I pray thee, Who ever perished being innocent? or Where Were the righteous cut off?  
Even as I have seen, they that plough iniquity, and sow wickednesse, reape the same.*

IN these two Verses and the three following, *Eliphaz* coucheth and confirmeth his second Argument, wherein he further bespaters the innocency of *Job*, and hopes to convince him of hypocrisie. The Argument is taken from the constant experience of Gods dealings in the world, *Remember, I pray thee, Who ever perished being innocent?* We may give it in this forme.

Innocent persons perish not, righteous men are not cut off.

But *Job*, thou perishest, and thou art cut off. Therefore thou art no innocent nor righteous person.

The major proposition is plaine in the seventh Verse; for that question, *Who ever perished being innocent? or Where Were the righteous cut off?* is to be resolved into this Negation, *No innocent person ever perished, nor were the righteous ever cut off.* And *Eliphaz* conceiveth this to be so clear a truth, that he challengeth *Job* to give one instance to the contrary, out of his own experience; he appeals to experience (which is a strong way of arguing) *Remember, I pray thee, Who ever perished being innocent?* shew me the man, and withall he professeth, that he could give many instances or examples out of his own experience, that wicked men have perished and were cut off, this he doth in the eighth Verse, *Even as I have seen, they that plough iniquity, and sow wickednesse, reape the same;* which he enlarges in the three following Verses, by the  
blast

blast of God they perish, and by the breath of his nostrils are they consumed, &c. This in generall for the summe and substance of the Argument.

We will now consider the words and examine the strength of it in particulars.

*Remember I pray thee.* ] He handleth Job tenderly in words, he speaks gently and winningly to him, *Remember I pray thee.* To remember noteth often in Scripture a serious consideration of things present, and before us, *Eccles. 12. 1. Remember now thy Creator in the dayes of thy youth;* that is, seriously bethink thy selfe at the present, of God and his wayes, and how thou oughtest to walk holily before him. But properly to remember, is the calling to minde of things which are past: and so *Eliphaz* in this place directs Job to search the Records; Go and inquire into all the Monuments of Antiquity, look the Registers and Histories of the Ages past, and see if thou canst finde any such thing as this, *A righteous man perishing.*

*Memory* is the soules store-house, there we lay up Observations, and from thence fetch them out, as occasions invite. Hence Christ *Matth. 12. 57.* compareth every Scribe which is instructed for the kingdome of Heaven to a house-holder which bringeth forth out of his treasury things both new and old. This treasury is the memory, there holy truths and profitable examples are stored and reserved. *Remember I pray thee.*

In that *Eliphaz* sendeth Job back to former experiences, we may note, *That it is our duty to lay up and record the dealings of God, whether publick or personall, whether with the godly or with the wicked.* It is our duty to observe what God doth, *Psal. 111. 4. He hath made his wonderfull works to be remembered;* as if the Psalmist had said, God hath not wrought such great things in the world, whether respecting persons or Nations, that we should write them upon the water, or in the sand, which the next puffs of winde defaces and blowes out; but he hath made his wonderfull workes to be remembered; he will have them written in brasse, with a pen of Iron, and with the point of a Diamond, that all ages may heare the judgements and loving-kindnesses of the Lord; he hath made his wonderfull workes to be remembered, or he hath made them so, as that they are most worthy to be remembered. *David* was a great observer of experiences (*Psal. 31. 35.*) he telleth us, that he had (as it were) collected notes concerning Gods

dealings all his dayes; and it is to the very point in hand, *I have been young and now am old, yet never saw I the righteous forsaken;* him selfe carefully observed the dealing of God in this Psalm: and in the next (Psal. 37. 35, 36.) he gives the like direction to others; thus I have done, doe you take the same course too, *I have seen the wicked in great power and spreading himselfe like a green Bay-tree,* then he goes on, *Mark the perfect man, and behold the upright;* I have considered the estate of wicked men, let all observe the estate of the godly, *Mark the perfect man, and behold the upright.* The works of God expound his Word, in his works his Word is often made visible. That's an excellent expression Psal. 111. 7. *The works of his hands are verity and judgement;* *The acts of God are verity,* that is, God acts his own truths. As the works of our hands ought to be the verity and judgements of God, (*every action of a Christian should be one of Christs truths*) so it is exactly with God him selfe, the works of his hands are his owne verity and judgements. When we cannot finde the meaning of God in his Word, we may finde it out in his workes: his workes are a Comment, an infallible Comment upon his Word.

Yet we must take this Caution; the dealings of God in the surface and outward part of them, appear sometimes contrary to his Word, contrary unto his promise, but they only appear so, they are never so. When a man reads a promise and findes much good stor'd up in it for the righteous, and then looks upon the state of the righteous, and seeth it full of evill; here is a seeming contrariety between the Word and the works of God, but it is only a seeming contrariety, as we shall see somewhat further anon. Therefore in that Psalm 111. 2. where he saith, *the works of God are verity and judgement,* he adds, *his works of God are sought out:* if you will have the verity or judgment that is in the works of God, you must not only look upon the outside of them, but you must seek them out, studie them, studie them as you studie the Scriptures, and then you will finde out the meaning of them, and see how exactly they square with every part of the Word. Why doth *Eliphaz* send *Job* to experience? the ground is this; the works of God are like the Word of God; therefore if thou canst not make it out by experience from his works, thou canst hardly make it out, as a Position from his Word, *that righteous persons are our offi*

*Remember now I pray thee, who ever perished being innocent? or where were the righteous cut off?*

Here are foure termes to be opened, *perished, cut off, innocent, righteous.* We will consider first what we are to understand by *perishing and by cutting off.* Secondly, whom we are to understand by *innocent and righteous persons.* And then apply the whole sentence, by shewing wherein the truth of this proposition stands, that *a righteous man or an innocent person cannot perish or be cut off.*

The word which we translate *perished*, hath divers significations. First a returning to nothing, an utter consumption, which is to perish as a beast, Psal. 49. 20. the Holy Ghost describing a man who is not acquainted with God in his great estate, compares him thus; *Man being in honour, and not understanding (sc. the things of God) becommeth like the beasts that perish;* not that he perisheth as a beast doth, but he is like a perishing beast; the similitude is not in perishing, but in his qualities who perisherh, he hath but such qualities, he is (upon the matter) even of as grosse a temper as a perishing beast.

Secondly, to perish signifies to die. The dissolution of man, or the dis-union of soule and body *Isay* 57. 1. is thus exprest, *the righteous perish;* that is, they dye, as it is explained afterward, *they are taken away from the evil to come, they rest in their beds, sc. in their graves:* so *Matth.* 8. 25. *Master save us we perish,* say the Disciples, when they thought they should all be drowned. Lord helpe us, or else we all dye presently: and so we translate *Job* 34. 15. where *Elihu* speaking of the power of God, thus describes it; *If he should but shew himselfe, all flesh (saith he) shall perish together,* that is, *all flesh shall dye,* they are not able to stand before Gods power and greatnesse: the word which he useth there, strictly taken, signifies to expire or give up the ghost, yet we translate it, *all flesh shall perish together;* that is, they shall all give up the ghost and dye, if God should appear in his power and greatnesse.

Thirdly, by *perishing* we may understand outward afflictions and troubles falling upon, either godly or wicked: these are called a *perishing* (*Job.* 23. 13.) *Joshua* tells the people, *If you will not obey and walk according to the Commandements of God, ye shall quickly perish from off this good land;* that is, ye shall be removed by outward afflictions from your land, you shall go into captivity. And so, if I *perish, I perish,* saith *Ester*, Chap. 4. 17. that is, if I bring

trouble and affliction upon my selfe, let it be so, I will venture it; *A Syrian ready to perish was my father, Dent. 26.* It is meant of Jacob a man much versed in trouble, as he himselfe acknowledgeth, *Few and evill have been the dayes of my pilgrimage.*

Fourthly, to *perish* notes eternall misery; as it is put for the miseries of this life, so for the life of misery, for that life which is an everlasting death. *John 3. 16.* God so loved the world that he gave his only begotten sonne, that whosoever believeth in him, should not perish, but have everlasting life: perishing is opposed to everlasting life, and therefore implies everlasting death.

Fifthly, to *perish* notes utter desolation, and totall ruine. A cutting off, or a destroying the very name and remembrance of a person, or of a people. *He that speaks lyes shall perish, P sal. 19. 9.* that is, he shall be utterly destroyed. In this sense the word is used for the Devill, because he is a destroyer to the utmost, as Christ is a Saviour to the utmost. He is called *Abaddon* from *Abad* (the word here used) *Rev. 9. 12.* and *Apollyon*, his businesse it to destroy totally and eternally. Thus also Antichrist, *The first borne of the Devill (2 Thess. 2. 3.)* is called *the sonne of perdition*: take it actively, he is a destroying some, one that destroyeth bodies and soules, as in Scripture a bloody man is called *Ish dammim*, a man of blood; and passively, he is a *sonne of perdition*; that is, a man to be destroyed both body and soule.

These two latter senses, namely eternall destruction in Hell and utter destruction in this life, are joyned together. *Prov. 15. 11.* Hell and destruction (or Hell and perishing) are before the Lord: and Chap. 27. 20. we have the same words againe, *Hell and perdition or Hell and destruction are never full.* So that to *perish* (in a strict sense) notes even in this life an utter extirpation; so some render it here, *who ever saw the righteous plucked up by the roots,* so as there should be no remembrance, no remainder of them. The other word which is joyned in the Text, *cut off*, carries the same sense, though it signifies properly to hide a thing, yet it is so to hide it as it appeareth no more, or so to hide it, that it can neither be heard of, nor seen any more. Hence by a *Metonymie* it signifies to take away or to cut off, because things that are taken away and cut off, are as things hidden and seen no more. Here then is the height of the sense, either to take it, for perishing in Hell, or for such a perishing in this life, as is joyned with totall desolation and desertion.

Then for the termes, *innocent and righteous.* The word we translate

Omnimodam  
rei perditionem  
significat, opor-  
tetur enim ge-  
nerationi.

Abcondit, et  
amplius audia-  
tur vel videa-  
tur, per metony-  
miam sublatum,  
deletus succisus.  
Sublata enim  
a medio non ap-  
parent amplius  
sed abscondun-  
tur.

translate *innocent* signifieth empty. And it is therefore applied to an innocent person, because innocent persons are emptied of malice and wickednesse, their hearts are swept and cleansed, purged and washed; there is in some sense a *vacuum*, a holy *vacuum* in the hearts of holy persons: they are freed from that fulnesse of evil which lyes in their hearts by nature, that filth is cast out. Every mans heart by nature is brim full; top full of wickednesse, as the Apostle describes the Gentiles, *Rom. 1. 29. being filled with all unrighteousnesse*; and it is a truth of every mans heart, it is a *Gage full of uncleane Birds, a stable full of filthy dung*, he hath in him a throng of sinfull thoughts, a multitude of prophane ghefts lodging in him. Now a person converted, is emptied of these, these ghefts are turned out of their lodgings, the roomes are swept and emptied, therefore an holy person is called an empty person: Emptied; not absolutely emptied of all sinne, but comparatively, there is abundance cast out; so that considering how full of sin he was, he may be said to be emptied of sinne, and that his malice is cast out. In the fourth of *Amos*, the Prophet threatens cleanness of teeth (it is a suitable judgement, that uncleane hearts and lives should be punished with cleane teeth) or innocency of teeth; for it is the word of the Text. *Famine is elegantly so called. Want of bread makes empty or cleane teeth.*

זָקֵן שֵׁנִים

And *Where were the righteous* (that's the other terme) *cut off*? One may put the question, where were the righteous? surely *Job* had very good eyes, if he could finde any righteous man upon the earth, he might seem to have clearer eyes then the Lord himselfe, if he could finde any righteous; *God looked downe from heaven, and he saw none righteous, no not one, Psal. 53. 3, 4.* Yet here *Eliphaz* bids *Job* enquire about the righteous, where they were cut off. To clear that.

By righteous here, we are to understand not righteous persons in a strict and legall sense, but in a Gospel mollified sense: righteous with an allay, righteous by way of interpretation, and not in the strictnesse of the letter. And so men are called righteous, first in reference to the work of regeneration. There are none righteous in the root or originall, in their first setting and plantation in the soyle of the world; but there are righteous persons as regenerate, and transplanted into the body of Christ, as wrought and fashioned by the Spirit of Christ.

Secondly, there are none righteous, that is, none exactly, perfectly,



fectly, completely righteous, but inchoately, and intentionally, so many are righteous and are called righteous in the language of the Scripture.

Thirdly, there are none righteous, that is, none righteous by way of merit or desert, none are so righteous as that they can challenge any thing at Gods hand; of right, the most righteous person is an unprofitable servant; he hath nothing to plead before God but free grace. Nothing to shew unto God but Christs fulnesse, and his own emptinesse, the riches of Christ, and his own poverty. Yet there are righteous in Gods acceptance, he accounteth and accepteth them for righteous, and honours them to be called righteous.

Lastly, we may answer it thus; there are none righteous in themselves, or from themselves, none have any righteousness of their own making: but the Scripture shewes us those who have righteousness, and are righteous in another and from another; we have the righteousness of justification in Christ; and the righteousness of sanctification from Christ: righteousness is both imputed to, and floweth into the soule by vertue of the union which is promised in the covenant of grace with Christ the righteous, with *the Lord our righteousness*. In these respects there are righteous persons, and of such we may understand this enquiry, *where were ever the righteous cut off?* The righteous by regeneration, the righteous by inchoation, the righteous by acceptation, or the righteous by imputation; where were any such righteous in all the world of whom thou canst say, they have ever perished, or have been cut off?

Having opened the sense of the single termes, we will look to the sense of the proposition, and consider wherein we may cleare the truth of it, *that innocent persons doe not perish, or that the righteous are not cut off.*

Take perishing or cutting off in the first sense, namely, for annihilation and returning to nothing; and so, neither righteous nor unrighteous, guilty nor innocent can perish; no man shall perish so, man is of an everlasting make.

Then take perishing in the second sense; as perishing is put for dying and going out of the land of the living, thus all righteous and innocent persons perish and are cut off, namely by the sword and sithe of death: we may say all, God indeed hath made some few exceptions out of the generall rule, but the Statute is plaine, *It is appointed unto all men once to dye*; Enoch was translated, and

and ſo was *Elijah*; and many ſhall be found alive when Chriſt cometh to judgement; who ſhall not die; they ſhall be but charged, and have a metaphoricall, not a proper death; This makes ſome ſmall abatement from; but doth not croſſe the generall rule, that all muſt die.

Take periſhing in the third ſenſe, for ſome temporall outward ſuffering in the world, either from the hand of God immediately, or mediately from the hand of man. Thus righteous and innocent perſons may periſh too, that is, they may fall under ſore and great afflictions: thus righteous *Abel* periſhed, and thus *Jacob* was a Syrian ready to periſh, and thus the godly party among the Jewes, in the time of the captivity periſhed, (they periſhed from off the Land, as it was threatned, *Joſh. 23.*) with the reſt of the wicked; of which the two baskets of figgs, one bad, and the other good, were a famous type, *Jer. 24. 3.*

And in regard of this outward, preſent, temporall periſhing, we find it often, that the righteous periſh, while the unrighteous flouriſh; *Pſal. 73. 12. Behold* (ſaith *David*) *theſe are the ungodly, that proſper in the world*; and at the fourth verſe, *All the day long have I beene plagued, and chaſtened every morning*. As ſure, or as ſoone as I riſe, I have a whipping, and my breake-faſt is bread of ſorrow and the water of adverſity; theſe proſper, and I periſh: And the Prophet (*Jer. 12. 1, 2.*) expoſtulates with holy ſubmiſſion about this flouriſhing eſtate of the wicked, and periſhing eſtate of the godly: *Wherefore doth the way of the wicked proſper, &c.* And in the next verſe, *Thou haſt planted them, yea they have taken roote, they grow, yea they bring forth fruit*: What a gradation is here of the flouriſhing proſperity of wicked men, while the righteous ſeeme to wither? *Thou haſt planted them*; every tree that is planted, doth not take roote, but theſe take roote; Every tree that taketh roote, doth not grow up to any ſtrength, but theſe take roote and they grow: there are trees that grow, yet they bring not forth fruit, but theſe bring forth fruit alſo; yea (ſaith he) *they bring forth fruit*; theſe were flouriſhing trees indeed, yet in the meane time, thouſands of righteous perſons periſhed in and by outward troubles.

Sometime (we find on the other hand) that the wicked periſh in outward troubles, while the righteous are delivered, and have Arkes provided to ſave them in a common deluge. God makes that difference ſometime, even in this life; he pulled *Lor* out of *Sodom*,

*done*, while *Sodom* perished by fire: And righteous *Noah* was saved in the Ark, while the world of the ungodly perished by water.

And lastly, Both the righteous and the wicked, may be wrapped up in the very same outward perishing condition, yet alwayes with a difference; though both alike perish, yet their perishing is not alike. As it is with the righteous and wicked in regard of sinne, so of sufferings: they may both commit the same sinne for the matter, as it is a transgression of the Law, but a righteous man can never sinne as the wicked; he sins not, with such formalities of sinning; he hath not such a heart, such a temper and bent of spirit, as a wicked man hath in sinning: to sinne so, is utterly inconsistent with the new nature. Thus also it is with the perishings, afflictions and troubles which they fall into; God sometimes sends the very same affliction for the matter, as suppose poverty, want, imprisonment, captivity and the like, upon the one, as upon the other: But are the righteous smitten, as God smites those that sinne them? Surely no, in measure he debateth with them. *Iſa.* 27. 7, 8. They sinne not against God with the same heart, or at the same rate as wicked doe: and God never strikes them with the same heart, or at the same rate as he doth the wicked; he cannot doe it, the strength of his love to them, makes this impossible for him. Therefore, though as the preacher resolves the cate, *Eccles.* 9. 1. *No man knoweth either love or hatred, by all that is before him:* In the matter of events, love or hatred are not visible; yet in the manner of events there is much love and hatred visible: and the spirits of such as are under those events, may discern love or hatred, when no eye can: One seeth hatred, and another seeth love, abundance of love mixed in his cup of sorrow. God never gives his own, a cup of pure wrath to drinke; there are alwayes some ingredients of comfort and sweetnesse put into it. This is the third sense, how righteous ones may, or may not perish.

Take, *perishing*, in the fourth sense, as perishing is an eternall destruction; and so the proposition of *Eliphaz* is true throughout, strictly true; That no righteous, ever perished, or were cut off; an innocent person is, in that sense, past perishing; a righteous man is past cutting off. *Job.* 10. 28. *I doe give unto them eternall life, and they shall never perish.* Rejoyce in this, ye righteous, ye are beyond perishing, ye are past perishing, while ye live in a perishing world.

Lastly,

Lastly, Take it in the fifth sense, and so you may have a further truth, which I conceive, is that which *Eliphaz* purposely aimeth at; take perishing, for outward present destruction, joynd with a totall dereliction; and in that sense the proposition of *Eliphaz* is true also; No righteous man, no innocent man ever perished, or was so cut off with any temporall judgement: The Apostle is direct for it, (2 Cor. 4.8.9.) *We are in trouble on every side, (we see trouble which way soever we turne) but we are not distressed, we are perplexed (we are in the bryars as well as ungodly men) but not in despaire, (we are in hope still, and if there be hope for us, God is for us:) We are persecuted, but not forsaken, (God is neere us, though all the world stand aloofe,) we are cast downe, but not destroyed, we shall up againe.* So that while he admits of perishing in the former sense, respecting outward affliction, yet he denies it constantly in this latter sense, so as to be cut off quite from the comforts and supports of God. That observation of *David*, may be thus understood, (Psal. 37.25.) *I have been young, and now am old, yet have I not seen the righteous forsaken, (he doth not say, in my experience I never saw the righteous afflicted, but, I never saw him left or forsaken in his afflictions) and I never saw his seed begging their bread:* he puts in that, because begging of bread, especially in the Commonwealth of Israel, and in the state of the Jewes, was a note of utter dereliction; for though God had told them, that they should have the poore alwayes with them, yet he had given an expresse law, that there should be no beggar among them; therefore, saith he, I have not seene the righteous so forsaken, that they should be forced to live by begging.

If any say, that *David* himselfe begged, he asked bread of *Abimelech* and of *Nabal*. I answer, It is a good rule, and it resolves the case; Transitory cases, and suddaine accidents, make no beggars: we must not say, *David* was a beggar, or begged his bread, because once he was in a strait, and asked bread of *Abimelech*; and in a second strait, sent to *Nabal*; In such sudden cases, the richest man in the world, may be put to aske a peece of bread. A good man may fall into such wants, but good men are rarely, if ever or at all left in them.

Now to apply it particularly to the intent of *Eliphaz* in this place. We have given three interpretations, in which we have shewed, how righteous men may perish; and two, wherein the righteous cannot possibly perish; in both which, the words here

Caution  
non reddunt  
mendicum.

spoken by *Eliphaz*, are a truth. And concerning the first and last, I conceive, *Eliphaz* is particularly to be understood: For he speaks not here of the eternall estate of *Job* (though that be involved) when he concludeth him a wicked man; but he speaks of the dealings of God in temporals. He looketh upon *Job* as a lost man, a man utterly forsaken of his God; as a man of a forlorne hope; cut downe, and pluckt up, root and branch; when he saw his stocke consumed, his children slaine, his body diseased, and his spirit so distempered. And so the minor, or the assumption only is false, the proposition true; Righteous men doe not perish thus, innocent persons are not thus cut off; but thou *Job* perishest and art cut off: Hold there, that's false; *Job*, in the sense *Eliphaz* intended, perished not, was not cut off; for in the sequell, God gave him both comfort and deliverance: Love was mingled with the affliction, strength was ministred to beare the affliction: and at last a gracious way was made out of the affliction. The blessing of God, caused him to spring out againe: though his goodly branches were broken, and his fruit pluckt off, yet his rootes were not pluckt up.

It will not be unnecessary, for the clearing of this Scripture, to subjoyne a reason, why in the Old Testament, or under the old Covenant, there was so much stumbling at the afflictions and troubles of the righteous; for it put even a *David*, a *Jeremiah*, and a *Habakkuk* hard to it, for an answer, when they saw such under sufferings; the reason was this, because God in those times, made more speciall temporall promises to his people, in case of obedience, than he hath done in the time of the Gospell. Reade *Deut.* 28. *Levit.* 27. and other places, where you shall find, how all the promises runne upon things, that concerne the outward man; they shall be blessed in their basket and in their store, they shall have this and that, and all outward things abundantly; and the curse threatned, was the losse and deprivation of those outward blessings in case of disobedience: For God did winne and carry them on, in that non-age of the Church, by outward and temporall promises; hence they were much troubled and offended, when they saw righteous men under heavy pressures and breaking afflictions. Now since the coming of Christ in the flesh, and the pouring out of those speciall spirituall blessings up on his people, by the Holy Ghost, he doth not feed us so much with these outward hopes, or enjoyments. Therefore in the Gospell, we read, what hard meate he giveth his people: foretelling them plainly, If any will follow me, let him deny himselfe,

and

and take up his crosse? There is scarce such a word in all the old Testament, as that he which will follow me, shall find a crosse; and be sure of persecution; They were but children, such words and sights might terrifie them; therefore they were (as it were) dandled on the knee, and allured, by sensible comforts, a land flowing with milke and honey, if they did obey; and they heard of rods and stripes in case of stubbornnesse and disobedience. *Say to the wise, reede; it shall be well with him, for they shall eate the fruite of their doings; woe to the wicked, it shall be ill with him, &c. Isa. 3. 10, 11. David saith (indeed) many are the troubles of the righteous; but (it is not put among the termes of their state or service). It is not said, if ye will be righteous, ye shall have trouble. Moses never told them, If any will be my disciple, let him take up his crosse; &c. So then, Gods dealings and dispensations being most in our ward things at that time, they were very apt to stumble at the crosse. And there is greater reason why they should stumble at a mole-hill, then we at a mountaine of trouble: God having told us, that seeing he hath given us such excellent things in Christ, such glorious mercies, and transcendent priviledges in the Gospell, we may well take afflictions and troubles into the bargain, and never shrink or straine at them, but rather take them well. So much for that verse, *The righteous are not cut off, neither doe innocent persons perish.**

Eliphaz having given Job his turne to search his experiences, brings forth his own, in the next words: *Even as I have seene, they that plow iniquity and sow wickednesse, reape the same;* As if he should say, Job, I know you are not able to give me one instance of a righteous mans perishing, but I could give you many and many instances, I could write whole books concerning wicked men perishing, and of the ungodly cut off; This he carries under a metaphor, and by continued metaphors, makes up an elegant allegorie, in those termes of plowing, sowing, reaping.

Verf. 8.

*Even as I have seene.* That word notes, a curious observation; not a light transitory glance of the eye, but a criticall consideration of any thing. As it is said, *Gen. 1. 4. God saw the light that he had made, God saw it discerningly,* for he found it was very good: And so it is said, *Gen. 34. 1, 2. that Dinah went forth to see the daughters of the land,* that is, curiously (though vainely) to observe the manners and fashions of the people; and in the same verſe, *Ham the sonne of Sechem saw her,* he saw her to

נחנך

Significat non simpliciter videre, sed curiose inspicere.



exactly, as a bakers with kneading, his eye entangled his heart, and both entangled his life. So here, *Even as I have seen*, that is, by a diligent inspection, and judicious consideration of what I saw. And what was that? *Mysticall Husbandry.*

*They that plow iniquity, and sow wickednesse, shall reap the same.*

*They that plow iniquity.* The word which we translate to plow, signifies the use of any kind of art or manufacture; as the works of a Smith, or of a Carpenter, in Iron, wood or timber; And as the art, so the Artift or handicrafts-man (Job. 41. 12.) is expressed by this word. *The Smith with his songs; workers in the anvil.* And *Zech. 1. 10.* It is put for a Carpenter, *the Lord shew'd me foure Carpenters.* Now here it is applied to the Plowman, and to his plowing. So *Hose. 10. 13.* *Ye have plowed wickednesse, ye have reaped iniquity, ye have eaten the fruit of lies.*

And this plowing of iniquity, or plowing of wickednesse, takes in both the outward act of sinne (to plow iniquity, is to commit and practise iniquity) and the inward act of sinne, to plow iniquity, is as much as to devise and meditate iniquity. *Prov. 3. 21.* Devise not. (*Heb.* plow not) evill against thy neighbour. So *Prov. 6. 18.* *A heart that deviseth, or ploweth, wicked imaginations.* And *Prov. 21. 4.* *The plowing of the wicked is sinne.* That is, whatsoever they devise, or whatsoever they doe, inside, and outside, the cloath and linings of their garments are all sinne.

Likewise this word denotes, not only speculative evils, but also secrecie of practice; or a plot carried and acted secretly. Thus (*2 Sam. 23. 9.*) it is said, *David knew that Saul secretly practised evill against him;* the Hebrew is, he knew that *Saul plowed evill against him.* So that it may be taken, either for the meditating of evill, or for a politick close way of effecting any evill or wicked designe.

And the scripture elegantly calls the musing or meditating of sinne, *plowing*; because a man in meditation; (when he would accomplish any wickedness) turns up (as it were) all the erruptions that are in his heart, and all the conveniencies that are in the world, to attaine his end. As a man that meditates upon any holy thing, upon *Christ*, or *Free-grace*, &c. turns up all the graces and abilities, that are in his spirit; he plowes up his heart, that he may fetch up the strength, and enjoy the sweetness of them.

So.

Polit fundum,  
aravit Per me-  
tazburam, se-  
dit cogitatione,  
vel intentus  
fuit rei altius  
considerande  
sicut arator  
preparat ter-  
ram ante semi-  
natores,

So then this ploughing noteth two things chiefly; First, the pains and labour which wicked men take in sinfull courses; every one that sinnes doth not plough sinne, or is not a worker (which is an equivalent phrase) of iniquity. Secondly, it implyes the black Art and hellish skill of wicked men in sinning. To plough is a skill, & so is some kinde of sinning (though to sin, in generall, be as naturall as to see, and needs as little teaching as the eare to heare) some men (as we may say) are bunglers in sinning, others are their crafts-masters at this plough, and can lay a furrow of iniquity so strait, do an act of filthinesse so cleanly, that you can hardly see any thing amisse in it; Those words in the New Testament, *To commit sinne, to worke iniquity, an abomination, or a lye*, Rev. 21. 27. &c. are answerable to this in the Old Testament, *a plougher of iniquity*.

And some translate this Text so; the vulgar reads it thus, *They who worke iniquity*; all which expressions set forth and elegantly describe such, who sinne resolutely, industriously, cunningly, curiously, such as have the art (and will spare no pains) to do wickedly. These have served an apprenticeship to their lusts, and are now as Freemen of Hell, yet still Satans Drudges, and active Engineers to plot and execute what God abhorres.

*Qui operantur  
iniquitatem.*

Note this further, that ploughing in Scripture referres both to good actions and to bad; there is a plowing for good, the Metaphor is so applied, *Prov. 4. 27. Do not they erre that devise evil?* (that plough evill) *but mercy and truth shall be to them that devise good*, (to them that plough good) the same word is used in both; and it intimates (as before) both the paines and the skill which a godly man bestowes and shewes about holy things: the great work of repentance is often allegorized by ploughing, *breake up the fallow ground*; and our obedience to the Gospell, whether in the profession or preaching of it, is called ploughing, *Luke 9. 62. He that putteth his hand to the plough and looks backe*, is not fit for the kingdome of God. Grace is as active and as accurate as Lust can be.

It follows, and *for wickednesse, reape the same*. Eliphaz goes on with the Metaphor, after ploughing comes sowing, and after seed time, reaping time or harvest. Sowing in Scripture is divers wayes applied unto the actions of men.

First, there is a sowing which is the work of charity, when we dispense and distribute to the helpe of the poore, especially to the Saints; so 2 Cor. 9. 6. *He that soweth sparingly; that is, he that giveth unto the poore sparingly.* Secondly,

Secondly, sowing is applyed to the preaching of the Gospell, to the scattering of the Word in at the eares, and into the hearts of men, *Luke 8. 5. a sower went out to sow.*

Thirdly, sowing is applyed unto the buriall of the dead, *1 Cor. 15. 42. that which is sown in weaknesse,* the bodies of men are as seed in the earth, they shall spring up againe.

*Psal. 126. 5.*

Fourthly, sowing is applyed to repenting teares, *they that sow in teares;* that is, they that goe on repenting and mourning, shall reape in joy; they shall have sheaves of comfort.

And fifthly, it is applyed generally unto any action good or bad, *Gal. 6. 8. He that soweth to the flesh, shall of the flesh reape corruption, and he that soweth to the spirit, &c.* Sowing (as ploughing) is used in regard of doing good and evil, *sow to your selves in righteousness,* saith the Prophet; and here on the other side, *They that plough iniquity, and sow wickednesse.* Here is the progresse of sinne: sinne goeth on gradually, there is not only a ploughing, but a sowing; sinne is the seed, and there is a seminall vertue in every sin, it will spring up againe and bring forth an hundred fold more in misery, to the whole man, flesh and spirit; then ever it gave in delights unto the flesh.

עָרַל  
Seminant dolores. vulg.

The word which we translate [*wickednesse*] signifies wearinesse, labour, perversenesse; because wicked persons weary and toll themselves in serving and satisfying their lusts. *Numb. 33. 41. I have seen no perversenesse in Israel.* God did not finde them laboriously and industriously wicked at that time. To do wickedly is a wearisome employment, a hard labour. The vulgar Latine renders it by sorrow, and *sow sorrowes.*

*Reape the same.* The Apostle *1 Cor. 15. 37.* telleth us, *that the husbandman soweth his seed; the same body, that shall be,* how then is it said, *they sow wickednesse and reape the same?* when they come to the harvest, what shall they have? The same saith *Eliphaz.* It is true, *A man that soweth, shall not reape the same,* individually, or numerically; that is, the very same particular seed; but he reaps the same specifically, the same in kinde; that's the meaning here, their crop or harvest shall be like their seed time; *Gal. 6. 7. Whatsoever a man soweth, that shall he also reape,* the same in kinde, not the same in number. *Prov. 22. 8. He that soweth iniquity shall reape vanity.* It is not the sinne it selfe, which is reaped; but the fruit, the product of that sinne; that they shall reape; the punishment of sin is the fruit of sin, and it is called *the same*: Punishment is

the same as the seed.

visible sinne. Thy way and thy doings have procured these things unto thee, this is thy wickednesse, Jer. 4. 18. The bitter things procured by wickednesse, are called wickednesse. As the sweet fruits of our good workes, are called our workes. Rev. 14. 14. Blessed are the dead that dye in the Lord, for they rest from their labours, and their workes follow them: their workes follow them, how? Not their workes in kinde, the very same individuall workes, which they have done here follow them not (for they are transient acts and have no subsistency) but the fruits of those workes, and the blessings, which lie in the promise for such as doe those workes, these fruits, these blessings follow them: the blessings annexed to faith, obedience, and holinesse, these follow them. So now, when it is said of a wicked man, what he ploweth and soweth, he reapeth the same, it is to be understood of the same thing in the issue and consequents of it, those curses, those treasures, that harvest of wrath, which lie in the threatnings against him, these are rained downe upon him, and are made the portion of his cup.

Againe [*the same*] that is, *the same in degree*; if he have sowne much, he shall reape much, if he have sowne but little, he shall reape but little, he shall have his due proportion. The justice of God doth neither commute nor compound penalties with wicked men: as it will not wrong or overcharge, so neither will it favour or spare them in their sinnes. God spared not his Sonne, when he was in the place of sinners, Rom. 8. 32. much lesse will he spare any sinner, who is not in his Sonne. So much for the opening of these words. We shall now observe some things from them.

*Even as I have seen, they that plough iniquity.* Hence we learn, first, that to be a wicked man is no easie sasse; he must goe to plough for it: It is plowing, and you know plowing is laborious, yea it is hard labour. Wicked men in Scripture are called *Sonnes of Belial*, that is, such as will not endure the yoke; they will not endure Gods yoke, or the yoke of Christ, though it be an easie yoke: but they are content slavishly to yeild their (otherwise) proud and delicate necks to Satans yoke, to tugge and sweate at his plough all their dayes. There is a promise in the Prophet of a time, when swords shall be turned into plough-shares, and spears into pruning-hooks; that is, men shall leave fighting and goe to working, they shall have peace: and it is but too too discernable, that many would break their swords, into these mysticall plough-shares, and their spears into sinning-hooks; they would have peace, why? that they might

Belial, de luci  
potest d. בלי  
q. e. Non eo  
q. e. lu-  
gum. ut signi-  
ficatur impati-  
entia Iug. Hic-  
ron

might leave fighting and goe to ſinning, that they might worke wickedneſſe more quietly, and keep cloſe to their trade, the plowing of Iniquity without diſturbance.

ποιῶν βδελύγ-  
μα καὶ ψεύδος

Secondly obſerve, *That there is an art in Wickedneſſe*; it is plowing, or as the word imports an artificiall working. Some are curious and exact in ſhaping, poliſhing, and ſetting off their ſin: ſo the Holy Ghoſt intimates, *Rev. 21. 27. Whoſoever worketh abomination and maketh a lye*; there is but one Verbe in the Greeke, and ſo we may reade it fully enough in our language, *Whoſoever worketh abomination and a lye*; to worke an abomination or a lye, is more then to doe an abomination or tell a lye. As when we ſay ſuch a man is a Clockmaker, it notes art, as well as action. So to ſay ſuch a man is an Abomination-worker, or a Lye-maker, notes him not only induſtrious, but crafty, or (as the Prophet ſpeaks) *Wiſe to doe evill*.

Thirdly, note from theſe metaphors of plowing and ſowing, *That wicked men expect benefit in Wayes of ſinne, and look to be gainers, by being evill doers*. They make iniquity their plough; and a mans plough is ſo much his profit, that it is growne into a Proverbe, to call that (whatſoever it is) by which a man makes his living or his profit, *His plough*. And when we ſay *there are many candles burning and never a plough going*. It is to ſay unthriftineſſe or careleſſe ſpending, without honeſt care of getting. Every man tils in expectation of a crop; who would put his plough into the ground to receive nothing? The Apoſtle argues from this as a dictate of nature, (1 Cor. 9. 10.) *he that ploweth, ploweth in hope*. And James 5. 7. *The husbandman waiteth for the precious fruit of the earth*, having beſtowed his labour, he doth not count it labour loſt. It is even ſo with wicked men, when they are ſinning, they think themſelves thriving, or laying up that in the earth a while which will grow and increaſe to a plentifull harveſt. What ſtrange fancies have many to be rich, to be great, by wayes of wickedneſſe. Thus they plow in hope, but they ſhall never be partakers of their hope: yea, they ſhall be aſhamed of their hope, their ſin will deceive them. And that which will make their poverty moſt burthenſome, is their hope of riches, the expectation they had to gain, will make their loſſe, their breaking, and their undoing intollerable.

Fourthly obſerve from theſe Metaphors, *That every ſinfull act perſiſted in, ſhall have a certaine ſorrowfull reward*, it ſhall affi-  
redly

redly be answered with judgement, tribulation, and anguiſh. Aſſuredly it ſhall. Are not plowing and ſeed-time an aſſurance of the harveſt? They that goe forth vainly rejoycing, bearing that poyſonous ſeed, ſhall doubtleſſe come againe, and bring their ſheaves of ſorrow with them. That which God promiſed (*Gen. 8. 22.*) in regard of naturall husbandry, he hath threatned in regard of this myſticall husbandry: after the flood he promiſed, that *while the Earth remained, Summer and Winter, Seed-time and Harveſt ſhould not ceaſe.* So it is here, only with this difference, the Lord uſeth all means to diſſwade and prevent the ſeed-time of ſin. But when notwithstanding all thoſe threatnings, men will be ſowing iniquity, he hath made an everlaſting Decree (as firme in its kinde, as that about the waters of *Noah*) that Harveſt ſhall follow, and every ſuch ſoule ſhall both reape and eat, the fruit of his ſinfull plowings and ſowings.

Fifthly obſerve, *That the puniſhment of ſinne may come long after the committing of ſinne;* the one is the ſeed-time, and the other a reaping-time; there is a great diſtance of time between ſowing and reaping. The ſeeds of ſin may lie many years under the furrowes. A man may commit a ſin in his youth, and not finde the harveſt of it, till his old age. How many (as *Job* complains, but in a worſe ſenſe then he) in their old age, are made to poſſeſſe the ſins of their youth, and feele that which they have forgot. *The Husbandman* (in that place before mentioned, *James 5. 7.*) waiteth for the precious fruit of the earth, and hath long patience for it: and through the long patience of God, ſome wicked men (though they thought their ſins not ſowed, but buried for ever, and never deſire to ſee or heare of them yet) in a ſenſe ſome wicked men (I ſay) wait long for the noxious fruit of their owne hearts.

Sometimes indeed the ſeed-time and harveſt of ſin, are found in the ſame houre: and while a man hath ſcarce ended his ſin, his puniſhment begins. The Prophet deſcribing the plenty and proſperity of the Church in the latter dayes, tells us, *that the ploughman ſhall overtake the reaper, and the treader of grapes, him that ſoweth the ſeed.* The returns of ſin are to ſome as quick and plentifull, judgement rides poſt after them, the reaper overtakes the ſower, or the man reapes, as ſoon as he hath ſowed: wrath arreſts him in the very act of ſinping. And we may ſay as *Eliſha* in another caſe, *is not the ſound of his maſters feet behinde him?* The ſound of puniſhment is at the very heels of ſin. That black Oxe comes as ſwift

Amos 9. 13.

2 Kings 6. 32.



Eccleſ. 8.

*Spem mentita  
ſeget.*

1 Cor. 9. 6.

as a Leopard, treading upon his heeles : And though ſometimes it comes ſlowly as an Oxe, yet alwayes it treads hardeſt, when it comes ſloweſt. *A wicked man may commit evill an hundred times, and his dayes ( of peace ) be prolonged,* for his harveſt of wrath (like *Habbakuks* viſion of mercy) is for an appointed time, but in the end it will not lye, (though he would tarry for it) it will not tarry. The naturall harveſt belies (*ſc.* failes) ſome mens hopes, but this myſticall harveſt, ſhall not bely his feares ( if he have any,) it ſhall bely his preſumption, how much ſoever he hath.

Sixthly obſerve, *That the puniſhment of ſinne ſhall be proportionable to the degrees of ſinne.* He ſhall reape, *the ſame*, ſaith the Text, the ſame in degree. So the Scripture ſpeakes, and ſo experience teacheth concerning naturall ſowing; a mans harveſt is gradually ſuch, as is his ſeed-time, if he have ſowen much ( in an ordinary courſe ) he ſhall reape much; The Apoſtle alludes to this, where he ſpeakes of the ſeed of charity, *If ye ſowe ſparingly, ye ſhall reape ſparingly*; on the other ſide, if ye ſowe plentifully, ye ſhall reape plentifully. Sometimes through the judgement of God, ( which can eaſily breake through the principles of nature ) it commeth to paſſe, as it is, *Hag. 1. 6. Ye ſowe much, and reape little*; God makes the harveſt thinne and leane, when the ſeed-time was thick and plentifull; but in-regard of ſinning ( I ſpeake of ſuch as goe on impenitently in their ſinnes, and have not Chriſt to take off their ſinne from them ) ſuch-perſons as ſowe much, ſhall be ſure to reape much; They ſhall be beaten with many ſtripes, who impenitently multiply their tranſgreſſions.

Seventhly obſerve, *Puniſhment ſhall not exceed the deſert of ſinne.* *They reape the ſame*; The ſame, equall in degree or quantity, not beyond the degree of ſinning. In nature, the corne reap't, is more then the corne ſowne; ſometimes a hundred fold, ſometimes ſixty, ſometimes thirty; as Chriſt ſpeakes, in the Parable of the Sower, *Math. 13.* But the puniſhment of ſinne reaped, is not a graine more then the ſin committed. All the puniſhments of this life, are leſſe then ſin, as *Ezra* confeſſes, *After all that is come upon us for our evill deeds, and for our great treſpaſſe, ſeeing that thou our God haſt puniſhed us leſſe then our iniquity, &c.* *Chap. 9. 13.* And in the life to come, the damned ſhall not be puniſhed more then ſin deſerveth; yea I may ſay ( with reverence to his Almighty power ) God cannot puniſh a ſin, beyond that proportion which it deſerveth; and the reaſon is this, *Infinite power,*

power, cannot inflict a punishment, beyond that which infinite Justice doth require; Infinite Justice is offended, and must be satisfied (if not satisfied by Christ) then by the person himselfe offending: therefore infinite power, cannot lay upon a man, more then his sin doth deserve, though it may easily lay more upon him then his nature can endure. So then, all that wicked men beare in this life, is lesse, and all they shall beare in hell, will not be more, then the deserts of sin, or the demands of Justice.

An objection may seeme to lye against this, from that award of judgement against *Babylon*: *Double to her double, according to her works*; it may seeme that her harvelt of punishment must exceed in double proportion, her seed time of sinning; The Psalmist speaks yet higher, *Render unto our neighbours sevenfold into their bosome, their reproach, wherewith they have reproached thee O Lord*. Render sevenfold, that is, manifold: That number in Scripture, multiplies the sence into any number; To render sevenfold, may be rendred the greatest number.

Rev. 18. 6.

Psal. 79. 12.

I answer, *Babylons* punishment shall be double, respecting what *Babylon* shall have acted, but not double, respecting what *Babylon* shall have deserved; *Give to her double*; if it be possible, let her have as much blood more to drinke, as she hath spilt, for she deserveth to drinke an hundred times more. The blood of Saints, is precious blood; one drop of the blood of *Sion*, is more worth than a whole ocean of the blood of *Babylon*, therefore *give her double*; though it be more in quantity, it is not so much in value. And so, reward our neighbours that have reproached thee sevenfold, it is not sevenfold beyond their deserts; for one scorne that a wickeed man powreth upon a child of God (and to upon God, for that's the meaning of the Psalm) cannot be recompented with ten thousand reproaches, powred upon wicked men: Reproach is the due of ungodly men here, and everlasting reproach, shall be their portion hereafter. But the least reproach cast upon God, is an infinite wrong; and the reproach of his people is so much his, that he reckons it as his own: And will therefore take away all reproach from his people, and render to their unkind neighbours, their reproach sevenfold (and that's but equall) into their bosomes.

Lastly, When it is said, *They shall reape the same*: We are taught, *That the punishment of sinne, shall be like the sinne in kind*; It shall be the same, not only in degree, but also in likeness. Punish-

ment often beares the image and superscription of sin upon it. You may see the fathers face and feature in the child. *Whatsoever a man soweth, that shall he also reape*, saith the Apostle, *Gal. 6. 7.* If a man sowe wheate, he shall reape wheate; the harvest tells you what kind of graine was sowed in every field: if a man sowes wheate, he shall not reape tares, and if a man sowe tares, he shall not reape wheate. Thus God often returns the sin of man upon him: sin comes to him in its own likenesse, and he may reade the name of it, stampt upon the affliction; or by the judgement inflicted, interpret the wickednesse committed: This was openly confesse'd by *Adonibezek*, (*Judg. 1. 7.*) *As I have done, so God hath requited me*, just so; and what was that? He speaks out in the former words: *Threescore and ten Kings, having their thumbs and their great toes cut off, gathered their meate under my table*; there was his sowing, his reaping was the same, *they caught him*. (saith the text) *and cut off his thumbes, and his great toes*. The very first Law that was formally made and published after the fall, was a Law of retaliation, or of counterpassion, *Gen. 6. 9.* *Whosoever sheddeth mans blood, (what shall he reape?) by man shall his blood be shed; he must reape the same*: The Judicials of *Moses* are plaine for this, *Exod. 21. 24.* *Eye for eye, and tooth for tooth, &c.* They have moved me to jealousy, saith the Lord, by that which is not God, and I will move them to jealousy, by those who are not a people. *Like as ye have forsaken me, and served strange Gods in your land, so shall ye serve strangers in a land which is not yours*, *Jer. 5. 19.* God payeth them in their owne coine. *Who so stappeth his eares at the cry of the poore, he also shall cry himselfe, but shall not be heard*, *Prov. 21. 13.* And so concerning the preaching of the word, contemned, (*Zech. 7. 13.*) *Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare*, saith the Lord of hosts: They reape as they sowed, they would not heare, that was their sin; they shall not be heard, that's the punishment; they shall see how good it is, to be wilfully deafe, when God commands, by his being judicially deafe, when they complaine. The *Sodomites*, had a fire of unnaturall lust among them, and God sent a showre of fire unnaturally from Heaven (fire descending, crosseth the course of nature) to destroy them. The *Egyptians* killed the *Israelitish* children, that was the seed they sowed, they reape the same; God slew their children, even all their first-borne in one night. *Nadab* and

Deut. 32. 21.

and *Abihu*, offered ſtrange fire, there was their wickedneſſe, they reaped the ſame, God by fire from Heaven, in a ſtrange manner, ſlew them in a moment.

Yea, we find the Lord ſometimes dealing thus with his own deare ſervants, he will cauſe them to reape that, which they have ſown, in kind; *David* had deſiled his neighbours wife, therefore, ſaith the Lord, *I will take thy wives from before thine eyes, and give them to thy neighbour, and he ſhall lye with thy wives, in the ſight of this Sunne.* Again, The Lord tells him, *Thou haſt ſlaine Uriah with the ſword of the children of Ammon, therefore the ſword ſhall never depart from thine houſe.* You ſee, here was ſword for ſword, and deſilement for deſilement, even holy *David* reaped the ſame, which he had ſowed. It is very remarkable, which is reported in the hiſtory of the Church, by *Socrates*, concerning *Valens* the Emperour, who was a great perſecuter of the orthodox Chriſtians, and a maintainer of Arianisme; The ſtory tells us, that in his warres againſt the *Goths*, he was overthrowne, and hiding himſelfe in a little cottage, the enemy came by, burnt it, and him together; Now ſee, how God in this, gave him to reape, what he had ſowne: for when foureſcore of the orthodox ſayled from *Conſtantinople* to *Nicomedia*, to treat with him, about the points of Arrianisme, and to ſettle the matter by way of diſpute; the Emperour hearing of their approach, while they were in the haven, and before they could come on ſhore, cauſed the ſhips to be fired wherein they were, and ſo conſumed them all; here was burning for burning. And it is obſerved (in the French hiſtorie) that *Charles* the ninth of *France*, who was the contriver of that great Maſſachre in *Paris*, wherein ſo many thouſand Proteſtants were forced through a Red ſea, a ſea of blood, to their reſt in *Canaan*: this bloody King, at laſt died himſelfe, by a ſtrange eruption of blood from all the paſſages of his body; thus he alſo reaped what he had ſowne, he had powred out blood, and his blood was powred out. It were eaſie to give you plenty of inſtances, bearing witneſſe of this accurate juſtice of God. Examples were frequent in *Jobs* time, you ſee *Eliphaz* had ſtore of theſe in his note-booke, *Even as I have ſeene, they ſhat plow iniquity and ſow wickedneſſe, reape the ſame.*

2 Sam. 12. 12.

Socrat. Hiſtor.  
Eccleſ. 4. 6. 3.

Anno 1572.

## J O B Chap. 4. Verse 9, 10, 11.

*By the blast of God they perish, and by the breath of his nostrils are they consumed.*

*The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken.*

*The old Lion perisheth for lack of prey, and the stout Lions whelps are scattered abroad.*

**E**liphaz having given an account of his observation, in general, that he had often seene wicked men perish, *ver. 8.* In these three verses, he illustrates his observation, by an elegant description of the manner how, or the power by which wicked men perish and are cut off; namely, by the blast of God, *ver. 9.* *By the blast of God they perish, and by the breath of his nostrils are they consumed;* and least any should think, that this blast of God carries away only strawes and feathers, light and weake persons into perdition; he adds the weightiest and the strongest; *The roaring of the Lion, the teeth of the young lions are broken:* God by his blast can take away or breake, the strongest, the mightiest; Lion-like men, men fierce like Lions, and stout like the Lions whelps. Under the shadow of which allusions, he closely strikes at *Job*, who was once a great man, the greatest of all the men in the East; a fierce spoiling Lion (in the apprehension of his friends) and yet God brought him downe. This in brieve, is the illustration of the argument, in these three verses, *By the blast of God they perish, &c.*

*Eliphaz* (having in the former verse, by the metaphor of plowing, sowing and reaping, set forth the actings and expectations, the issues and successles of wicked men) here (as some conceive) continues the metaphor or the Allegory, by this expression of blasting, which (we know) is often used in reference to the seed sowne; As if *Eliphaz* had said, when these men have plowed and sowed, when they are in expectation of a fruitfull and plentiful harvest, then God blasteth the seed and the seed-man too; he sendeth forth his rough wind, which drieth up and withereth stalke and eare, the counsell and the counsellours: And though blasting spoile or prevent reaping in an ordinary sense, yet blasting may be reaping (as here) in a figurative sense: They who sow iniquity, are often punished by reaping disappointments, which is the blasting

ting of their hopes, and the consumption of their confidences.

Blasting of corne and fruits, is often spoken of in the old Testament (as 1 King.3.37.) *If there be in the land blasting and mildew.* Amos 4.9. *I have smitten you with blasting and mildew:* And a people spoiled by the sword, and consumed by warre, are compared, *to corne blasted before it be growne up,* Isa.37.27. But the word in the Originall, for blasting corne, is different from this in the text: The roote of that, signifies to dry up or cause to wither: This to breathe, as a man breathes with his nostrils: *By the breath of his nostrils,* or (as we translate) *by the blast of his nostrils;* So in the description of mans creation, Gen.2.7. *Moses saith, God breathed into his nostrils the breath of life,* or, *the blast of life.*

This blasting, or blast of God, is sometime put for a storme or mighty tempest suddenly raised up, by the power of God. Thus (Exod.15.8.) *Moses relating the sudden destruction of the Egyptians in the Red-sea, saith, with the blast of thy nostrils, the waters were gathered together, the floods stood upright as an heap,* &c. that is, with the wind, which God sent out, as his instrument; he gathered the waters to swallow up the Egyptians, and save his own people. And we find the word, (Isa.25.4.) used to denote the furious blasting violence of wicked men, in the day of their rage and madnesse against the Church. *When the blast of the terrible ones is as a storme against the wall, thou shalt bring downe the noise of strangers, as the heate in a dry place,* &c.

*By the blast of God.*] God in this act of vengeance against the plowers of wickednesse, is presented to us in his Name, *Eloah;* which signifies, the mighty or puissant God; So Mr Broughton translates it, *By the breath of the puissant they perish.* The strong God, or God in his strength, comes armed against strong transgressors. The effect shewes the strength of this blast, For

*By his blast they perish,* saith the text; it is the word used before, they are not only a little wither'd or scorched, but they are utterly consumed, they are destroyed, roote and branch, head and taile as in one day.

The next words in the text, *by the breath of his nostrils they are consumed,* are but the repeating of the same thing; yet there is a considerable difference in the expressions. *By the breath of his nostrils.*] The word (*Rnach*) which we there translate breath, signifies generally, spirit, ghost, breath or wind; sometime the

Holy

שִׁרְפָה

*Herba percussa  
uedine est  
percussio se-  
mentis vento  
orientali ingre-  
diente spica.  
Adeo ut non  
perficiant ma-  
turitatem su-  
am, Rab. Da-  
vid. in lib. rad.  
from נשמה*

נִשְׁמָה

*Anbelavit:*

רוּחַ אֱלֹהִים



*Animalia com-  
mota spirant  
vehementius,  
& narium fla-  
tu iram indu-  
cant.*

*In naso enim  
ira apparet, ex  
vehementiore  
spiratione, &  
potissimum ex  
remissione, aut  
dilatatione na-  
rium ira con-  
spicitur.*

לֵב יָסִיחַ

קֶצֶר לֵב

*Brevi narium.  
i.e. precept ad  
iram  
ἀπὸ νῶτον  
τὸ ἐξ ὧν.  
S:pt.  
Spiritu furoris  
ejus deficiunt,*

Holy Ghost, who is breathed from the Father and Sonne; The breath of God put alone, notes the wrath of God, *Isa. 30. 33. To-phet is prepared of old, &c. the breath of the Lord, (sc. the wrath of the Lord) like a streame of brimstone, doth kindle it.* This phrase also, *The breath of Gods nostrils*, signifies the anger and wrath of God. And the anger of God, is called *the breath of his nostrils*, after the manner of men and other creatures; because anger breathes out at their nostrils: The naturalists observe that anger inflaming the spirits, and heating the heart, frequent breathing followes (as it were) to coole the fire, and to ease that inflammation; an angry man breathes quick and short: When *Saul* was enraged and mad with malice against the Saints, he is said, *to breath out threatnings and slaughter, Act. 2. 1.* therefore also, anger is called, *the breath of Gods nostrils.*

Further it is considerable, that the word *nostrill*, is put alone, for the wrath of God: *Psal. 25. 11. He sware in his nostrill*, that is (as we translate it) *he sware in his wrath, that they should not enter into his rest.* Likewise *Psal. 2. 12. If his wrath be kindled but a little*; the Hebrew is, if his nose or nostrill be kindled but a little; the nostrill, being an organ of the body, in which wrath shewes it selfe, is put for wrath it selfe. Paleness and snuffing of the nose, are symptomes of anger. In our proverbiales, to take a thing in snuffe, is to take it in anger. Againe, in Scripture we find, that slownesse to anger, and hastinesse to be angry, are exprest by the different frame of the nostrils; as namely, when the Lord is said to be slow to anger; the Hebrew is, *long of nostrils*: (*Psal. 103. 8.*) *The Lord is slow to anger*, or, (*Exod. 34. 6.*) *long-suffering.* In both places, the Originall is, *long of nostrils*, that is, of anger, or long ere he be angry. On the other side, a passionate, cholerick man, a man ready to conceive anger, is said to have a straite or a short nostrill; *He that is soone angry, dealeth foolishly, Prov. 14. 17.* the Hebrew is, he that hath a short or a narrow nostrill, dealeth foolishly, because such men are most apt to conceive anger; So then, while *Eliphaz* saith, *by the breath of his nostrils they are consumed*, it is, as if he had said, by the wrath and displeasure of God they are consumed; and the Septuagint translate it, directly by anger, *They are consumed by the breath, or spirit of his anger*; so others in the Latine, *They are consumed by the spirit of his fury.* And both these words, *breath* and *blast*, are found together in one place, *2 Sam. 22. 16. At the blast of the breath of his*

his nostrils; the whole verse runneth thus, *The channels of the sea appeared, the foundations of the earth were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils, that is, at the great displeasure of the Lord.*

So, we see, what we are here to understand, by the breath and by the blast of the Lord. And in this passage, *Eliphaz* seems to hint at the manner of the death, of *Jobs* children, who were destroyed by the strength of a mighty winde, smiting the foure corners of the house so, that it fell upon them: that winde may well be called the breath and the blast of God, both in regard of the wonder and strangeness of it, as also because (though Satan was the instrument) he had the ordering and disposing of it. Satans breath, all the winde he can raise, cannot blow away a feather, unless the Lord give and continue leave and strength, to doe it.

Observe first, *God can easily destroy wicked men.* He doth it by a blast, or by a breath. Though, to themselves and others, they appeare as great Mountains, yet before God they are but as dust, or chaffe of the Mountains; by a blast or by a breath he scatters and consumes them: So *David* compares them (*Psal.* 1. 4.) *The ungodly are not so, (not so? how? they are not as a tree planted by the waters side, that is the portion of the righteous; how are the ungodly then?) they are as the chaffe, that the winde scattereth or driveth away, the best of them, the most solid of them are no better.* And (*Isay* 17. 13.) *The Nations shall be chased, as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.* Though Nations, mighty strong powerfull Nations come out against God, and his people; *Fear them not.* For if God set himselfe against them, they are no more before him, then a little chaffe, he scatters them by the breath of his displeasure.

You know it is no trouble, for a man to breath, or to make a blast with his mouth; and this phrase is used, to shew with what ease and facility God destroyes all the plots and counsels of wicked men; it putteth him to no paine, no sweating, no travell or labour to do it; men are put to much expence of paines, and runne many hazzards, to oppose the wickednesse of men: but God doth it with a breath. (*2 Kings* 19. 7.) when God sent to *Hezekiah*, to assure him that he would deliver him from *Sennacherib*, he not only promisseth to do it, but shewes him how he will do it, even as in this Text, *Behold I will send a blast upon him: that's all, I will doe, I will not trouble my selfe much about the businesse; you must gather armies*

and make great preparations against the enemy, but I will doe it with a blast.

ἀντὶ ὀργῆς σου.  
καὶ ὀφθαλμοῦ σου.

And which is yet more speedy. Some understand this blast to note only the will and pleasure, the intent or purpose of God, *by the blast of God they perish*; that is, if he doe but will it, it is done, it is no more for him to act it then intend it. The *Septuagint* translate near this sense, *by the command of God they perish*; as if *Eli-phaz* had said, it is as easie for God to do it, as to say it shall, or to command it to be done. Men can command great things, and talke much, what they will doe; and all proves but talking and commanding: one man may command more in an houre, then a Million can do in a yeare, but with God, it is all one, to command & accomplish. It is noted for a high speech, that of *Cesar* to *Metellus*, who opposing him, when he came into the Roman Treasury, to take the money there heaped together. *Cesar* (whose great spirit could not bear opposition) saith to him, *Let me alone, or I will lay thee dead upon the ground.* And presently, at once to quallifie that threat and magnifie his own power, addes, *Young man it is harder for me to speak this, then to doe it.* It is most certainly so with God, he can as easly doe any thing as speak it. Yet further, we finde the easinesse of Gods destroying his enemies set forth, a degree higher, *He doth it by a looke*; as by a blast of his nostrils, so by a cast of his eye; that's a small trouble, and that's all, that it needs cost God to destroy the strongest, the vilest and violentest foe in the world: thus he consumed the Hoast of *Pharaoh*, even with a look (*Exod. 14. 24.*) *It came to passe that in the morning watch, the Lord looked unto the hoast of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoast of the Egyptians.* If God hide his face from his people they are troubled, and if he look upon his enemies they are troubled. He darts out both beams of life, and beams of death from his eyes. When a godly man is afflicted, if he can but get the Lord to look upon his trouble, he is delivered. And when wicked men prosper, if God doe but look upon their glory, they are withered. With such ease doth the Scripture expresse the destruction of wicked ones, it is by a breath, by a word, by a command, by a look; *An intimation from the eye of God, is execution.*

Secondly note, *God can suddenly destroy the counsels and the plottings, the ploughings and the sowings of wicked men.* In proverbial speaking, to doe a thing suddenly, and to doe a thing with a breath, are the same: God can as soon destroy his enemies, as a man

can

can breathe; *Psal. 73. 10. How are they brought into desolation in a moment! A blast, you know, is gone in a moment: Ifay 42. 9. These two things shall come upon thee in a moment, losse of children and Widow-hood.* God can with one breath, blow away both the husband and the children. So (*Jer. 4. 20.*) the Church of the Jewes speaks thus, *Destruction upon destruction is cried, for the whole land is spoiled, suddenly are my tents spoiled, and my curtains in a moment: God doth but blow upon the Tents, and presently the coards break, and the stakes thereof are loosened.* If man be angry, he must sit down and consult, he must lay his plot and contrive a way of revenge; but no sooner is God angry but he can revenge; *That Wrath cannot want an instrument, which can make one. Infinite Wisdome sees all means at once, and infinite power can use them at once.* As the grace of God knowes not long delays, it comes swiftly, as a sweet blast or holy breath, Grace is speedy and upon the wing; so likewise the wrath of God knowes no tedious long delays: They who doe wickedly and stand out impenitently, shall perish suddenly. And though the Lord be slow to anger before he strikes, yet when he strikes, he can do it at once, it is but a blast of his wrath, and a breath of his displeasure, and the stoutest of the sons of men, are dried like a leafe.

*Nescit tarda  
molemina spi-  
ritus sancti  
gratia.*

Thirdly note, *That God destroyeth wicked men secretly and invisibly.* To destroy by a breath, is a close way of destroying. So (*Hag. 1. 9.*) his anger is exprest against his own people, for neglecting his Ordinances and Temple, *Ye looked for much, but loe it came to little, and when ye brought it home, I did blow upon it, that is, I sent an invisible and secret curse upon it.*

Lastly, we may observe from the manner of this destruction, *That the destruction of wicked men, the plowers of iniquity, is unavoidable; it is done by a breath, now the winde bloweth where it listeth, no man can countercommand or stop the winde.* The winde is swift, as well as strong, no man can out-runne the storme of Gods displeasure. *He that fleeth of them, shall not flee away* (for it is a winde that followeth them) *and he that escapeth of them, shall not be delivered,* it is a blast that is gone out after them: they cannot deliver themselves by art or cunning, by wit or policy; they cannot deceive or cozen the winde: they cannot deliver themselves by power or strength, they cannot conquer or overcome this winde: It comes suddenly, invisibly, irresistibly; who can stand before God when he is angry, yea, who knoweth the power of his wrath or blast.

*Amos 9. 1, 2.*

This *Eliphaz* goes on to shew, in the tenth and eleventh Verses, and therefore takes his instance, from those creatures which are mightiest, which are strongest. *The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lion are broken; the old Lion perisheth for lack of prey, and the stout Lions whelps are scattered abroad.*

The expressions are very various. Here are five words in these two verses, signifying the Lion, yet with a difference and speciall reference to the severall ages, and conditions of the Lion. 1 *The Lion*, 2 *the fierce Lion*, 3 *the young Lion*, 4 *the old Lion*, 5 *and the stout Lion*: we have these five severall words in our translation, and we give Epithites to four of them; whereas in the Hebrew they are all single termes, as we shall see in a briefe touch upon them.

Leonū nomina  
plura sunt, &  
secundum aeta-  
tis gradus di-  
stinguuntur.  
Buxtorf lex.  
1 *Arieh*, 2 *Sba-*  
*cal*, 3 *Cephir*,  
4 *Laisb*, 5 *Laby*

אֲרִיֵּה

from אֲרִי

caus. sit. acerp-  
sit, alii de lu-  
cunt ab אֲרִי  
Leo & אֲרִי  
vidit, quasi  
Leo videns,  
quia semper est  
oculis intentus  
ad praedam.

אֲרִיֵּה

Leo serox vel  
immanis, me-  
diae aetatis.

First, the Lion (*Arieh*) which name is given the Lion, to note his power in renting and tearing: and Master Broughton renders it so, *the roaring of the renting Lion*, putting the etymologie or notation of the word into the translation. Others derive it, from *Aric*, a Lion, and *raab* which signifieth to see, and then it is as much as the *Lion-seer*; and the reason of this derivation is given, from the Lion's watchfulness, he is ever intent upon his prey, and as some Naturalists observe, sleeps with his eyes open. So that this word entitles him, either from his watchfulness *The Lion-seer*, or from his strength, *The Lion-renter*.

The second is a primitive, signifying sometime a Leopard, and sometime a Lionesse, or shee-lion. We render it a fierce Lion: which may well referre to the former, because a Shee-lion, especially when she hath young ones, is exceeding fierce.

The third word it is (*Cephir*) a young Lion, and it is sometime used as an epithite (*Cephir Arieth*) a young Lion roared on *Sampson*, Judges 14.5.

The fourth word is (*Lai*) signifying a Lion, that is grown in years, which perishes for hunger, not being able to hunt and get prey. So the text, *the old Lion perisheth for lack of prey*.

And the fifth word is (*Laby*) which signifies a Lion in greatest strength and fierceness. And the Critticks tell us, it is derived from (*Leb*) which signifieth the heart, as noting a strong hearted and a courageous Lion; and so Master Broughton translates, for *stout Lion, the heart-strong Laby*. Judah being compared to this Lion by dying *Jacob*, is set forth by his majestick stoutnesse; *Judab* is a

Lions

Quasi leonem  
cordatum &  
animosum di-  
cit. Buxtorf.

Lions whelp, &c. *and as an old Lion, who shall rouse him up?*  
*Gen. 49. 9.*

These severall sorts of Lions shadow out unto us, mighty, strong and powerfull wicked men, or plowers of wickednesse, with all related to them; they, and their families, they, and their wives, they, and their children, all theirs are usually full of Lionlike qualities, and all these shall be destroyed and perish, by the blast, by the breath of God.

For, as the Apostle puts the question in another case, about Oxen, *Doth God take care for Oxen?* So if any should question here, is God angry with Lions? doth he oppose himselfe against Lions, that he saith here, the Lion shall perish, the yong and the old Lions shall be destroyed?

No, there is a further meaning in it, somewhat else is shadowed under the name or notion of Lions. First, in Scripture the Lion signifies any one in authority, especially in kingly authority (*Gen. 49. 10.*) the tribe of *Judah* (which was to have the Scepter and the rule, the Magistracy or government being settled in that Tribe) is compared to a Lion, *Judah is a Lions whelp, from the prey my son thou art gone up, he stooped downe, he couched as a Lion, and as an old Lion, who shall rouse him up?* As Lions are chiefe, the most eminent among the beasts of the field, so Kings and Magistrates are chiefe, the most eminent among the sons of men. Christ is called *the Lion of the Tribe of Judah*, from the prerogative of his power and the excellency of his Kingly condition above all others, his name being *King of Kings, and Lord of Lords*. Secondly, the Devil is compared to a Lion, he is called *a roaring Lion*, because of his cruelty and devouring nature, *He goeth about like a roaring Lion seeking whom he may devoure*. And the Lions here in the Text how old soever they be (are whelps of this old Lion) the Devill: not great men in general, but wicked great men, men mighty in power, and mighty in sin, mighty sinners. It is frequent in Scripture to shadow out powerfull, wicked, tyrannicall men by the name of Lions, and the reason is, because they imitate the qualities and conditions of the Lion. *A man acts by reason, and a beast acts by sense or passion*: reason is the difference between a man and a beast: therefore when man either acts against reason or without reason, the name of a beast is justly put upon him: and the name of that beast most fitly, whose qualities & passions he most resembles: man in regard of his head-strong unrulinesse, is compared unto a horse and to a Mule,

*Psal.*



*Psal. 32. 9. Be not as the Horse or as the Mule which have no understanding, whose mouth must be held in, with bit and bridle. Be not unruly. For subtilty, man is called a Fox, for flattery or filthinesse, a Dogge or a Swine, and here for rapine and cruelty a Lion. Thus the Prophet Nahum elegantly, chap. 2. 11, 12. Where is the dwelling place of the Lions, and the feeding place of the young Lions? that is, where is the dwelling place of oppressors and cruel tyrants? And Ezek. 19. 1, 2. Take up a lamentation for the Princes of Israel, and say, what is thy mother? a Lionesse, she lay down among Lions, she nourished her whelps among young Lions; the tyrannicall Princes in Israel, were thus described. And so is tyrannicall Pharaoh (Ezek. 32. 2.) Take up a lamentation for Pharaoh King of Egypt, and say unto him, thou art like a young Lion of the Nations. In generall Solomon (Prov. 28. 15.) telleth us, That as a roaring Lion and a ranging Beare, so is a wicked Ruler over the poore people. And the Apostle Paul speaking of his escape from the jawes of that persecuting Emperor, saith, (2 Tim. 4. 17.) I was delivered out of the mouth of the Lion; that is, out of the mouth of Nero, who was ready with open mouth to devoure and destroy me: or as some (taking it for a proverbiall speech noting any eminent danger) I was delivered from the extreamest hazard of death; even as a man rescued out of a Lions mouth, and pull'd from between his teeth.*

And it will not be amisse, for the clearing of this a little further, to give you some speciall things, wherein the resemblance may be taken, between the Tyrant, the oppressing Ruler, or any oppressing great one, and the Lion; we may draw the picture of a Tyrant by a Lions face in these respects.

1. In regard of his pride, statelinesse, and distance which he affects to hold, towards others. The Lion is a proud and stately creature.

2. Tyrants resemble Lions in regard of courage and animosity. Courageousnesse in any noble or good way (in which sense *Prov. 28. 1. the righteous are bold as a Lion*) is the courage of Saints. But to be valiant and courageous in doing mischief, in wronging and oppressing the weak or innocent, is the courage of a beast. Courage out of the way of truth and justice, is Lionlike cruelty.

3. They are Lions in regard of their strength. Lions are the strongest of creatures: *what is stronger then a Lion*, say they, in resolving *Sampsons Riddle*: and *Prov. 30. 30. a Lion which is strongest*

*among*

*among beasts*: tyranny must have strength to back it. Hence they who meane to oppresse, fortifie themselves with titles and privileges, with honours and relations. *Solomon* considering the oppressions that were under the Sun, observes teares on the one side, and strength on the other; *On the side of the oppressors there was power, Eccles. 4. 1.*

4. They are Lions too, in regard of their subtilty; The Lion is a subtle creature, as well as a strong creature, he hath a great stock of policie, as well as power: though we usually oppose the Lions skin, and the Foxes skin, yet many times they both meete in one; Some are double skin'd as well as double cloath'd: Hence we have that phrase, *Psal. 10. 9.* (comparing a wicked man to a Lion) *he lieth in waite secretly, as a Lion in his den*; which teacheth us, that the Lion waites and watches for his prey; And so doe these wicked men, (*Psal. 17. 12.*) *Like as a Lion that is greedy of his prey, and as it were a young Lion, lurking in secret places.*

5. They are like Lions, especially in their cruelty, in blood-sucking cruelty; the Lion is a devouring beast, therefore when the Devill is called a Lion, it is said, *he goeth about to devoure.* And God himselfe (when he would be exprest in his resolutions of judgement, so as he will not have mercy upon a man, or upon a nation) is pleased to take upon him this name too, *Hos. 5. 14.* *I will be unto Ephraim as a Lyon, and as a young Lion to the house of Judah, I, even I, will teare and goe away, and none shall rescue him*, that is, I am resolved to execute judgement, to the uttermost upon him; So Chap. 6. 1. *The Lord hath torne*, which is (properly) the act of a Lion: And *Job* (Chap. 10. 16.) complains thus to God, *Thou huntest me like a fierce Lion*: And (*Isa. 38. 13.*) *Hezekiah* fearing, that God would not shew him that mercy, to raise him from sicknesse, cries out, *as a Lion, so will he breake all my bones.* So that when the Lord would expresse himselfe in wayes of judgement, and resolvednesse to goe on in judgement, he takes upon him the name of a Lion; But such is the very nature of wicked men: Such the Prophet *Michah* bespeakes (Chap. 3. 2.) *Hearb this O heads of Jacob, and ye Princes of the house of Israel, is it not for you to know judgement? Who hate the good and love the evil, who pluck off their skins from off them, and their flesh from off their bones*: noting Lion-like cruelty in those, who should have been as shepherds, to feed and protect the people.

6. They are compared to Lions, in regard of their terrible roaring,

*Animalia fortia vocē edunt gravem ut Leo & Taurus.*

*Arist.*

*Tanta illi voci eliolende natura preſtitit instrumenta, ut animalia longe ipſa celeriora ſolo ſepe rugitu capiuntur. B. fil. Hexam. Homil. 9.*

*Leo aliquid nobis habet circa ſupercilia, ſc. aſpectum minime ſerenum.*  
*Arist.*

ring, the Lion roareth terribly; ſo terribly, that when the Lion roareth, the beaſts of the foreſt tremble. The Naturaliſts obſerve, that though many creatures are ſwifter of foot, then the Lion, yet when he roareth, they fall downe, and he overtakes them with his aſtoniſhing voice; ſo tyrannicall men, with their roaring words, their loud threatnings, often affright and daunt the poore.

7. They reſemble Lions, in the ſowrenesse and ſterneneſſe of their countenance, and cloudineſſe of their browes. *Much of mans heart is ſcene in his face*; frownes are as blowes; hence we call it, *brow-beating*: The love of God, is expreſſed by the pleaſantneſſe of his face, and the light of his countenance; So alſo is the love of man; and we may ſee what the intent of another is, in his very lookes: Many are in this reſpect, Lion-like men, they have (as *Ariſtotle* ſaith of the naturall Lion) cloudes and ſtormes hanging about their eye-browes. It was a threatening againſt the *Jewes*, in caſe of diſobedience, that God would ſend againſt them, a Nation of a fierce countenance, which ſhould not regard the perſon of the old, &c. *Deut. 28. 50.*

Laſtly, they are like Lions, in regard of their greedineſſe after prey; *They have ſet their eyes bowing downe to the earth, like as a Lion that is greedy of his prey*, *Pſal. 17. 11, 12.*

Thus you ſee, both who are here meant by Lions, and likewise, how the reſemblance or picture of a wicked man, may be taken from a Lion.

Now when it is ſaid, that, *the teeth of the Lions are broken, that the old Lions periſh, and the young Lions are ſcattered abroad*: By all theſe expreſſions of ſcattering, periſhing and being broken to peeces, the *Holy Ghoſt* ſhewes us, the utter, full and finall conſumption of wicked men; they are not only touched, troubled and routed up out of their dens; but theſe Lions, old and young, are ſcattered and conſumed, *They periſh.*

There is an opinion currant among the *Jewiſh* writers, that this verſe is to be underſtood, as a deſcription of the meanes or instruments by which God deſtroies wicked men, and not (as we) of wicked men themſelves, whom God will deſtroy: *Junius* agrees with this interpretation of the *Jewes*, tranſlating the two verſes in this ſenſe; *By the blaſt of God they periſh, and by the breath of his noſtrils they are conſumed; by the roaring of the Lion, and by the voice of the fierce Lion, and by the teeth of young Lions they are conſumed; As if when wicked men ( ſo he giveth the glosſe )*

are

are not destroyed immediately by the breath, and by the blast of God, then God stirres up the creatures against them, and will destroy them by Lions : We know it was a speciall judgement threatened in the Law, against the disobedient, ( *Levit. 26. 22.* ) that God would send evil beasts among them : The Prophet numbers this, among Gods sore judgements : *Sword, famine, pestilence and evil beasts are put together.* In the history of the Kings, we have a famous record, how the Lord sent Lions, who slew some of those Idolaters, whom the King of *Babylon* had transplanted into the Cities of *Samaria*.

2 King. 17. 25.

But I rather conceive the former exposition of the words, to be the truth, and most suitable to the context ; and there is this reason to be given, because it agrees best with the purpose of *Eliphaz*, whose worke was, so to describe the destruction of wicked men in generall, that he might particularly intimate the destruction, fallen upon *Job* and his family, with the reason of it. *Job* was a great man in his time ; he was among men, as the Lion among beasts, a chiefe. His friends thought him a cruell Lion too, and so he is told to his face afterward, by one of them, that he (like a greedy Lion) had taken away the pledge and the garment from the poore ; This *Eliphaz* would hint at least to *Job*, and that God had found him out in his Lion-like qualities ; that he being a Magistrate, and a man in authority, having dealt hardly and cruelly with others, now the Lord had measured to him, the same measure he had given others ; He, the Lion ; and she, the fierce Lion or Lionesse his wife ; they, the young Lions, his children, were all broken, and either perished or perishing. So much for the clearing of the words ; I shall now adde some observations from them.

First, *Wicked men, how powerfull, how strong soever, shall fall before the wrath and indignation of God. The day of the Lord shall be against every one that is high, and that is lifted up.* God desires in a speciall manner, to be dealing with these, for they, in the pride of their spirits, think themselves a match for God ; though indeed, their strength be but weakenesse, and their wisdom foolishnesse ; yet in their own conceits they are stronger, and wiser then God himselfe. Hence (like *Pharaoh*) they send defiance to Heaven, and say, *Who is the Lord, Exod. 5. 1.* When God sees the hearts of men swolne to this height, of insolent madnesse, he delights to shew himselfe, and grapple with them, that the pride of man may be abased, and every one that is exalted may be laid low :

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that

that he only may be exalted, and his Name ſet up in that day. *David* was much troubled, at that murder of *Abner*, yet he could not take vengeance preſently, upon the fierce Lion, that had ſuckt his blood. Why? his power did not reach it, *ye ſonnes of Zeruiah* (ſaith he) *are too hard for me,* (2 Sam. 23. 3.) But there are no ſonnes of *Zeruiah* too hard for God, no Lions ſo ſtrong, but he can teare them, with infinitely more eaſe, then a Lion can the tender kid.

This ſhould comfort us, when we ſee great and potent enemies riſing up againſt the Church, what are theſe before the great Lion, the Lion of the Tribe of *Judah*. If the Lord doe but roare, if the Lion of the Tribe of *Judah*, come againſt theſe Lions, they will run like a heard of fearfull deare: *The Kings of the earth, and the great men, and the rich men, and the chieft Captaines, and the mighty men,* are deſcribed, *trembling at the preſence of Chriſt, when he appeared but as a Lambe,* Rev. 6. 15, 16. *They cry to the mountaines and the rocks, to fall upon them, and to hide them* from his face; If when Chriſt appeares like an angry Lambe, the greateſt in the world fall before him; what then will theſe doe, when Chriſt ſhall appeare as a roaring Lion.

Secondly obſerve, how gradually the Holy Ghoſt expreſſes the deſtruction of wicked tyrants; All is not done at once; Firſt the roaring of the Lion doth periſh, then their voice, then their teeth are pulled out, next, their prey is taken away, laſtly, their whelps are ſcattered. Note hence, *That uſually God deſtroyes wicked men by degrees.*

Here are five ſteps or degrees of Gods juſtice, againſt theſe Lions.

Firſt, He ſtops the roaring of the Lions, they ſhall not be able to make ſuch a dreadfull noiſe as heretofore; their roaring may be ſtopt, when their voice is not, though they can ſpeake, yet they ſhall not yell.

In the ſecond place, He breakes the very voice of the Lions; they ſhall not only not roare, but they ſhall not ſo much as ſpeake, either againſt the lambes, or againſt the ſheepe, or for themſelves, *the voice of the fierce Lion ſhall be taken away.* God is able to ſilence Lions, and ſtop their mouthes, not only from devouring and roaring, but from ſpeaking.

Thirdly, When their voice is taken away and their roaring, yet their teeth may remaine: and there will be biting and tearing ſtill, though they have done roaring and yelling; therefore with a third ſtroake

ſtroake God breakes out their teeth, *the teeth of the young Lions are broken.* So the Pſalmiſt prayes, *P ſa. 58. 6. Breake their teeth in their mouthes, break out the great teeth of the young Lions O Lord:* that is, take away the instruments, by which they oppresse, the means by which they teare and rend, as Lions with their cruell teeth.

Fourthly, Chriſt deales further with these Lions, he not only breakes their teeth, by which they used to hurt others, but he takes away their prey and their meate, they shall not have wherewith to live themselves; they were wont to suck the blood of the slaine, and to eate the flesh of the poore; but now the Lord will pluck away their prey, they themselves shall be starved or pincht with hunger.

Lastly, Not only shall their meate be taken away, but they themselves shall be scattered and dispersed, that is the last step of their calamity. Their dens shall be broken up, and their lurking places shall be opened; they shall run from place to place, from Nation to Nation. This is the judgement of the Lord upon Lions, and the portion of the cruell enemies from our God.

Who hath not seen the truth of all this in our dayes; we have had Lions, roaring Lions, rending, tearing Lions amongst us: It was usuall among the Heathens in their persecutions, to cry out, *Away with the Christians to the Lions:* This we have often seene, in the figure, poore Christians sent to the Lions, put under the power of men, as cruell, as bloody, as insatiable as Lions: Many a one might say (as *David*, *Pſal. 57. 4.*) *My ſoule is among lions:* When the watch-man (in the Prophet) was asked, *watch-man what of the night?* he answered, *a Lion my Lord (I ſa. 21. 7.)* Our sorrowfull watch-men, standing upon their Towres, (considering thote sad times) being asked, what of the day? have answered, *We ſee a Lion, a company of Lions, tearing and rending in many parts of the Nation;* not bodies and estates only, but soules and consciences. God hath wonderfully delivered his darling from the Lions, his *Daniels* from the Lions den: He hath already delivered us so farre, that the Lions dare not roare, as they were wont, the teeth of many of the young Lions are broken, many of the old Lions are ready to perish for want of prey, and not a few of their whelps are scattered abroad: God hath raised up *Sampſons* to teare these Lions, which roared upon us; he hath stirred up *Dauids* to smite these Lions, and rescue the prey out of their teeth:

*Christians ad  
Lions.*



And though many Lions are amongst us, yet they dare not roare, much leſſe, teare as they have done; though the beaſts be alive, yet (for the moſt part) the Lions are dead: they are beaſts ſtill, as baſe, and vile, and bloody in their nature as ever, but their powerfull Lion-like ſtrength is abated: That glorious prophecie, is in ſome ſenſe, and in ſome part, fulfilled at this day; *The wolfe dwells with the lambe, the leopard lies downe with the kid, and the calfe and the young lion, and the ſatling together, and a little child may leade them; they cannot, they dare not, hurt nor deſtroy in all our mountaine, Iſa. 11. 6, 8.* I am ſure, we may ſet our ſeale to this truth of *Eliphaz*, we have ſeen Lions, and fierce Lions, old Lions, and young Lions, even the ſtout Lions whelps, ſome ſcattered abroad, ſome deſtroyed, ſome conſumed by the mighty power of God.

Further, It is here ſaid in the text, *That the old Lion ſhall periſh for want of prey.* It is, a ſtrange expreſſion, Lions have the greateſt power to get provision, to ſatiſfie their hunger, yea their appetites and humour, yet theſe ſhall want; theſe Lions, who have all their life time, preyed upon the eſtates of other men, even theſe ſhall want. Note hence the juſtice of God; *Such as have made others want, ſhall at laſt come to want themſelves, they ſhall periſh for want of prey,* they ſhall have nothing to eate: *when thou ceaſeſt to ſpoile, thou ſhalt be ſpoiled,* ſaith the Prophet; *and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.* We muſt not underſtand it, as if wicked men doe ever give over ſinning; ſinne, and their deſire of ſinning, is in a kind infinite: they never ſay, now we have done, and will ſin no more; but the meaning is, when thou canſt ſin no more, nor deale treacherouſly any more, when thou haſt done thy utmoſt, and ſpent thy ſtrength in ſpoiling others, or taken all their ſpoile, ſo that thou haſt done ſpoiling, becauſe there is no more to ſpoile, then others ſhall ſpoile thee; And thou Lion, who haſt preyed upon others a long time, ſhalt not nor have a bit thy ſelfe, but ſhalt periſh for want of prey.

It is the promiſe of God unto his own people (*Pſal. 34. 10.*) *That the Lions ſhall lack and ſuffer hunger, but they that feare the Lord, ſhall not want any good thing.* He expreſſes it by Lions, to note, that certainly they that feare him ſhall not want, for if any creatures in the world can preſerve themſelves from hunger, Lions can; if they doe but roare, the very beaſts will fall downe as  
prey

prey before them, but yet (ſaith God) theſe, even theſe ſhall rather periſh for hunger, than any one that feareth me ſhall want. God provides for his lambes, for innocent perſons, for thoſe who feare him, though they have no ſtrength to provide for themſelves; but the wicked who have greateſt power, and have been moſt active to provide for themſelves, ſhall pine with want; they who have cauſed ſo many to be bitten with hunger, ſhall at laſt be hunger-bitten, and for want of meate, gnaw their tongues.

Laſtly, Where it is ſaid, that the Lions whelps are ſcattered abroad, Obſerve, *God will not only deſtroy the perſons of wicked men, but their families and poſterities*; they and their whelps ſhall all be ſcattered; *he will not leave them ſo much, as a name or a remembrance*, (Pſal. 36.) *I ſought his place (ſaith the Prophet) and he could not be found*; there was no print of him, no man could remember, that there was ſuch a man in the world, unleſſe to curſe his memory.

I ſhall only give one caution reſpecting this, and ſo conclude the point. That which is here affirmed in the generall by *Eliphaz*, concerning the deſtruction of wicked men, Lions and fierce Lions, is not to be taken as a truth in the univerſall experience of it; we are not to underſtand it thus, as if all perſons, all Lion-like perſons at all times, periſh, and are deſtroyed, and ſcattered abroad: But *Eliphaz* ſpeakes of what is uſually done: or he ſpeakes of what God can eaſily doe at any time, and of what God may juſtly doe at all times. Lions, fierce Lions, tyrants, oppreſſors, he both may and can ſcatter when he pleaſeth. Yet we find, that God hath permitted ſome Lions, to live fully, and to die quietly; they ſpend all their dayes in roaring and rending, in tearing and devouring, and yet themſelves are not devoured: God often ſuſpends this Juſtice, but it is for weighty reaſons; for, in a word,

Fiſt, If God ſhould deſtroy all Lion like men, the joints of the world would be unloofed, and the bands of humane ſociety broken aſunder. God forbid the children of *Iſrael*, to deſtroy all the *Canaanites*, leaſt the beaſts of the field ſhould multiply, &c.

Secondly, If God ſhould hunt all theſe Lions out of the world, his own people would live by ſenſe, rather then by faith; and ſeeme to be terrified by the viſible actings of wrath, rather then allured by the promiſes of mercy, or tenders of free-grace.

Thirdly, He deſerres them, untill they have ſucked blood enough, rent enough, and done evil enough, even fill'd up the

measure of their sinne, and fulfill'd the righteous purpose of God, by their unrighteousnesse. As these Lions fill their own bellies, so they fulfill Gods counsels, therefore he lets them alone, that they may doe his worke, though they little think of it, and lesse intend it.

Lastly, *Eliphaz* speaks of what God did frequently, in those times of the world, wherein he lived; for then God dealt more by outward judgements, then in these Gospel times. *As his mercies are now more spiritual, so usually are his judgements.*

J O B Chap. 4. Verse 12, 13.

*Now a thing was secretly brought unto me, and mine ear received a little thereof.*

*In thoughts from the visions of the night, When deepe sleep falleth on men, &c.*

**T**His part of the Chapter, from the twelfth Verse unto the end, containeth the third Argument, by which *Eliphaz* labours to convince and reprove *Job* of his impatient complainings. In the whole context we may observe two generall parts.

1. The Argument it selfe by which he reproves him.
2. The confirmation or the prooffe of that Argument.

The matter of the Argument, is contained in the seventeenth Verse. *Shall mortall man be more just then God? shall a man be more pure than his Maker?* The Argument may be formed thus.

*That man carrieth him selfe rashly, and sinfully, who would seem more just and pure then God, his Maker.*

*But thou Job carriest thy selfe as if thou wert more just, then God thy Maker.*

*Therefore thou carriest thy selfe very sinfully and rashly.*

He confirms this Argument two wayes.

1. By an Argument taken from Divine authority.
2. By an Argument taken from reason.

His Argument taken from Divine authority lies in the former five Verses of this context, (*sc.* 12, 13, 14, 15, & 16.) I may give it thus.

*That is to be received as a truth, which God from heaven immediately declareth to his servants, in a vision.*

*But God hath declared and revealed this to me, in a vision, that he*

*he who contends with God, carrieth himſelfe very ſinfully.*

*Therefore it is to be received as a truth.*

The firſt part of the Argument is unqueſtionable; that it is a truth which God revealeth from Heaven in a Viſion. And that God had revealed this unto *Eliphaz*, from Heaven in a Viſion, he himſelfe at large declareth in thoſe five Verſes, deſcribing both the manner how, and the time when this truth was revealed to him.

His ſecond Argument from reaſon, is grounded upon the common logical rule, of arguing from the greater to the leſſe, (Verſe 18, 19, 20, 21.) The ſumme of it may be thus conceived.

*That which would be folly and ſinfull boldneſſe in Angels, if they ſhould aſpire and take upon them to doe, is much more ſinfull in a mortall man.*

*But if Angels ſhould goe about to juſtifie themſelves, or ſtand upon termes with God, it would be ſinne and folly in them.*

*Therefore it is much more ſinne and folly in mortall man, to juſtifie himſelfe before God, &c.*

The Major or the firſt propoſition is undeniable. The ſecond propoſition is proved and illuſtrated to the end of the Chapter. Wherein is ſhewed in what condition man now ſtandeth: how weak and how poor a thing a man is, compared unto an Angell; therefore if it would be ſinne and folly in Angels to compare with God, it muſt much more be ſinne and folly in man. So we ſee how *Eliphaz* confirms the major propoſition of the firſt Syllogiſme.

The ſecond propoſition or aſſumption which he inferres upon *Job*, *But thou Job carrieſt thy ſelfe ſo as if thou wert more juſt then God*: he proves by that ſad expoſtulation Chap. 3. And takes that for granted. We may forme it thus.

*He that complaineth of God, as if he had done him wrong, makes himſelfe more juſt then God.*

*But thou Job, haſt made ſuch a complaint, Chap. 3. as if God had done thee wrong in afflicting thee, or in giving and in continuing thy life under ſuch afflictions.*

*Therefore, thou ſeemeſt to make thy ſelfe more juſt, then God, or to ſay that God hath dealt unjuſtly or injuriouſly with thee.*

This I take to be the Logick of the remaining part of this Chapter.

And having cleared his manner of reaſoning in generall, I ſhall deſcend to open particulars.

*Now*

*Now a thing was secretly brought unto me, and mine ear received a little thereof.*

I must yet resolve a question before I explaine the tearme; the question is this. Whether this were a true vision sent from God, or whether it were only feined by *Eliphaz*, thereby to gain authority to what he spake?

There are many Expositors of great name, who are very confident that this vision was a fiction or holy fraud; a vision of *Eliphaz* his own braine, not a vision from Heaven. Some have gone further, maintaining that it was a vision sent from Hell, an illusion of the Devill, thereby to strengthen the hands of *Eliphaz*, in vexing and troubling *Job*.

It cannot be denied, but that many have pretended visions from God, when they have received none; they have belyed the Almighty with their Dreams and Revelations, when they have seen nothing. Thus (1 Kings 22. 11.) *Zedekiah* the false Prophet takes upon him, to have had a vision from God, by which he would confirme *Ahab* in his counsell to goe up to *Ramoth Gilead*. And *Zedekiah* the sonne of *Chenanaah* made him hornes of iron, and he said; thus saith the Lord, With these shalt thou push the Syrians till thou have consumed them. And in the prophesie of *Jeremiah* you have *Hananiah* the false Prophet, not only speaking the language, but dressing himselfe in all the formalities of a vision; he comes forth with a yoke upon his neck, and breaks it before the people, and telleth them, thus will God break the yoke of your captivity, and at such a time.

The true Prophets complaine often of the false, for crying up their deceivings, under the warrant of visions and dreams; when all was but a dreame indeed, a meere phancy, or studied imposture to mislead the people and gaine credit to their lies. While a man hath nothing but ordinary humane authority, for things extraordinary, he is easily rejected.

Man is subject to error, he may deceive and be deceived; therefore when they would put a new nothing upon the world, as an infallible truth, and have it swallowed without chewing; received without disputing, then usually they pretended that it was (*quid Divinum*) a doctrine or message received immediately from God. And it is well observed, that this course of pretending to Divine revelation, was very frequent amongst the Heathen: when their

Wife

Wise men had a minde to fasten, some unwonted opinion upon the vulgar. Among the Romans, *Numa*, (to the intent they might be received with greater authority) stamp't his lawes, with a kinde of divinity, and told the people that he had received them from the Goddesse *Egeria*. As if he had said, these lawes, are not such as I have coyned and fashioned by my owne policy, drawne up or enacted by my own power, I had them from the Goddesse. So *Plato* informes us of another law-maker (*Minos* the *Cretian*) that he used to enter into Caves and solitary places, where (he told the people) he received lawes and immediate dictates from *Jupiter* their God, to governe them by. This drew a great estimation and reverence upon him. *Valerius Maximus* and *Herodotus* tels us of those other Law-makers, *Licurgus* and *Solencus*, using the like State-stratagems to over-rule the people. *Licurgus* said, he received his lawes from *Apollo*: *Zalencus* and *Pisistratus* avouch *Minerva* for the Directresse or Doctresse of *Theirs*. So that both among the people of God, and among Heathens, it hath been very frequent to pretend Divine authority; that they might with the more estimation put off either such points of doctrine or such rules of policy, as themselves had invented.

For this of *Eliphaz*, howsoever some charge him directly, and others leave the matter in doubt, only turning the scale with a probability, (it seemeth rather that it was a true vision.) Yet I shall adventure to resolve directly, that his was a true vision, as well as a vision of truth sent from God. And the reasons which sway with me are these three.

*Valer. lib. 1.  
Herod. lib. 1.*

*Rem in dubio  
relinquimus vi-  
detur tamen po-  
tius vera fuisse  
visio, et sic ea  
abatur Merc.*

First, if we consider the manner of this vision, the description here made, holds exact proportion with those, of which there is no question, but they were the Oracles of Heaven. *When a thing is done as God hath it, it is some argument that God hath done it.* I grant, this reason is not demonstrative or infallible, because Satan and our own hearts are very apt to make imitations of holy things, for sinfull ends. Satan can transforme himselfe into an Angel of light, and the heart can disguise or shape its own dark conceptions, by the light of divine revelations.

Take then a second reason, *Eliphaz* was a godly man. 'Tis granted on all hands, that *Eliphaz* and his friends were right in their affections, though they failed in this action. God was angry with them indeed, & told them in the close of this dispute (Chap. 42. 7.) *that they had not spoken of him the thing that was right, as Job his*

L

*servant*



servant had, yet he bids Job pray and offer sacrifice for them, which he would not have done, unlesse they had been upon good termes with him in generall, and in a present capacity, for mercy and acceptance. Now it being supposed that *Eliphaz* was a godly man, it is a sinne not to be supposed of him, that he would make boast of a false revelation, and with such deliberate gravity put a lye upon God.

Thirdly, the matter which he professes to have received in this vision, is a great and a holy truth of God. Man never belyes God to confirme the truth of God. When any boast vainly of revelations, it is to confirme their own phancies and delusions. 'Tis rare when men are so zealous for truth, as to improve all that God hath spoken, in the maintainance of it; I have not read of any that have fained a word from God, to maintaine that which is really the Word of God. We finde all along in Scripture, that when visions from God were falsely pretended, they ever tended to secure the heart in false opinions, or unwarrantable practises.

The Apostle *Paul* found many who falsified the stampe of the Spirit, and forged his hand and seale to establish error (2 *Thess.* 2. 2.) *I beseech you brethren that you be not soon shaken in minde, or be troubled either by spirit, or by word, or by letter, as from us, as that the day of Christ is at hand.* That grosse error was scattered in the Church of *Thessalonica*, that the day of Christ was at hand, that in those beginnings of the Gospel, there should be an end of all things. To confirme this, false teachers boasted the spirit, an immediate revelation from God: or a word immediately from the mouth, or a Letter under the hand of *Paul*. How active is error to finde patronage? It cares not whom it belyes, so it selfe may passe for truth. Thousands love errors, but none will own them by that name. And therefore (because children bear their fathers name) they would father the upon the God of truth, or upon me; most eminent for truth. *Montanus* the Heretick, said he had the Holy Ghost his *Paraclete*, dictating those erroneous doctrines to him, beside his Prophetesses, *Prisca* and *Mavinilla*. *Mahomet*; that *Grand bel-lish Impostor* often pretended visions from Heaven. And the story assures us that he cunningly made use of the disease of his body, to perfwade his Disciples of the soundnesse of his doctrine. For being afflicted with the falling sicknesse, when at any time a fit was upon him, he made the people believe that he was in an extasie or ravishment of spirit, at the appearance of the Angell *Gabriel*, who revea-

led.

led many myſteries to him. And having by long uſe and familiarity taught a Pigeon to feed at his eare, he by art prevailed with the people, to feed at his poyſonous mouth: as if his words had been the inſpirations of the Holy Ghoſt, who (as he affirmed) came then to him, in the form of a Dove, and taught him thoſe ſecrets.

So then, this of *Eliphaz* was a true viſion, becauſe it was the confirmation of a truth. Invented viſions are in uſe only to gaine credit to the inventions of man, or the viſions of the Devill. Now for the matter and words themſelves.

*Now a thing was ſecretly brought unto me.*

We tranſlate [*thing*,] the Hebrew is [*word*,] *A word was ſecretly brought unto me*; but it is uſuall both in Hebrew and Greek to call *A thing*, *A word*. *Luke 2.15.* the Shepherds ſaid, *Let us goe to Bethlem to ſee this thing*, the Greek is, *to ſee this word which is done*. Though here, it is proper enough, to ſay, *A word was brought unto me*.

דבר

Τὸ ὅτι τὸ  
τὸ γὰρ  
Factum eſſe  
verbum al-  
cui nihil ali-  
ud ſignificat  
quam ſcili-  
et revelati-  
onem in aliquo.  
Et Deum cog-  
nitione futuro-  
rum, inſtar lu-  
minis memem  
iſtaſſe. Cy-  
ril. in 1 cap.  
Hiſ. v. 1.  
דבר

Now *a thing*, or *a word*, was brought unto me, it was brought unto me ſecretly. The language of the Prophets was, *The word of the Lord came unto me*. There are two words in our tranſlation, (*ſecretly brought*,) but the Hebrew is one; and that word ſignifies to ſteale, or to do a thing by ſtealth; ſo it may be tranſlated, *A thing was brought unto me by ſtealth*, or *was ſtole into me*: *M. Broughton* near this, *A ſpeech came by ſtealth upon me*; we tranſlate fully to the ſenſe, *A thing was ſecretly brought to me*, as if it were whiſpered into the eare, and ſent in cloſely to the ſpirit. And it is thus expreſſed, by way of oppoſition to another way, in which God reveals his minde unto his people. He ſometimes comes openly and ſpeaks aloud, that all may take notice, or becauſe all ought. *Iſay 58.1.* *Cry aloud, liſt up thy voice like a Trumpet*. Things are brought openly to the people, ſecretly to the Prophets; what the Lord ſpeaks in the eare, or to the heart of a Prophet, that he by the Prophet ſpeaks on the houſe top, to all his people. *A thing was ſecretly brought*, or *a thing was whiſpered unto Eliphaz*. But he ſpeaks it aloud to *Job*. This word or this thing, is ſaid to be ſtolne into him, or to be brought unto him by ſtealth, for three reaſons, which I ſhall but name and proceed.

acc. 10

First, a thing done by ſtealth, is done ſuddenly. The Thiefe haſtens to doe miſchiefe, he makes no delays. Then ſecondly, a thing done by ſtealth is done ſecretly: a Thiefe comes cloſely in the dark.

Rev. 15, 15.

stealth is committed with greatest privacy; and to say a thing is brought by stealth, is as much as to say, it is brought privately. Thirdly, a thing done by stealth, is done unexpectedly. A man seldom looks for the Thiefe, he is upon him in the way, upon him in his house, before he is aware. A Thiefe is usually as unexpected, as he is an unwelcome guest. So this word came or was brought in by stealth, because it came, suddenly, it came silently, and it came unexpectedly to *Eliphaz*. And in these three respects, Christ himselfe is said to come as a Thiefe, *Behold I come as a thiefe in the night*. As the word of Christ comes to many of his people now, so the person of Christ will come at the last unto all, *he will come by stealth, or as a thiefe*, suddenly, secretly, unexpectedly, when the world shall little dreame of him, and his Church scarce be awake for him.

Note from this, first, *That divine truths are infused into us, not borne in us, or borne with us*; every thing which is of Heaven, commeth unto us from Heaven; it is either stolne in secretly, or thundred in loudly: sometimes the Prophets and Ministers of Christ, speaking aloud, carry truth into the soule: sometimes God whispers it into the soule; one way or other, truth must be brought in, for it growes not in us: our hearts by nature are not only like white paper, having no inscription, not a letter of Gods will written in them, but they are like paper blotted or blurred, written all over with the corrupt principles, and positions of our own wils. God by his Spirit first crosses or wipes out those, and then writes down his own golden rules, of holy truth and heavenly wisdom. This he doth, first in conversion from sinne to grace and holinesse, and afterward in all the increases of grace, and growths of holinesse, *There is not a syllable of the law of God in any mans heart, till the finger of God writes it there; I will put my law in their minde, and write it in their hearts*, which is an allusion unto the two Tables of the Law. They were first written by the finger of God, and then put into the Ark: So God first writes the Law in our hearts, and then puts it into our mindes; he layes it up in the Ark of our understanding and memory.

Secondly observe, *That God steals truths into the hearts of his people unawares*. As they often expect and wait long for knowledge, so they sometime know before they expect. A truth either in whole or part, in the matter or clearer light of it, comes like a Thief into the heart, suddenly, secretly, unlooked for: in which case it is

ever

ever true, *that truth unexpected is doubly welcom'd.* The way of the ſpirit of God is alwayes undiſcernable to fleſh and blood. The ſoule receives a thing, and the man knowes not how; he can (ſcarce poſſibly, not at all) tell where, by whom, or which way it came to him; it was brought, ſecretly brought; and with a moſt bleſſed, gracious ſlight of hand, conveyed into his heart. Yet ſometime truth enters in *State*, & may be ſaid to make its paſſage viſibly, into the heart of a man. The word comes, not as a company of Thieves, but as a band of Souldiers, with weapons drawn, and terrible ſhouts, tearing open the ſoule, and breaking open the iron gate of the heart, lock'd and barr'd with unbelieve, to ſecure that curſed crue of luſts, garriſon'd within it. *The Weapons of our Warfare* (ſaith the Apoſtle) *are mighty, through God, 2 Cor. 10. 4.* the word is mighty, wonderfull in ſtrength, it comes upon the ſoule as an armed man, to ſpoyle it of all ſinfull treasures, yea, of the very life of ſinne. Sometimes the Lord proclaimes warre, as by a Herald of Armes againſt a man, and openly prepares for his ſiege and battery. He ſurpriſes another, and ſteals him into a happy captivity to himſelfe.

*A thing was ſecretly brought unto me, and mine eare received a little thereof.*

*Mine eare caught ſomewhat of it*, ſo Mr. Broughton. The word ſignifies a part or a portion. *Mine eare received a little*: yet we are not to underſtand this, as if *Eliphaz* had taken in, only ſome fragments or imperfect notes, of what God delivered, or had heard to halves. For doubtleſſe *Eliphaz* received all that was brought, he turned nothing back; he ſaid not a little is enough, I need not the reſt; that he received but a little, was not from neglect of the reſt, but from inability to receive more, or to receive it more perfectly. And though he had not all of every part, yet he had a part of all; it was not a little of this, and none of that: little reſpects ſomewhat of every truth, not ſome one truth. He received, though not all, yet a perfect modell of all, that was brought.

Further, this ſpeech may have reference unto our preſent condition, concerning which the Apoſtle ſaith (1 Cor. 13.) *We know but in part*: now when he ſaith, *we know but in part*; it is not as if we had but a part of Gods will, made knowne unto us. The Word of God and the works of God are perfect. And the Apoſtle aſſures the Church of *Ephesus*, *That he had not ſhunned to declare unto them the whole counſell of God, Acts 20. 27.* The whole (which

כח  
Particula,  
pars, modicum.

*Modeste loquitur, quasi non plene acceperit, quod sciendum esset de hac re. Quod optimum est & eximium comprehendere non potest mortalis homo, Merccr,*

*Vide Buxtorf. Lex. in verbo*  
 נִפְתָּר

concernes man) is declared, but we know that whole but in part. Such is our weaknesse and infirmity, that we cannot take in All of All, no nor any part of all, in the full latitude and extent of it; Thus we know but in part; so saith *Eliphaz*, when this was brought to me, mine eare received but little of it; my narrow eare could drinke in, but some drops of that ocean, which was poured out upon me. All that man apprehends, is but little, in respect of what God offers now, or of what hereafter he shall apprehend. *Eliphaz* speaks modestly and humbly of himselfe; God brought a thing unto me, and I am such a poore streightned vessel, that I could receive but a little of it; yet somewhat I caught hold of, which I am about to make known unto thee.

We may note from this. First, *Holy truths, are very pleasant to the eare of a holy person.* A thing was brought unto me, and mine eare caught a little of it; As when meates pleasant to the tast, are brought to a man, he puts forth his hand and takes them; or when pleasant musique sounds, the eare catches it, or we drinke it in greedily at the eare; so when holy truths are revealed, a holy heart catches them: The eare is not more affected with pleasant musique, or the palate with pleasant meates, then the understanding spiritualiz'd, is affected with spirituall truths; The eare of a holy man takes in holy things with pleasure, and therefore he is said to catch them, or drinke them in, as, with much desire and ravishing delight: *David* found more sweetnesse in the truths of God, then in the honey or honeycombe. The spirit of a regenerate man, doth so much catch heavenly Doctrine, that in the Hebrew, the word which signifies such doctrine, signifies also catching or receiving; and a word from the same roote, signifies the palate of the mouth; which may hint us thus much, that heavenly doctrine, pleases the palate or tast of a heavenly mind; And the reason of it is, because there is a suitableness in the heart of every godly man, with every truth of God; All delight arises from proportion and suitableness, between the object and the organ, in sensitives: between the object and the understanding, will, affections, in spirituals; That, which makes delight to the eye, is the suitableness of visibles to the eye: and that which makes delight to the tast, is the suitableness of edibles to the palate: and so that which makes delight to the soule, is the suitableness of intelligibles to the understanding: Hence the reason is cleere, why wicked men will not receive the things of God, but instead of catching them;

catch

catche at them, snarle and murmure at them, speake, yea raile and fight against them; their hearts are unsutable to those truths, therefore they distast them, therefore they relish them no more, then the white of an egge, or a dry stick. Nay, not only have they no pleasant tast, but they have a bitter tast in their mouthes, they are as gall and wormewood to them, they are a vexation and torment to them: The truth which the two Witnesses publish, torments them that dwell on the earth; and then no marvaile if instead of catching those truths, to embrace them, they catcht the Witnesses and kill them.

Rev. 11.

Observe secondly; *That the care and heart of man in this state of corruption, are vessels too narrow, to take in or hold all the truths of God. I have many things to say, (saith Christ to his Disciples) but ye cannot beare them now, Job. 16. 12.* Nor could they ever fully beare, so much as Christ had to say. *We have line upon line, precept upon precept, here a little, and there a little, Isa. 28. 10.* because it is but here and there a little, some few lines or precepts, which we are able to learne, and digest into our spirits; whole showers of divine truths, are often rained upon us (*Heb. 6.*) yet we drinke in but a drop or two; we swimme, as it were, in a whole ocean, a sea of holy revelations, but we are narrow-necked-bottles, and how little is it which bubbleth in? *mine eare received a little thereof.* The truth of God, is like God himselte, infinite; *Truth is nothing else but the mind of God,* and that is infinite; therefore we who are not only finite, but streightned, cannot possibly comprehend it.

Thirdly, *Mine eare received a little thereof;* it was but a little he received, yet he received a little, all did not fall beside his eare, all did not slip away, he caught somewhat: Note from hence, *That the eare and heart of a godly man, ever receive somewhat, When the truths of God are revealed.* I cannot get in all, my heart will not receive all, my memory will not retaine all, but a little it will hold, somewhat it takes in at every Sermon, and from every vision of God; (Sermons are the visions of God, & somewhat of Gods mind is brought to you in every holy Sermon.) Naturall men are like sieves, like vessels without a bottome, or full of holes, into which these truths being put, run out every drop: the best, in this life, are leaking vessels, much drops out; *Eliphaz received a little;* How many heare much and receive nothing? They come empty to the Ordinances, and they returne empty: their eares have  
been



been fill'd with a sound, but their hearts have not caught a fillable, nor a word of truth is written in their hearts, nor a letter laid up in their minds: And that's the reason, why not a word is to be seen in in their lives; How can they hold out the word in a pure conversation, who have not received it into a pure conscience?

*In thoughts from the visions of the night, when deepe sleepe falleth on men.*

The former verse, shewed us the manner how, that thing was brought to *Eliphaz*, a thing was secretly brought to me; this shewes the time when it was brought, it was (saith he) *in thoughts from the visions of the night, when deepe sleepe falleth on men.*

*In thoughts from the visions of the night.*] Some read it, *in the thoughts which I had, after the visions of the night*, So *Hos. 6. 2.* *From two dayes*, Heb. After two dayes; or, *in thoughts which I had in the visions of the night*, or, *in thoughts of the visions of the night*; The Originall beares any of these readings.

*In thoughts.*] The Hebrew word, signifies properly *the boughes of a tree*; and so some translate; *In the boughes, sprigs or branches of the visions of the night*: but we render it well, *in the thoughts*: And thoughts are called *boughes or branches*; First, because thoughts grow from the mind, sprout and shoote up from the mind, as branches from the stock of a tree; From the root or stock of a mans understanding, a branch of thoughts growes up, sometimes like a tall Cedar of Libanus, as high as Heaven. Secondly, the boughes and branches of a tree, are many, thick, interwoven, and crossing one another; such are the thoughts of a man, he hath many, even multitudes of them; *in the multitude of my thoughts*, saith *David*: The mind puts forth many branches and twigs, they sprout and shoote forth every way; thousands of various thoughts are moving, upon various objects, and to various ends; some are earthly, some heavenly. The branches of some minds, are but bryars and thornes; others bear *the Lilly and the Rose*, their roote is in Heaven, and they grow heavenward. Thirdly, thoughts are called branches, becaute the branch or the bough, brings forth and beares the fruit; the stock or the body of a tree, brings forth fruit, at the branches: So all the fruit of our soules, is borne upon, or from our thoughts; our actions are the fruits of our thinkings: Thoughts are possible actions; looke what a man thinketh, that he doth, or would doe: And such as our thoughts

are

*Vel post visiones nocturnas, sicut dictum est, a cæca à prandio, sic Hos. 6. 2. vel in cogitationibus visionum nocturnis, ut Mem. Genitivum indicet.*

מחוינות  
לילה  
שנעסם

are, such our actions are, or would be: Thoughts are the first-borne, the blossomes and bloomes of the soule, the beginnings of our strength, whether for good or evill; therefore the Hebrew word, is elegantly translated from a bough or a branch, to a thought.

The Hebrew word for speech, prayer and meditation, springs from a roote of the same signification; because speech, prayer and meditation, spring up from the spirit as a stalke, or branches from the stock of a tree.

There is one thing further to be observed from this word ( for it is a very elegant word, and therefore I spend a little the more time upon it ) *In thoughts from the visions of the night*; The word signifies, not only a bough, but the highest bough, the top-bough of a tree: A tree hath some under-boughs, and some top-boughes, as the Prophet speakes ( *Isa. 17.6.* ) *Two or three berries in the top of the uppermost bough*: it is the same word, which here in the text, we translate *thoughts*; as if *Eliphaz* should say, *in my very uppermost, or highest thoughts, in those very top-branches of my budding phancie, which I had from the visions of the night.* The highest, the top-branches which grow from the soule of a godly man, are for, or about the highest mercies, top-mercies, for Heaven and heavenly things. A wicked mans highest and uppermost thoughts are for the earth, his thoughts for the earth, out-grow all his other thoughts: But a godly mans thoughts, for Heaven and spirituals, outgrow all his other thoughts, his thoughts for Heaven, are the highest and uppermost branches of his soule. We have this word used, in the *1 King. 18.21.* *How long* (saith *Elijah*) *Will you halt betweene two opinions?* That word which we there translate *opinions*, is here translated *thoughts*; hence some render that in the *Kings* thus, *How long doe ye halt betweene two top-thoughts, or high thoughts?* As if this were the thing, which *Elijah* reproved in that people, that they had high thoughts, both of God and of *Baal*, top-thoughts of both: and they (as it were) set *Baal*, a dumbe Idol, as high in their thoughts, estimations and opinions, as they did the living God. Why do ye halt between two uppermost opinions, highest thoughts, or thoughts of equall height, concerning God and *Baal*? Your thoughts of your Idol, are as high as of God himselfe. What! will you make an Idoll, equall with God? An Idoll is a base thing, a low thing, a thing below upon the dung-hill (therefore called a dung-hill god) The true God, is on high, he is in the highest Heavens, he is higher then the Hea-

שִׁיחַ

*Stirps, frutex.*  
*quia Sermo ē*  
*cordis, ut arbor*  
*ē terra nasci-*  
*tur. Shind.*  
*Elegans meta-*  
*phora sumpta ā*  
*supereminenti-*  
*bus arborum*  
*ramusculus (et*  
*est primigenia*  
*hujus vocis sig-*  
*nificatio) ad*  
*phantasmatum*  
*extremitates*  
*ac velut tene-*  
*ras cogitatio-*  
*num summita-*  
*tes notionem*  
*suum extendit.*  
*Bold.*  
*Quousque clau-*  
*ditis inter duas*  
*prominentias.*  
*Merc.*  
*Quasi Elias*  
*au. ueret popu-*  
*lum, quod duas*  
*eminentias sibi*  
*constituerent,*  
*Deum & Ba-*  
*alem quasi e-*  
*quales, inter*  
*quas nulla est*  
*comparatio.*  
*2 Cor. 6. 15.*  
*Bold.*

ven of Heavens, and doe you debase him thus, by halting between two thoughts of equall height, concerning Him and Baal? *They who set up an Idol, make it equall unto God. All false worship is a setting of our posts by Gods posts, and of our threshold by his threshold, a making both, of equall height and worth.*

113 Verse

And to cleere it yet further; (*Psalm 119*) the same word is used by David, when he professes, *I hate vaine thoughts*, or as some read it, *I hate vaine things*; He calls Idolatrous thoughts *vaine thoughts*, because they are wavering, inconstant or unsettled thoughts, in further allusion to the boughes of a tree: As the topmost and highest boughes of a tree, are shaken with every puffe of wind, and waver too and fro with every blast, so are the thoughts of Idolaters: or because (as before) Idolatry sets up *Two high Thoughts*, adoring an Idoll as much, or in competition and rivalry with the everliving God. The higher our thoughts are of God, the more excellent they are; but the higher our thoughts are of false worship, the vainer they are; and to have as high thoughts of an Idoll, as of the living and true God, are the vainest thoughts of all; those high thoughts are low thoughts, the lowest thoughts, thoughts most hateful. *I hate vaine thoughts.*

*From the visions of the night.*] As I have opened that word about the thoughts somewhat largely, so this of the visions, requires more enlargement, yet I shall doe it as briefly as I may.

Visions were a speciall way of divine revelation: *Heb. 1.1.* God who at sundry times, and in divers manners, spake to our Fathers by the Prophets, saith the Apostle. God spake at sundry times, and he spake in divers manners. Now amongst those divers manners of speaking, speaking, by or in visions was one. The Jewish Doctors, observe foure degrees of divine revelation. The first they called *Prophecie*, which included vision, and any apparition whereby the will of God was made known. They had a second way of divine revelation, which they called, *The inspiration of the Holy Ghost*, whereby the party was enabled, without vision or apparition, to prophesie: either as prophesying is taken for the foretelling of things to come, or for the resolving of things in doubt: The Rabbins give us the difference between these two, *prophecie and inspiration*: In *prophecie* (though it was from the Holy Ghost) a man was cast into a trance, or brought into an extacy, his senses being taken away; but speaking by inspiration of the Holy Ghost, was without any such change in, or impressions upon the

body.

Quasi dicat I-  
dolatram odio  
habui, que plu-  
ra eminentia  
supremo cultu  
revereur, cum  
sit unum.

πλουσιονος η  
πλουσιος.

Paulu Farius,  
in Exod. 18.

Goodm. Hebr.  
Aniq.

body; So *David*, and other Pen-men of the Scriptures, wrote by the immediate inspiration of the Holy Ghost, yet without visible apparitions to them, or visible change upon them. Thirdly, God revealed himselfe, by *Urim and Thummim*, which was an answer given by the *Ephod*, or by the stones that were on the breast-plate of the high Priest. These three wayes of *divine revelation* (as they observe) ceased in the *second Temple*. The Jewish writers having this tradition. That after the latter Prophets, *Haggai, Zechariah* and *Malachy*, the Holy Ghost departed from *Israel*; meaning, the Holy Ghost (not in the ordinarie work of sanctification, but) in those extraordinary wayes of prophecy, inspiration, and of *Urim and Thummim*, went up and departed from them. There was yet a fourth way of divine revelation, which they call *Bathcoll*, the daughter of a voice, or eccho, declaring the will of God immediately from Heaven: such some conceive to be, the voice heard from Heaven, *Math. 3. 17.* proclaiming the testimonie of God concerning Christ, *a voice was heard from Heaven saying, this is my beloved Sonne, in whom I am well pleased.*

But to passe from these traditions of the Jewes, we shall give you the doctrine of divine revelations, more distinctly from the Scriptures. We find (*Numb. 12. 6, 7, 8.*) three distinct wayes, in which the Lord revealed himselfe of old unto his people. *If there be a Prophet among you, I the Lord will make my selfe known unto him in a vision, and will speake unto him in a dreame; My servant Moses is not so, who is faithfull in all mine house, with him will I speake mouth to mouth, even apparently; and not in darke speeches, and the similitude of the Lord shall be behold.* This is an illustrious text, describing three distinct wayes or degrees of holy revelation. First by vision, which we have here in *Job*. Secondly by a *Dreame*, which was when God presented somewhat to them sleeping: This kind of revelation God vouchsafed, not only to his own people and Prophets, but to Heathens also, and strangers from his Covenant. *Pharaoh* had a revelation by a dreame (*Gen. 41.*) concerning the seven yeares of famine; and *Nebuchadnezzar* had a wonderfull revelation by a dreame (*Dan. 2.*) concerning the state of the foure Monarchies. The wise men of the East, were warned in a dreame, to returne into their countrey another way, *Math 2.* But with the Saints, these revelations by dreames, were very frequent; *Jacob* (*Gen. 28.*) in a dreame, as he slept upon a stone, saw a ladder, &c. *Joseph, Jacobs son*, had so many dreames,

בְּעַל הַחֶמֶד  
בְּמִזְמוֹת

that his brethren jeered him with it, and called him, *the Captain-dreamer, The dreamer, a Master of dreames, Gen. 37. 19.* Joseph the husband of *Mary*, was twice warned in a dream, first that he should not forsake his wife, *Mat. 1.* and then that he should goe into *Egypt, Mat. 3.* Many other the like revelations by dreames, might be instanced in, but I forbear. There is a third way spoken of in this text, and that is, *speaking mouth to mouth; my servant Moses is not so, with him will I speake mouth to mouth, even apparently.* This is a more eminent way of heavenly manifestations than the former; *Moses* had a priviledge above the ordinary Prophets. For *to speake mouth to mouth*, is expounded (by *Apparently*) *I will speake plainly or apparently*, not in a vision or in a dream; When a man speakes mouth to mouth to his friend, or (as the Scripture phrases our communion with God, in Heaven) *face to face*; This is opposed to a more remote or obscure communion. As our seeing God face to face in Heaven, so his speaking to us, mouth to mouth on earth, notes the clearest and fullest revelation: It is to give us his mind, nakedly, without any figure or shadow; or (as Christ is said once in the Gospell) *to speake plainely, and not in Parables.* And these speakings *mouth to mouth*, were of two sorts: Either immediate, as himselfe did unto *Moses*, or as to others, by the ministry of Angels; God often employed Angels in this service, to declare his mind, and bring messages to his people; This was a kind of speaking *mouth to mouth*: but *Moses* had an honour beyond this, *with him will I speake mouth to mouth*, I by my selfe, not I, by a created Angell.

Visions (to keepe to the terme in hand) were (you see) a principall means, by which God broke his mind, and unlockt the secrets of his counsels. *If there be a Prophet among you, I the Lord will make my selfe known unto him in a vision.* And to cleere this point about visions yet more fully; We may distinguish of divers sorts of visions. First, A vision is sometime put for any ordinary dispensation of the will of God, to his Prophets or Ministers, who as from God, dispense it to his people, (*Prov. 29. 18.*) *Where vision faileth, the people perish*, that is, where there are none to publish and declare the mind of God (no not in an ordinary way) to a people, that people are in the ready way to perdition. *Without the visions of grace, there is no ordinary way to the visions of glory.* Secondly, By a vision, we understand an extraordinary work of God,

God, manifeſting his mind to his Prophets, either to aſſure future ſucceſſes, or to reſolve doubtfull Quarries: And theſe were called *viſions*, becauſe by them things were made ſo manifeſt, as if they had been ſeene before their eyes: and in ſome of theſe revelations, a viſible representation was made to the eye: viſions were often attended with apparitions; In reference to both theſe ſorts of viſions, that is appliable. 1 Sam. 9. 2. *Beforetime in Iſrael, when a man went to enquire of God, thus he ſpoke; Come let us goe to the Seer, for he that is now called a Prophet, was before time called a Seer:* Prophets were called Seers, becauſe in viſions, they had either an ocular, or an intellectuall ſight of the mind of God,

Secondly, Viſions may undergoe this diſtinction: There was an open viſion, and there was a private viſion: In the 1 Sam. 3. 1. we have the ground of the diſtinction, *In thoſe dayes there was no open viſion:* Open, is oppoſed to private or ſecret; the word imports, a viſion appearing in publique, and the meaning of the text is this; there were no Prophets ſent openly, and (as it were) *In State*, inveſted with commiſſion, and furniſhed with meſſages from Heaven unto the people; *there was no open viſion:* yet at that time there were private viſions, as to *Manoah*, Judg. 13. God revealed himſelfe in thoſe darke times, to ſome of his ſpeciall ſervants: And ſo he hath and will at all times. While he hath a Church upon the earth, he never ſhuts himſelfe quite in Heaven. Open viſion may faile, but all viſions ſhall not faile. So open profeſſion may faile in the raigne of Antichriſt, in his houre, and in the power of darkneſſe; as it did in the time of *Eliab*, yet all profeſſion of the truth ſhall never faile: *The Lord hath alwayes his thouſands in ſecret, who never bowed their knee to Baal.* In many places, ſince Chriſt came in the fleſh, there hath been no open viſion, no holding forth of the truth of Chriſt, and yet even in thoſe places, there have been private viſions; and a remnant reſerved, to whom God hath made known the myſteries, of the Kingdome of Chriſt: *When darkneſſe covers all in appearance, there may be light which appears not: and candles under a buſhell, when there are none in the candleſticks.* A Goſſen hath light, while Egypt is plagued with darkneſſe; and when the Prophets are blinded, it may be day, with many of the people.

Thirdly, Some viſions were without any trance or raviſhment, (Gen. 15. 1.) *The word of God came in a viſion to Abraham,* ſpeaking to his care, and bidding him look up to Heaven with his

*Viſio eſt omnia doctrina civi-  
nilis revelata,  
quia Deus qui-  
la/cunq; viſum  
eſt revelare,  
res ipſas qua-  
damodo viden-  
das & ſpectan-  
das oculis ſer-  
vorum ſuorum  
exhibet ad ob-  
ſignandam ea-  
rum certitudi-  
nem. Jun. in  
1 cap. 1ſa.*

*Fuerant quideꝝ  
ſingulares &  
private viſio-  
nes cum pijs  
communicate,  
ut cum Ma-  
noah. Judic. 13.  
Sed publicæ  
Prophetarum  
omne munus ja-  
cebat. Jun. in  
loc.*



eyes, *ver. 5.* But often we find, that viſions were accompanied with trances: 'Twas ſo with *Balaam* the falſe Prophet (*Numb. 24. 16.*) *He hath ſaid, which ſaw the viſions of the Almighty, falling into a trance, but having his eyes open:* And it was ſo with ſome of the true Prophets, *Daniel* ſaw a viſion, and when he heard the voice, *Then* (ſaith he) *was I in a deep ſleepe upon my face,* (*Dan. 10. 9.*) *Peter* was in a trance, when he had the viſion of a ſheete let downe from Heaven, *Act. 10.* And the Apoſtle ſaith, (*2 Cor. 12. 1.*) *I will come to viſions and revelations of the Lord, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth.* His ſoule had ſo much acquaintance with God, that he became a ſtranger to his own body; his ſoule was ſo buſied in receiving knowledge from God, that he was faine to put off the knowledge and care of his body, wholly to God: What the ſtate of my body was, I know not, *God knoweth.*

Fourthly, Some viſions were preſented only in bare naked words, others were cloathed in types and figures, in the ſhapes of beaſts of the earth, and foules of the ayre, of trees, and ſtones &c. As to *Ezekiel*, and *Daniel* in their Propheſies, and to *John* in the booke of *Revelations*: Theſe figures, were as an Alphabet of ſacred Letters, which put together and ſpel'd, made the mind of God legible to his ſervants.

Laſtly, The Scripture in hand, hints us a fifth difference about viſions. *In thoughts from the viſions of the night,* that's conſiderable. There were viſions of the day, and viſions of the night; thus it is ſaid (*Dan. 2. 19.*) when *Daniel* expounded *Nebuchadnezzars* dreame, that God made it known to him *in viſions of the night*, oppoſing it to *viſions of the day*. Usually the night was the time for viſions; hence (*Numb. 22. 18. 19.*) *Balaam* the falſe Prophet (when the meſſengers of *Balack* came to him) ſaith, *tarry this night, and I will ſhew you in the morning,* he thought to have a viſion in the night: So it is obſerveable, that when *Saul* and his ſervant, came to *Samuel* (*1 Sam. 9. 19.*) to enquire about the ſtraid Affes, he tells him, *ye ſhall eate bread with me to day, and to morrow I will let thee goe, and will tell thee all that is in thine heart;* he deſired a night, intimating, that God uſed to reveale ſecrets unto him in the night.

So much concerning viſions, with the kinds and differences of them.

From this doctrine of viſions, we may take notice of our privilege

veledge under the Gospel. The Apostle saith at sundry times and in divers manners, God spake unto our fathers by the Prophets, but he hath spoken unto us one way, which exceeds them all, *Even by his Sonne. who is the brightnesse of his glory, and the expresse image of his person, Heb 1. 2, 3.* We have a vision which outshines all the visions that ever the Prophets or Patriarchs had, from the beginning of the world. Their light was darknesse, at most but a shadow, their visions were obscurities, and their revelations, concealments, compared with ours. Our vision is *Christ, God manifested in the flesh; Mine eyes have seen thy salvation, saith old Simeon,* he had a vision of Christ in person. The land of Judah was call'd the *valley of vision*, because God revealed himselfe to that people, more frequently and clearly, then to all the world beside. Where ever the Gospell is preached, that Land is a *valley of vision*, a valley of vision farre more lightsome and glorious, than the land of Judah was; the very darknesse of the Gospel, is clearer than the light of the Law. *That which was made glorious had no glory, by reason of that glory which excelleth, 1 Cor. 3. 10.* Only remember, that as our priviledge is greater then theirs, so is our duty; *A clearer light should be answered with a holier life.* And we who have more evidence of what God would have done, should make more conscience to do it. Now we are not taught by dreams and visions of the night, *we ought to walk as children of the day.* Not only is darknesse gone, but the shadows are fled away. The true light now shines; even he who enlightens every one that comes into the world. We need not dreams or visions now. Why should we call for Candles when the Sunne is up? We need not Starre-light when we have daylight, or when the promised *Day-Starre is risen in our hearts, 2 Pet. 1. 19.*

Here is one circumstance more in the Text about this vision very remarkable; it was not only in the night, but *in the night when deepe sleepe falleth on men*, or on sorrowfull man, man wearied with labour and travell. This is a more distinct description of the time than the former. It was in the night, and in that part of the night, *when deepe sleepe falleth on men*; that is, in the former part or beginning of the night, *for the first sleepe is the deepe sleepe*; and we use to say that a man, especially a weary hard-wrought man, is in a *dead sleepe*, when he is in his *first sleepe*. The word signifies an extraordinary sleepe. It is used (*Gen. 2. 21.*) where it is said, *that God caused a deepe sleepe to fall upon Adam, when he took*

*Sopor est somnus profundior, somnus est plus quam dormitatio, & sopor plus quam somnus.*

תרדמה

*Significat gravem somnum, imo plus quam somnū. profundum somnū & quasi letargiū,*

OUT

Æt. 52. 11. v.

Tempus erat  
quo prima qui-  
es mortalibus  
ægris  
Incipit et dono  
Divinum gratif-  
icam serpit.  
In somnis ecce  
ante oculos  
maestissimus He-  
ctor  
Visus adesse  
mibi. Virg.  
2 Æn. 6.

out his rib and formed the woman. The Seventy translate it, *extasie*. Some compare it to a *Lethargie*; a man in a *Lethargie* can hardly be awakened. Such a sleepe as *Saul* was in, 1 Sam. 26. 12. when *David* came into the trench, and took away the Speare and the Cruse of water from his bolster. Such an one as *Jonas* was in, while the ship was almost sunke with the tempest, *Jonah* 1. 5. In both places we have this originall word. At the time when such sleepe fals on wearied man, *Eliphaz* had this vision: And he speaks very elegantly, *that this deepe sleepe falleth on men*; because such sleepe seems to oppresse the spirits, as a heavie weight the body; it fals as heavie as Lead upon all a mans senses, and overcomes them: we say ordinarily, *a man fals asleepe*, and it is as true of sleepe, that it fals upon a man, and fals with such a weight, that man is not able to stand under it. We say also, a man is heavie to sleepe, for sleepe like a heavie thing, comes down upon him, and then down comes he. Heathen Poets tell us, that at this time they had visions, or delusions rather. *Satan imitates God in what he can, that he may deceive with better successe.*

We may observe from hence. First, *Seeing Eliphaz had this vision when deep sleepe falleth upon men, that the power of Gods Spirit works through all naturall impediments*: when tired nature is willing to fall, or cannot stay it selfe from falling into a deep sleepe, then God can awaken us, with his visions, and make us see, when we cannot hold open our eyes. When God will reveale his minde to the soule, he overcomes the imperfections of the body. Sleepiness is an imperfection; if a man be sleepey he is unfit to hear. While the eye is thus shut, the eare cannot be open. That sleeper in the *Acts* fell down dead, while *Paul* was preaching. Yet when God comes by his mighty power and Spirit, though a mans eare be shut, he can break through, and get into his heart. *The Word hath taken some napping and nodding.* Yea, God breaks in by his Almighty power in the revelations of his will, not only when men are in a dead naturall sleepe, but when they are in a sleepe of spirituall death. The Word breaks open the barres of the grave, and loosens the bands of death.

Joh. 5. 25.

Secondly, for as much as *Eliphaz* had this vision when deep sleepe falleth on men, himselfe being kept awake, or waking. Observe, *That, when we are most retired from the world, then we are most fit to have, and usually have most communion with God.* If a man would but abridge himselfe of sleepe, and wake, with holy thoughts

thoughts, when deep ſleep falleth upon ſorrowfull labouring men, he might be entertained with viſions from God, though not ſuch viſions as *Eliphaz* and others of the Saints have had, yet viſions he might have. Every time God communicates himſelf to the ſoule, there is a viſion of love, or mercy, or power, ſomewhat of God in his nature, or in his will, is ſhewed unto us. *David* ſhewes us divine work, when we go to reſt. The bed is not all for ſleep; *Commune with your own heart, upon your bed and be ſtill, Pſal. 4.* Be ſtill or quiet, and then commune with your hearts; and if you will commune with your hearts, God will come and commune with your hearts too, his Spirit will give you a loving viſite, and viſions of his love. When *Jacob* fearing the rage of his brother, had put himſelf into the beſt poſture of defence he could, and had ſent his Wives, and children, his ſervants and his ſlocks over the River, the Text ſaith, (*Gen. 32. 24.*) *that Jacob was left alone*: which is not to be underſtood, as if his company had left or deſerted him: *Jacobs ſolitarineſſe was not paſſive, but elective.* He having diſpoſed of all his family, withdrew himſelfe, and ſtayed alone: and what then? then he had a viſion indeed; *then there wreſtled a man with him untill the breaking of the day*; he ſpent not the night in carking and caring, what ſhould become of him the morrow: No, he retires to pray for a bleſſing upon his former cares, and a bleſſing he obtains. It is obſervable alſo concerning *Iſaac* (*Gen. 24. 36.*) that he went out into the fields *to meditate* (or as others reade it) *to pray*. Some fooliſhly gloſſe upon it, that *Iſaac* being delighted in *Aſtronomy*, went out to contemplate on the Starres. But I believe the walk of *Iſaacs* ſpirit was above the Starres. It is a ſweet expreſſion of *Bernard*, If thou wouldeſt meet Chriſt in ſpeciall communion, do thou oftentimes retire thy ſelf; *Oh chaſte and lovely Soule, doeſt thou not know thou haſt a moſt Sponſe, that will not come to thee in the throng of worldly company and employment. Come my beloved* (ſaith the Spouſe *Cant. 7. 11.*) *let us goe forth into the fields, and lodge in the Villages.* Let us get from the tumult of the Creature. He loves to finde his Spouſe alone, retired into a Chamber, or into a Cloſet, or in the fields and Groves, in the Gardens and ſhady walks, or in thoughts upon thy bed, having the Curtains drawn, and all the world ſhut out. Some have viſions in the night when deep ſleep falleth upon men, but what are their viſions? ſurely they are viſions of darkneſſe, not of light, viſions of Hell, rather then viſions of Heaven. The Prophet com-

N

plains

*O ſancta anima  
ſola eſto, ut  
ſoli omnium  
ſerves teipſam,  
quem ex omni-  
bus tibi eligiſti.  
An neſciſſe  
verecundum  
habere ſponſum,  
Ecce, Bernard.*

plains of ſuch, *who deuiſe euill upon their beds*; they plot and contrive miſchief upon their beds; or they have viſions of uncleaneſſe, viſions of covetouſneſſe, viſions of oppreſſion, black internall viſions. How much better is it to be blind, then to have ſuch viſions? to be aſleep, then have ſuch waking thoughts? But to lye awake in our beds with thoughts of Chriſt, is farre more ſweet then the ſweeteſt ſleep. And in the day, could we make more vacations from the world, we ſhould have more buſineſſe in Heaven. Moſt men are mudding in the earth all day, and if they wake in the night, earthly care keeps them awake. There are many thouſands whom love unto the world keeps awake; but how few are there, whom love to Chriſt keeps awake?

It was an harſh, and (in one ſenſe) an ignorant ſpeech, of a wiſe man amongſt the Heathens, who ſaid, *There is no man who may not more holily be in any company, than with himſelf alone*: & yet there is a truth in it: For if a man be by himſelf alone, & deale only with his own heart, probably, he might be as profitably with any company, as with himſelf: one mans heart in it ſelf, is as bad as anothers, and uſually it is worſt, when it is by it ſelf; *Some, like Nebuchadnezar, being ſecluded from men, conuerſe only with beaſts, theſe moſt beaſtly beaſts, luſts in their own baſomeſſes*. But, to be alone from men, to conuerſe with God, to be alone from men, to conuerſe with Chriſt, is infinitely better then all the ſociety of men. The reaſon why many receive but little of Chriſt, little of Heaven, is, becauſe they are ſo much in the croud of the world, ſo long upon the Rack of earthly care; they ſeldome let their hearts ſettle. The Ballances muſt ſtand at an even poize, before you can weigh aright. If you deſire to know, which bears moſt weight in your hearts, Earth or Heaven, Chriſt or the Creature, let your hearts ſtand ſtill. That in the 4 *Pſalme*, v. 4, reaches this ſenſe fully, *Commune with your own hearts upon your bed, and be ſtill*. Our hearts will not be ſpoken with, unleſſe we be quiet. And as the Picture-drawer cannot take the features of the face, to the life; ſo neither can we of our hearts, or lives, unleſſe we have the patience to ſit for it.

*Pleuroſt cui  
non antiu fit  
cum quo liber  
eſſe quam ſe-  
cum. Sen.*

*Dan. 4. 3*

*Pictas pericli-  
tatur in nego-  
tiis.*

Job Chap. 4. Verſe 14, 15, 16.

*Fear came upon me and trembling, which made all my bones to shake.*

*Then a Spirit paſſed before my face, the haire of my fleſh ſtood up.*

*It ſtood ſtill, but I could not diſcerne the forme thereof, an Image was before mine eyes, there was ſilence, and I heard a voice, ſaying,*

**W**E have already given the Logically dependance, of this whole Context, from the 12 Verſe, unto the end of the Chapter, and therein ſhewed how *Eliphaz* confirms the principall Proposition (lying in the 17 Verſe) by *Divine authority, A viſion received from Heaven. A thing* (ſaith he) *was ſecretly brought to me, and mine eare received a little thereof, in thoughts from the viſions of the night, when deepe ſleepe falleth on men.* Thus, the manner of the viſion is deſcribed in generall. The effects of the viſion upon *Eliphaz*, and the particular manner how the viſion appeared, are now further deſcribed and ſet forth. This 14<sup>th</sup> Verſe containes one eminent effect of the Viſion, with the conſequents of it; alſoone (ſaith he) as I was in that heavenly rapture and extaſie, *Fear came upon me, and trembling, which made all my bones to ſhake.*

It was very uſuall, for Prophets and Holy men, to be ſurprized with fear, at the appearance of *Jehovah* in his meſſages, by Angels or other Viſions. It is naturall unto man to fear, at the ſight of an Angel: and it is a received opinion among the Jewes, that whether God or an Angel did appear, it was preſent death; which they collect from divers Scriptures (*Exod. 33. 20.*) when *Moses* deſired to ſee the face of God, the Lord answered, *there is no man, can ſee my face and live.* Thoſe words of *Gideon* import as much (*Judges 6. 22.*) *When Gideon perceived that he was an Angell of the Lord,* he ſaid, *Alas, O Lord God, for becauſe I have ſeen an Angel of the Lord, face to face; as if he had ſaid, alas, woe is me, I ſhall certainly dye: and Judges 13. 21. Manoah concludes it, we ſhall ſurely dye, becauſe we have ſeene God,* when an Angel appeared to them. Hence alſo *Jacob* (*Gen. 32. 30.*) after his wraſtling with the Angel (which was Chriſt) called the name of the place *Penuel,*



which is, *The face of God*, for saith he, *I have seene God face to face, and my life is preserved*; as noting, that it was a wonderfull priviledge not to dye at such a sight; the very appearance of God, is death to the creature. And that which *Hagar* spake (*Gen. 16. 13.*) may well be interpreted to this sence: when flying from her Mistris, God came to her in the Wildernesse, she called the name of the Lord that spake unto her *Thou God see'st me*; the reason is added, by way of admiration, for she said, *have I also here looked after him that seeth me*? Which words may well be translated thus, *Do I live after him* (i. e. God) *that seeth me*; for here one act of life is put for the whole, looking or seeing, for living; *Have I seen, or have I beheld the light, after God hath seen me*; that is, *am I alive after God hath seen me*. How wonderfull!

The effect of this vision upon *Eliphaz*, was not death, but fear, yet no ordinary fear, but fear which looked almost as pale as death; it was fear joyned with trembling, and no ordinary trembling, but such a fit of trembling as shook his very bones. We have often spoken of fear, both in this and in the former Chapters; but such a fear as met *Eliphaz*, we have not met with before.

That before was the grace of fear, spirituall fear, but this is the passion of fear, naturall fear. And it is naturall to man (as some of the Ancients have observed) to fear thus at the appearance of God by Angels. *Fear is caused by the apprehension of some evil imminent or at hand*, that's the definition of naturall fear. Now when God manifests himself, though the greatest good be at hand, yet the soule hath some misgivings and apprehensions of evil; and hence comes fear: the foundation of this fear is laid in guilt, sin is in the soul, & guilt may be upon the soul; thence naturall fear works, when God, who is all holy, manifests himself. And in speciall, there is much unbelief remaining in the heart; this fear is strengthened by unbelief, *Wherefore do ye fear*, saith Christ, *O ye of little faith*? Where there is little faith, there is much fear; and as unbelief prevails, so fear prevails too. Thirdly, this fear arises from the suddenesse and unexpectednesse of the thing. God (as you may observe in all those revelations of himself) comes suddenly: that which comes before we see it, causeth fear when we see it: sudden motions without us, work strange commotions within. And fourthly, the over-powring Majesty and super-excelling Excellency of God, in any such revelation, causeth astonishments of spirit: a little appearance of God, makes the creature disappear. One drop

Ex Hadr. coita  
reddi possit.

Etiamne in  
video seu tacem  
hinc a piecio et  
viro, post vi-  
dente me. Pa-  
reus.

Est homini na-  
turale conspectu  
angelo etiam  
dico timere.

Bold Ex Beda,  
Origine, &  
Chrysostomo.

of the Divine Ocean, swallows up all man, and one ray of that Eternall Light, dazles him. From any or all these considerations, it may be, that fear and trembling took hold upon *Eliphaz* like an armed man; as soon as the vision appeared: *fear met him* (saith the Originall) or (as the *Septuagint*) *fear came out* &c (as it were) stood in the way to surprize and apprehend him.

יָנִיחַ  
פּוֹס אֲדִמְיָתוֹ  
Sept. Occurrit  
obviam factum  
est mihi.

Neither was this bare fear, but fear heightened, fear accompanied with trembling. Trembling of the body is a symptome or signe of great fear; when fear works outwardly, manifesting it self by sad effects upon the body, then fear is in its reign and greatnesse. There are four speciall effects which fear works upon the body, and we have three of them here in this Text. The first is, The quaking or the shaking of the members of the body; the second is the shaking of the bones; the third is, the standing up of the haire; &c the fourth is the palenesse and wannenesse of the countenance. All except the last appeared upon *Eliphaz* at the appearance of this vision.

First, he trembled in this 14 Verse, *Fear came upon me and trembling*: these two go often together in Scripture; you shall finde trembling coupled with godly fear, as well as with naturall fear, *Psal. 2. 11. Serve the Lord with feare* (with reverentiall filiall fear) *and rejoyce before him with trembling*; that is, let your fear be an exceeding great fear, even such, as hls you with an awfull trembling at the presence of the Lord. The Apostle *Paul* (*Phil. 2. 12.*) puts them together again, *Work out your salvation with feare and trembling.*

The second effect is shaking of the bones, *It made all my bones to shake*; as if he had said, this fear stayed not in the flesh, but descended, and entred into my bones, I was deeply affected with it. We translate, *Which made all my bones to shake*; the word in the Hebrew is, it made the multitude of my bones, or, my bones how many soever they are, to shake. The Hebrews have this rule, that the major part is usually taken for the whole, therefore the multitude of his bones, or many of his bones, is well translated, *all his bones*. And the Verb. which we render *shake*, is of the same root with fear, *fear came upon me*; so that according to the letter we may reade it thus, *Fear came upon me, and trembling, which made all my bones to fear*. A bone is in it self senselesse, and therefore fearlesse; but to shew how extreame and deep this fear was, he saith, it made fear enter into that, which is without fear, and hath of it self no feeling; it made my very bones to fear, as well as my heart

Quasi dicat tremor non fuit superficialis, sed vehemens et intimus, qui etiam ossa concutere. Aquin. Gelidusq; per ima cucurrit, ossa tremor. Virg. 2. Æneid.

heart to fear, or my flesh to tremble. *Habakkuk* in the third of his Prophesie, being before God in his prayer visions, describes the rapture of his spirit, by this and other symptoms upon his body, *When I heard, my belly trembled, my lips quivered at the voice, rottenness* occurred into my bones, v. 16.

The third effect follows; *Then a spirit pass'd before my face, and the hairs of my head stood up. A Spirit pass'd upon me, to the Seventy.* Some translate it, *a winde pass'd before me*; a gale or breath of winde, as (1 Kings 19. 11.) when God appeared to *Elijah*, it is said, first there came *a mighty winde, which rent the mountains, and brake the rocks*; and some conceive that a winde passed before *Eliphaz*; but the context will not bear it; those words which follow, are not compatible with a winde; v. 16. *it stood before me; it stood still*; this cannot be understood of the winde, for winde is alwayes in motion: and then it is said, *I had an image before my face*; now there is no form or image of the winde; the winde hath no shape or likeness, therefore it was a Spirit or Angel, not an Aeriall winde. And if you say, how hath a Spirit a form or an image, or how can that be seen? I answer, it was not a Spirit abstracted and naked in it self, but a spirit joyned with a form and shape, as is generally agreed: so Angels or Spirits did actually appear to the Ancients, taking a body or some form upon them: and those apparitions, when a body was assumed, were called spirits, (Luke 24. 37.) it is said, that the Disciples were afraid at the appearing of Christ, *thinking they had seen a spirit*: the Apostles were not so absurd, as to believe, that a spirit in it self, a spirit abstracted, could be seen; but they call'd it a spirit, because they thought it only the representation of Christs body, and not the true body: and therefore though an outward shape appeared, they call'd it a spirit. So here, *a spirit pass'd before me*, which yet might have some outward shape, in which it was clothed to the eye.

*A spirit pass'd before me,*] forward, backward, up and down, which is opposed to the words in the 16 Verse, *it stood still*: here it was transient or in motion. The word used for *passing*, signifies rather such a motion as is of the Heavens, or of the windes, than that which is properly progressive or the motion of the living creatures. And thence some observe, that the motion of spirits clothed with bodies in their apparitions, is not like the motion of men, who move, lifting up their feet one after another; but it is a passing as a ship moveth with a gale of winde, rather a gliding, than

Non significat  
progressum  
autem animi  
sed motum  
fluxum, qualis  
est aeris vel  
centis arboru.

than a going: Among the Heathen, this was made the chiefe difference, to distinguish a *Numen*, or spirit comming in any shape, from a naturall body. The steddinesse of their eyes was one, the not transposing their feet was another, and a cleerer evidence.

This Spirit passing thus before him, produces the third effect;

*The haire of my head stood up.*] Shaking of the bones went before, and now standing up of the haire. *A spirit pass'd before me, and the haire of my head stood up.* The Originall is, *the haire of my flesh*, or the haire of my body; flesh is put for the body, as in Gen. 2. 24. *They two shall be one flesh.* that is (as it were) one body, speaking of man and wife; And *Psalm. 119. 120. My flesh trembleth for feare of thee*, saith David, it is the same word; as if *Eliphaz* had said, I am so much affected with thoughts of God, that the very haire of my flesh (as in extraordinary feare it useth to do) stood up. The naturall reason, why the haire stands up in time of feare, is this; when suddaine feare falleth upon us, the blood goes, or hastens rather to the heart, and so the outward members waxe cold: and the skin, in which the haire is rooted, is prest more together, which causeth the haire to stand up, though of it selfe it be a weake and unstable excrement.

So we see the generall effect of the vision, which was feare, and those three concomitants or symptomes of feare, The trembling of his flesh, The shaking of his bones, And the standing up of the haire of his flesh. From all, take these observations.

First, Forasmuch as *Eliphaz* falleth into such a fit of feare and amazement, at this manifestation of God to him, we learne, *That man is not able to beare the presence of God.* Weake and fraile man, falls before the greatnesse, power and majesty of God: Dust and ashes crumbleth away, if the glory of the great God doe but shine forth, even in those lesse manifestations of himselfe. Hence it was, that *Job* seemes to capitulate with God, that he would speake with him, upon two Articles or conditions granted, *Chap. 13. 21, 22.* First, *Withdraw thy hand farre from me*: Secondly, *Let not thy dread make me afraid*: Then call thou, and I will answer; or let me speake, and answer thou me. As if he had said, so dreadfull is thy presence, that unless thou be pleased to sweeten it to me, feare will presently seize upon me, and disable me to speake. *Moses* who was a favourite of Heaven, and one who shortly after, had communion with God, above all that ever lived: yet when

Numina vent-  
entia ad nos in  
homines &c. e  
transformant;  
Ex oculis autē  
notari possunt,  
cum continuo  
obitu inu-  
eantur & pal-  
pebras nunquā  
concludant. Et  
magis ex ince-  
su, qui non ex  
dimotione pec-  
dum neq; trans-  
positione ex-  
istit. Sed quā-  
dam impetu a-  
erio & vi ex-  
pedita, finden-  
tium magis au-  
rat quam tran-  
seuntium. Quā-  
obrem statuas  
quoq; Deorum  
Egyptij po-  
nunt, conjun-  
gentes illu pe-  
des & quasi  
utentes. Cle-  
li dor in &c.  
thopich, l. 3.  
Peder vespū  
defluxit ad  
imos  
Et vera incessu  
patuit Dea.  
Virg. l. 1. &c.  
riad. de Fe.  
nere.

*Job*ovah

*Jehovah appeared in that flaming Bush, the text saith, Exod. 3.6. That Moses hid his face, for he was afraid to looke upon God; holy Moses could not beare that glory. Daniel a man greatly beloved of God, and honoured with glorious visions, was yet greatly astonished at those visions, Chap. 10. 8. There remained no strength in me, for my comelinesse was turned into corruption, and I remained no strength: and vers. 16. O my Lord, by the vision my sorrowes are turned upon me, and I have remained no strength: vers. 17. Neither is there any breath left in me, I am ready to die, I am not able to beare thy majesty, in these mysteries of thy wil, made known to me. How doth Habakuk cry out in the place afore quoted, of his trembling belly; quivering lips, and of rottenesse entring into his bones: We find in the new testament, the Saints swallowed up with the like amazements. Zechariah of whom the Holy Ghost had given such an excellent testimony a little before, for a man that had walked blamelesse in all the ordinances of God, yet as soone as the Angel appeared, the text saith, he was troubled, and feare fell upon him, Luk. 1. 12. Yea the blessed Virgin ( ver. 29. of that Chap.) when she saw him (that is the Angel) she was troubled in her mind. Lastly, John the beloved Disciple, seeing Christ walking in the midst of the seven golden Candlesticks, &c. Fell at his feet as dead, Rev. 1. 17.*

How should this humble and abase us in our selves! we that are not able to stand before the gracious manifestations of God, when he comes to reveale himselfe to us in mercy, how shall we be able to stand before the wrathfull manifestations of God? The Apostle tels us, ( 1 Cor. 15. 50. ) *Flesh and blood cannot enter into the Kingdome of Heaven; by flesh and blood, we are not to understand, the sinfull nature of man (as flesh and blood often signifie in Scripture, being opposed to spirit) but the constitution of nature, or that estate wherein we stand, as men; this flesh and blood is not able to enter into the Kingdome of Heaven, that is, it cannot beare the majesty, glory and excellency of Heaven, where God cleerely manifests himselfe unto his Saints; and where we shall see God face to face; and therefore the Apostle argueth all along, as by divers other arguments, so by this; to prove the necessity of a resurrection, a raising and a new moulding of the body, into a spirituall condition: Why? because our naturall bodies are not able to stand under such a weight of glory, as is prepared for the Saints in that Kingdome: Corruption (nature subject to corruption)*



ruption) cannot inherit incorruption; hence it was, that when but a little of God broke forth, the holiest and best of men in the world, fell a shaking and trembling, as not being able to beare, that transcendent majesty, shining out in those weaker refracted beames of glory

Secondly, Seeing God comming at this time to instruct *Eli-phaz*, and reveale a great truth to him, was pleased to deale thus with him, to make him shake and tremble, we may note, *That God usually humbles a man, and layes him very low, before he exalts him in the manifestations of his truth or power. Humiliations prepare and posture the heart for revelations.* The reason is, because God delights to have a man humbled, before he be instructed. *Paul* (though as humble a soule as lived) was in danger to be exalted above measure, through the aboundance of revelations, (2 Cor. 12.) Even divine knowledge (through our corruption) is apt to puffe up, and therefore we had need to have the bladder prickt, and our spirits laid flat, for the receiving of knowledge: *Onely humble ones are fit to be Gods scholars*; he will teach none else, he resisteth a proud man, then surely he will never teach a proud man; *The meeke will he teach his way*; He breakes our will, before he trusts us with the secrets of his will: When the spirits of men lie in the dust, when they tremble and shake, when all their bones are afraid, and rottenesse enters into them, then they are prepared vessels, to receive and take in the dew and influences of divine revelation. When God made that most memorable manifestation of himselfe, to the antient Church, in giving the Law; we reade how he terrified them, how he humbled and abased them: How dreadfull was the preparation to the giving of the Law? The Apostle describes it, (*Heb. 12. 18, 20, 21.*) by blacknesse, and darknesse, and tempest, so that they could not endure that which was commanded; and so terrible was the sight, that *Moses said, I exceedingly feare and quake*; I confesse the Law in it selfe, was a terrible, a killing letter, and that, which might well make the world shake, and men to tremble: *If (as Luther saith) but one precept or sentence of the Law should be left in its full power and strength (mans sinne) it would destroy mankind, and make all the world (because guilty) tremble and fall before it*; yet it was not barely the matter of the Law revealed, which cauled this trembling: that was written in the heart of man before, and was now published to the Jewes, with gracious, with

Psalm. 119.



AAs 9. 15.

Gospell intentions; but it was the manner and circumstances wherein the Law was revealed, which were so terrible. And this terror had this great use, even the humbling of their soules to a willing subjection and obedience to the will of God. When God revealed the Gospell to Paul (as well as when he revealed the Law to Moses,) he made Paul tremble (*Act. 9.*) Paul was smitten down to the ground, God layed him along, unhors'd him, when he came to manifest his Christ to, or (as himself speaks, (*Gal. 1. 16.*) *to reveale his Son in him*: And this was to abase him, to breake his heart, that he might be made up a *chosen vessel*, to carry the Name of God unto the Gentiles. And howsoever such humiliations are not of absolute necessity, yet they have been very usuall, and are very usefull. When the Lord hath laid the will and wisdom of man in the dust, when he hath made the strongest and stoutest to become as a child or a babe, to quake before him; then he takes him into his Schoole of Instruction, and shewes him such things, as none of the wise men, or Princes of this world ever knew, even such things, as eye hath not seen, eare hath not heard, neither have they entred into the heart of man. This made our Lord Jesus break out into that mixt rapture of gratulation and admiration, *Mat. 11. 25.* *I thanke thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.* Be as babes before God, and he will give you the wisdom of men, yea of Angels. They who are high built, and pinacled in their own conceits, seldom have the foundation or first principles of saving knowledge laid in them savingly.

Aug de Civ.  
Dei. l. 4. c. 8.

Thirdly, From this effect of the vision, observe, *That feare, is a strong and powerfull passion.* Feare comes upon a man like a Giant, *Feare* (saith *Eliphaz*) *came upon me*, it came upon me violently. A man were as good meete a beare robbed of her whelps, as this feare: The strongest man in the world, cannot shake your bones, as feare alone will, if that take hold of you. Some of the Greeks, had such amazing thoughts of Feare, it was so terrible to the, that to appease it, they worshipped it for a god, as some were snipped sorrow among the Romanes for a goddess, under the name of *Dea Angerona*. The true God is called *feare* in Scripture: And feare was made an Idol God among the Heathens: And if we consider these effects in the text, *trembling of the flesh, shaking of the bones, standing up of the haire*, all which this suddaine surprise

of feare wrought upon *Eliphaz*, we must needs acknowledge and conclude it to be, a very potent passion. In the first of *Proverbs*, the Lord threatens those who would not feare him, thus, *I will laugh when your feare commeth*: Then he shewes the manner how such feare commeth, *When your feare commeth as desolation*. Prov. 1. 17.  
 We cannot well take feare in this place, for the object of feare, for that is desolation it self, and therefore cannot be said, *to come as desolation*. Then, taking it properly, for the passion of fear: We see, that the feare of trouble, is like the trouble we fear. Feare is even as bad as desolation; Feare puls all downe within, and makes a man like a desolate place, before his place is made desolate. And therefore in these times, we had need take care, that we put not strength to our feares. These are fearing times, we should pray much, that the power of naturall feare may be subdued, especially that our naturall feare, may be turned into godly feare; godly feare, is the proper cure of naturall feare: *Sanctifie the Lord God in your hearts, and make him your feare*, or else the feare of man will quickly Lord it over your hearts. Such a feare, is more dangerous then all our dangers: Our enemies shall need no weapons to fight against us, with, but our own feares. Trembling joints, and shaking bones, will make small resistance; and while naturall feare is strong, naturall strength is, but weake or uselesse; *When from the onset or assaults of this feare, a mans haire stands, himselfe will run*.

Fourthly, Consider this by way of consequence, That if a time when God commeth to reveale his will to man, be so dreadfull, what will that time be (and that time is coming) when God commeth to reckon with man, for the disobeying of that will? Here a truth was but shewed *Eliphaz*, in an extraordinary manner, and behold him shaking, fearing, trembling; Now when God shall come to require an account of man, for resisting or imprisoning the truth, when he shall come (*2 Thes. 1. 8.*) *to take vengeance on all those that have not obeyed the Gospell of truth*, what terror, fear & trembling will fall upon the stoutest of sinfull men? There must be an appearing of all, but there can be no standing for such, before the dreadfull throne of Christ: *The ungodly* (of what sort or size soever) *shall not stand in judgement*, *Psal. 1. 5.* impenitent unbelievers, shall not be able to hold up their heads in that day. Captains and mighty men, who have often conversed with dangers, and knew not what it was to be afraid; Men

who (like the Horse, described, *Job 39.22.*) *used to mock at feare, and would not turne back for drawne swords, or the glittering of shield or speare,* shall at that day shake with feare, and hide themselves like little children. So much for the effects of the vision. Now follows a further description of the vision.

Verse 16. *It stood still, but I could not discerne the forme thereof, an image was before mine eyes, there was silence, and I heard a voice saying.*

This verse containeth a second gesture of this spirits appearing in the vision to *Eliphaz*. The spirit was *passing* before, here *standing*, as if he would present himselfe more fully to his view and observation. *It stood still, an image was before mine eyes;* but though the spirit gave *Eliphaz* this faire advantage, yet he made little use of it, for he saith, *I could not discerne the forme of it,* that is, I could make nothing of it distinctly; But when his eye gave him no helpe, his eare did: though he could not discerne or distinguish the forme of the spirit appearing, yet he could distinguish the voice of the spirit speaking, *there was silence, and I heard a voice saying.*

*It stood still.*] To stand, in Scripture, imports not alwayes a settled posture of the body: but it is taken sometime in a larger sense, to note our presence in any place, whether it be sitting, standing or walking, as *Mat. 16.28.* Christ saith, *There be some standing here, which shall not tast of death, till they see the Sonne of man comming in his Kingdome.* Yet here the posture is conceived to be, an erect, settled, fixed posture; to the intent, *Eliphaz* might have his eye more settled and fixed upon it, and likewise that his heart might be better prepared and fitted, for the receiving of that message, which should be delivered unto him by it; when a man speaks, he usually makes a stand; *An ambulatory speech*, a speech in motion, is not so audible, nor so comely. In apparitions, this posture is frequently mentioned. When our Lord appeared to the Disciples after the resurrection, *Luke* saith, *He stood amongst them,* cap. 24.36. *Zacharie*, saw the Angel *standing on the right side of the Altar*, *Luk. 1.11.* And while the Apostles were looking up stedfastly to Heaven, at the ascension of Christ, *Behold two men stood by them in white apparel, which also said, &c.* *Act. 1.10.* therefore also this spirit being to speake, stood still,

*I could not diſcerne the form of it. The face of it, ſo ſome read, The countenance or aſpect of it, ſo others. They who riſe from the dead, are not eaſily known by thoſe, who knew them living. When Chriſt aroſe (John 20.) it is ſaid that Mary, who was very well acquainted with him in his life (though he ſtood by her) knew not that it was Jeſus, but thought it had been the Gardener. When Chriſt walked with the Diſciples to Emma, they knew him not, and there a reaſon is given, their eyes were held that they ſhould not know him; a ſpeciall act of Gods providence ſuſpended their eye-ſight, and took away (though not the power of ſeeing, yet) the power of diſcerning. God hath every ſenſe ſo exactly in his own hand, that he can let it out, or call it back in any degree as himſelf pleaſeth; he can give a man ſo much power, as to ſee another, and not ſo much power as to diſcern him; which (by the way) is an argument of the wonderfull exactneſſe of Gods providence over us, he holds our ſenſes in his hand, as well as our reaſon or our wils: and ſaith, thus farre you ſhall ſee or hear, and no further; therefore it is ſaid, Verſe 31. that their eyes were opened: they were opened before to ſee him, but now they were opened to know him. And at other times when Chriſt appeared after his reſurrection, his Diſciples were at a ſtand, whether it was he or no: Thomas, though he ſaw Chriſt before him, yet he would not believe it was he, untill he had put his finger into the hole of the Nails, and into the hole which the Spear made in his ſide: untill he had aſſurance from another ſenſe, he would not believe his eyes. If then a body ariſing from the grave, though it be ſeen, yet can hardly be diſtinguiſhed by mortall eyes; how much leſſe is the eye of man able to diſcern Angels or Spirits, cloathed in humane forms. The impreſſions of glory and immortality, which appear upon bodies aſſumed by ſpirits, eſpecially in ſudden apparitions, doe exceedingly maſter, if not aſtoniſh ſenſe. The Heathens thought it abſurd to ſay, that their Gods could be known by face: For though they were ſo groſſe, as to ſatiſfie themſelves with bodily Gods, yet they believed thoſe bodies were ſo refined, had ſuch a kinde of majeſtick Divinity ſtamp't upon them, that a meer mortall could not comprehend them. Their doctrine ſhines a little into this Text. A ſpirit paſſed before Eliphaz, he had a ſight of it, for it ſtood ſtill, yet he could not make out what it was, or who it was, he could not diſcerne the form thereof.*

*An Image was before mine eyes. ] The word Themounah, which*

תמונה  
תמונה אלוהים  
eid & auro.

et bene ſemper  
abſurdum fuit,  
ut faciem deo-  
rum agnoſcerent  
homines quam  
deorum aſpectus  
poſteriores por-  
te ab Ho-  
mero, Homerus  
ab Egyptiis vel  
potius ex ſacris  
ſcriptis Moysi  
libris ſumptum.

Bold,  
תמונה  
Significat ſpe-  
ciem vel ſenſi-  
bilem vel memo-  
rialem.

we translate *Image*, is taken either for a visible or intellectuall Image. Sometime it is taken for the form of a thing, which is apprehended visibly by the eye; so in *Deut. 4.15, 16.* *Take ye therefore good heed to your selves (for ye saw no manner of similitude, in the day that the Lord spake unto you in Horeb, out of the middest of the fire) lest ye corrupt your selves, and make the similitude of any figure, that is, lest you make a visible image of the invisible God.*

Secondly, the same word signifies an Image in the minde. Thus God himself w<sup>o</sup> said in *Deuteronomy*, *that they saw no similitude*, and thereupon bad them take heed of making any similitude, saith of *Moses*, *thar the similitude of the Lord he shall behold*, *Num. 21.8.* The word similitude in *Numbers* is the same for Image in the Text, *an intellectuall image*, a representation to the understanding. *Moses* had this privilege, The similitude of *God* revealed to his understanding; but when he saith in *Deut. ye had no similitude*, the meaning is, no corporall, no visible similitude, no object of sense. This Image in the Text was not intellectuall, for it was before his eyes. Nor was it the Image of a spirit gross'd into a body, but it was a spirit in or with the imaginari form of a body.

*There was silence, and I heard a voice, saying.*] That is the last thing which the Text holds forth about this vision.

*There was silence.*] The Hebrew thus, *Silence, and I heard a voice*, we supply, *there was*. The readings are various, yet the sense one. *I heard the voice*, as it were, of a gentle gale, *I heard a gale and a voice, I heard a silent murmur*. Our Translators put in the margine, *I heard a still voice*, which comes near to that, *I heard a silent voice* (by a usuall figure) *silence and a voice, for a voice of silence*. If any should say, these two are so opposite, that they cannot be predicated or affirmed one of another. Silence is the direct contrary to a voice, therefore to say, there was a silent voice, seemeth to be a contradiction in the adjunct. I answer it is frequent to affirm contraries one of another, in an inferiour & remisse degree. Though we cannot say *light is darke*, yet we may say, *this is a dark light*; that is, a glimmering, imperfect, obscure light, (*Zech. 14.6.*) *The day shall be neither clear nor dark*; it shall be, as it were, a dark light. So a low voice, may well be called a silent voice; *I heard a silent voice*, that is, I heard a low or a still voice speaking to me. Thus it suits well with what he said, at the 12 Verse; *Now a thing was secretly brought unto me*. And we may further clear it by that

*Spectrū & vi-  
sū vocant lati-  
ni quicquid cor-  
pore appareat  
forma licet cor-  
pus non sit.*

רִמְמָה וְקוֹל

*Silentium &  
vocem, per hyp-  
pallagen, vocem  
silentii, id est,  
vocem tacitam  
& submissam  
audiebā. Merc.  
Et vocem quasi  
aure levis au-  
divi. Vulg.  
αὐγὰς καὶ ὥ-  
τις ἠκούον.  
Sept.  
Silens murmur.  
Ar. Mont.*

1 Kings 19. 12. where the expression is of the same importance; here we have *silence and a voice*, there, after the noise of a great winde and of an Earthquake, it is said that *Elijah* heard (as some render it) *the voice of a subtile, fine; slender, attenuated silence*, or as we translate, *a still small voice*, a sweet ravishing whisper, a voice without a sound. Hence we have a kinde of musick, which in our common language we call *still musick*.

קול רממה

רקה

*Vox subtilis  
silentii dulce  
susurrans, vox  
sine sono.*

A twofold reason may be given why the Lord spake (as it were) in silence. First, that the secret manner of speaking might be an Argument that the matter spoken was a secret, a myltery, not common or ordinary. Secondly, to dispose the hearer to receive it with more care, reverence, and attention. *A man must set himselfe to heare with diligence, while another speaks with silence.* A loud voice findes us out, comes to us: but we must come to a low voice, and finde that out. When the Speaker takes least pains with his tongue, the hearer must take most pains with his eare.

And this manner of speaking, was used by the ancient Heathen in their *mysterious Oracles and Revelations*. As when God revealed a secret, he spake secretly, and as it were whispered those truths in the eare; (whispering is speaking within one degree of silence) so the Devill (who imitates God in what he can, that he may draw credit unto his own deceivings) is described in his instruments to speak thus. *Isay 8. 19. When they shall say unto you, seek unto them that have familiar spirits, and unto Wizards, that peep and that mutter; they speak as it were silently, they only whisper their diabolicall incantations, and lying impostures. And Isay 29. Thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar Spirit out of the ground, and thy speech shall whisper out of the dust.* The Prophet in this alludes to the manner of Witches and Inchanters, who had familiar Spirits, which he here applyes in a threat unto the people: the time shall come that you shall be brought down by your enemies, that you shall speak out of the ground, you shall lye at their feet like poore captives, that cry submissively and pitifully for quarter, *O mercy, mercy, spare my life*; that's the thing aimed at by the Prophet, that God would abate them so, before their enemies, that they should whisper out of the ground to their enemies for pity, as a Witch whispers from the ground to her miserable Clients who come for counsel. *Tertullian* in his *Apologetick* describes the Heathen Magi-

cians



--sortes ducent,  
frontemq; ma-  
numque  
Præbent vati-  
credum pop-  
pisma perenti.  
Juvenal.

Auruspices de  
circo ex ortis  
pressi sono, quod  
poppisma dict-  
tur futura col-  
ligebant.

DSB

Me continebam  
tacitum expe-  
ctans revelati-  
onem.

rians thus, they speak *belching and gasping, humming and hawing*, rather then speaking. The old Poet calls this *Poppisme*, by which word he shews, how their Idol Prophets, answered the deluded people, their miserable Clients, when they came for counsell. To which the Hebrew word *Tsiphstaph* used by *Isaiah* in the eighth Chapter before cited, is very like both in sound and sense.

There is yet another interpretation of these words more proper, and answerable to our translation. *There was silence and I heard a voice, saying.*] This referres the silence to *Eliphaz*, as a preparation to his hearing the voice; *there was silence*, that is, I stood still & spake never a word, but waited to hear what should be spoken, I was silent, and all things about me were hush and silent too: Then I heard a voice; and so *Junius* glosses, Being (saith he) compos'd and strengthened a little after my former fear, I attended silently to the Spirit, that I might hear what should be spoken unto me.

We read, *Rev. 8. 1.* that *there was silence in Heaven for halfe an houre*; and *Vers. 5.* we read of *voices and thundrings*; before those great voices there was great silence: usually before great speaking there is great silence; *I was silent*, and all were hush, then *I heard a voice*: silence prepares for audience. In congregations before the Preacher begins, all hold their peace; In Courts of justice when the Judge is to speak, the Crier calls for silence: It was a usuall word amongst the rites of the Heathen, *Favore your tongues or spare your speech*, when the mysteries of their superstition were revealed: we may take the present Text in this sense: that *Eliphaz* set himself in a silent posture to attend the message which was to be revealed unto him. *There was silence and I heard a voice, saying.*

If we take the former interpretation, then, for as much as *Eliphaz* after those terrours and tremblings, the shaking of his bones, and standing up of his haire, the confused form of a spirit, and an amazing image before his eyes: for as much (I say) as after all these, he hears a *still silent voice*. We may observe,

That God after terrours usually sends in comfort and refreshings. God having terrified *Elijah* by a mighty rushing winde (in the vision before noted) by an Earthquake which brake the Rocks, and by a fire: then comes (as here in the Text) a *still small voice*, a voice of silence, and God was in that voice. It is put as a principall distinction amongst the Ancients, to know

Favete linguis.

know, whether a revelation were from a good Angel or from a bad Angel. When a revelation was made by a good Angel, though he fill'd the heart with fear, at the beginning of his speech, yet he gave comfort in the end, and closed with in consolation. We may observe in those revelations such heartning, cheering language as this, *be not afraid, be of good cheer*; so to *Daniel*, so to *John*, so to *Zechariah*, so to *Mary*, so to *Gideon*. But when a revelation was made by an evil Angel, or by a Witch, as it filled the hearers with fear, so it left them full of fear, it wounded them with terrors, and it applied no cure, no playster, nothing medicinable to heale those terrors. We finde, indeed, (1 *Sam.* 28.) that when *Saul* consulted the Witch of *Endor*, as soon as the Spirit appeared, it is said, that the Witch herself was afraid, and there is no mention made of *Sauls* being afraid, at the first; so that *Saul* fals a comforting the Witch, and said to her, *be not afraid*: She was afraid, not of the Spirit that appeared, but of *Saul*, because he had made a law against Witches; and hence *Saul* comforts her, in assurance of impunity, notwithstanding that sinne, both against the law of God, and his own. But you shall finde in how sad a condition *Saul* himself was, before the Devill had done with him; for, as soon as *Saul* heard the tydings delivered by that personated *Samuel*, he fell into a shaking fit, and was as one astonished and dead: hanging upon the rack of these torments, the Devill left him; there was no word of comfort, no sweet still musically voice to revive and fetch him againe, but away packs the wicked Spirit, and leaves him overwhelmed with sorrow. And then (instead of a better, surely he could not have a worse) the poor Witch comes to comfort and counsell him. *They who refuse counsell from the Prophets of God may at last be forced to receive all their comfort from a Witch, a Prophet or Prophetesse of the Devill.* But to the point in hand, we see when the Devil and wicked Angels speake terror, they leave terror: Whereas if God, by good Angels speaks terror, or affrights his people with the tokens of his presence, he with a sweet and still voice refreshes and comforts them, before he departs.

And we may in that generall apply it to our selves. That when God astonishes and terrifies us, when he makes our bones to shake, and rottennesse to enter into them, we may expect comfort and refreshing are at hand; and we may build upon it, that the more we tremble, the more we shall be refreshed; *Habakkuk* in the place before cited, is expresse in this faith, *I trembled, that I*

*might have rest in the day of trouble ; to which he addes, when he commeth up to the people (he will invade or cut them to pieces) with his troopes. As intimating, that they who will not tremble, shall be made to tremble ; but when we actively labour to make our hearts tremble, or when God makes us tremble in such a way as this, we may build upon it, that, we shall rest in the day of trouble, at least we shall rest in the end of that day : God never leaves his people under a Cloud : he takes off trouble, and brings in a succession of comfort, or conquers the trouble by mingling a prevailing portion of comfort with it.*

*If we take the Text in the latter sense, we may note, That silence becomes man when God speaks. Speak Lord (saith Samuel) for thy servant heareth. Heare O servant, for thy Lord speaketh.*

*Silence prepares the heart to learne : Pythagoras commanded his Scholers to keep silence five years. And the Papiists impose silence, as a part of discipline upon their Novices. Let superstition be avoided, and then Silence is fittest for learners, unlesse their voyce be an enquiry after learning. That which the Apostle speaks respecting women in the Church, is true of all in the sense I now speak of, 1 Tim. 2. 12. Let the Woman learn in silence, so let the man learn in silence. There were many among us, not long since, who made many teachers silent. Silence is good as it is a preparative to learning, but woe to that, which is a hinderance to instructing. They enjoyed silence on Teachers, by which knowledge was suppressed : we advice silence upon learners, that knowledge may be encreased.*

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Job Chap. 4. Vers. 17.

*Shall mortall man be more just than God ? shall a man be more pure than his Maker ?*

**I**N this verse we have the argument it selfe, or the matter revealed in the former vision ; *There was silence, and I heard a voice saying : What that voice said, we have in these words ; Shall mortall man be more just than God ? This is the theame or subject, upon which Eliphaz argues ; and it is the maine proposition of the whole context. The prooffe of this proposition, was given from*  

*Divine*

Divine authority, in the fore-going words; and we have a prooffe from reason, in the following part of this Chapter.

*Shall mortall man be more just than God? or, Shall man be justified in comparifon of God? or, Shall man be just before God?* The Chaldee paraphrafe is yet more quick: The Spirit cryed out and faid, *can it poffibly be, that man fhould be more pure then God?*

The words are propounded by way of queftion, we may refolve them into this negative propofition, *Mortall man is not more juft than God, man is not more pure than his Maker.*

We translate *Mortall man*, the Hebrew is but one word, yet in the propriety of that language, it contains both, noting man with an addition (fuch as it is) of weakeneffe and frailty, the meanest and lowest estate of man: *Enosh*, a poor, fick, weak, dying creature, a creature of fo little hope, that fome derive this name in the Hebrew, from defperation; a creature fo unworthy to be remembered by God, or fo ready to forget God, that others derive it from a word, which fignifies forgetfulneffe, or to forget.

*Shall man, this mortall man, this weake creature, be more juft, or be justified rather than God?* Such a fenfe the words carry. When man and God are compared together, fhall God be esteemed leffe juft, or leffe pure than man? (*Luk. 18. 14.*) it is faid of the *Publican*, *that he went downe justified, rather than the other*; put the Pharifee and the Publican in the ballance together, and the Publican was the weightier in righteoufneffe, or the more juft of the two: That in *Luke*, is an *Hebraifme*, and it is the fame with this. Put weake man and the mighty God (the word *Eloha*, which is here ufed for God, noteth the ftrong God, or the mighty God) put him in the ballance of confideration with weake man, will he not be infinitely more weighty in juftice, more fhining in purity, more glorious in holineffe?

Yea, not only if you take man in his obfcureft notion, or in this terme of extenuation, *Enosh*, for a weake man, a poore creepled creeping creature; but take him in his beft estate, as he is (*Geber*) a ftrong man, a powerful man, a holy man: yet as it followes in the text, *shall man be more pure than his Maker?* that is, shall fuch a mighty man, a wife man, a learned man, a gracious man, a man accomplifhed in all naturall, in all acquired endowments, the chiefest and choifeft, the creame and flower of all the men upon the face of the earth; A Worthy of the firft three, the Firft of all the Worthies; A man of the firft magnitude, of the higheft elevation,

*Namquid homo Dei comparati-  
one iustificabi-  
tur. Vulg.  
מִי כִּשְׁמוֹתֵי הָאֱלֹהִים  
יִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה  
וְיִשְׁתַּחֲוֶה. Sept.  
Clamabat &  
dicebat ferine  
potest ut homo  
quam Deum pu-  
rior sit. Chald.  
וְיִשְׁתַּחֲוֶה*

*Miser erumini  
& peccatis ob-  
noxius.  
וְיִשְׁתַּחֲוֶה  
וְיִשְׁתַּחֲוֶה  
וְיִשְׁתַּחֲוֶה  
in quo  
sensu despe-  
randi. Ex ebiu  
אֲשֶׁר דִּדְעִי  
quod obliuisci  
significat &  
omninoque in-  
terpretatur,  
quasi animal  
obliviosu dicas  
Dru.*

*כִּי יִשְׁתַּחֲוֶה  
וְיִשְׁתַּחֲוֶה  
וְיִשְׁתַּחֲוֶה  
Min est compa-  
randi particu-  
la: comparatio  
exprimitur per  
prepositionem  
ultrini casu,  
iustificatus ab  
illo i.e. pre illo.  
Luk. 18. 14.*

*וְיִשְׁתַּחֲוֶה  
וְיִשְׁתַּחֲוֶה  
Vir, quasi vali-  
dus, ut & lati-  
ne a viribus  
dictum.*

tion, both in parts, gifts and graces, *shall he be more pure than his Maker?* Christ (as incarnate or made man) is called, *the Mighty God*, (Isa. 9. 6.) *God made a Mighty man, or man becoming the Mighty God.* The Chaldee calls all Giants, *Gibbaraj;* and *Nimrod* the first of the Giants, was called by this name, a Mighty hunter before the Lord, *Gen. 10. 8.* So then, Let man be never so excellent, his excellency is baseness; let him be never so strong, so wise, so holy, he is but weake, foolish, filthy, compared with him who made him. Leave your *Enas*, your weakeling, your poore sick creatures: bring forth your *Gebers*, your best, they are as nothing, yea lesse then nothing before the Lord. *Shall mortall man be more just than God? shall man (the best of men) be more pure than his Maker?*

We are to marke the double opposition of the text. Here is first, mortall, weake, sick man, set in opposition to the strong, the mighty, the all-powerfull God. And then in the second place, the opposition is between the strongest, the best, the holiest, the wisest of men, and the maker of all men. *Shall mortall man, or shall the best of men be more just, more pure than God their Maker?* There is a three-fold sense, which we may give of the words jointly.

First, They are a deniall of all comparison between God and man. No man may compare himselfe with God. *Shall mortall man?* that is, mortall man ought not to be so bold, and daring as to venture upon such a thing as this, to stand upon termes of equality with the mighty, the great, the glorious God, the Maker of all, as the Apostle resolves in his own case, (1 Cor. 4. 4.) *though I know nothing by my selfe, yet am I not hereby justified at all, much lesse though a man know nothing by himselfe, will this justify him in this comparison, that he is just, as God is just.*

But secondly, *Shall mortall man be more just than God?* It is as if he had said, God who is infinite in justice, would never doe that which a just man will not doe; God who is infinite in power, would never doe that, which a weake man would not doe, *shall weake man be more just than God?* And so we may forme the argument thus;

*No man, no Judge, is more just or incorrupt than God, who is the supreme and Lord chiefe Justice of all men. But there is no just Judge amongst men, who will punish an innocent man: therefore God doth not punish any one that is innocent.* The consequence.

quence or inference is plaine and cleare, for God himselfe should either be unjust; or he should be lesse just, than man is, if he should doe that, which a just man upon true grounds would refuse to doe. Therefore in *Gen. 18.* *Abraham* pleades with God, under that title of a just Judge, *shall not the Judge of all the world doe right?* As if he should say, faithfull Judges upon the earth, will doe right, therefore surely he that is the Judge of all the earth will doe right; so *Eliphaz* here to *Job*, Never complaine as if God had done thee wrong, for certainly, the just God will not doe that which a just man would not doe: The word, whereby God is expressed (*Eloha*) doth well comply with, and answer this sense, it being properly attributed to God as a Judge, the great arbitrator and determiner, of all the causes and cases of all men in the world. *Shall mortall man be more just than God?*

*Eloah denotat. judicem, & æquissimum rerum arbitrum.*

Thirdly, The sense may be taken thus, If any man should come to impleade God, or to pleade with God, if any should dare to tax the Justice of God, or be so hardy to put in a bill of complaint against him; shall this man, this weake man be found more just in his complaining, than God hath been in sentencing? shall his bill of complaint be better grounded, then the Lords award of Judgement? It is an allusion to those, who supposing they have wrong, complaine against the Judge, and say, that he hath erred in or perverted judgement; That word (*Justified*) here used, *shall man be justified before God?* is a Judicarie word, a Court or Law terme; The same word, which the Holy Ghost uses, in that great work of Free Grace, the justification of a sinner before God; And that imports the declaring and setting forth of a man, to be righteous, & his cause good in Jesus Christ, whereupon he is cleared and acquitted. When Satan accuses or pleads against us, laying such and such sinnes to our charge; thus and thus this man hath offended, then God is said to justify a man, that is, to declare him to be just, his sins being covered, and himselfe accepted in Jesus Christ. Hence that divine challenge to all accusers, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth*, *Rom. 8.33.*

*Verbum forense. Spectans ad innocentis absolutionem.*

So now, if man should accuse and complaine against God, he hath done thus and thus in the world, *afflicted a Job*, troubled a righteous person; *shall mortall man be more just then God?* Shall this man in his complaint be justified? shall not God rather be justified against whom he complains? Certainly he shall. God shall be declared just, yea, he shall be declared just by man. A man un-ingaged



and rightly principled, *Such a man shall say, verily there is a God that judgeth the earth.* In the judgement of man, that judgment shall speak a God; and all shall be forced to Daniels mourning acknowledgement, *O Lord righteousness belongeth unto thee, but unto us confusion of face. Dan. 9. 7. 9.* We may enlighten it further by that of David (*Pf. 51. 4.*) where he professes thus, *I will confesse my sins, &c. that thou maiest be justified when thou speakest, and be clear when thou judgest:* as if he should say, if hereafter thou shalt afflict me, and lay thy rod upon me, I know many will be ready to complaine, and say, why doth God thus, why doth he afflict David, David a holy man, a man after his own heart: a man of whom he hath given such large testimony, of whom he hath said, *I have found a man after my own heart.* Now to the intent all these may be cast in their suits, and answered in their complainings, I here acknowledge before all the world, that I have sinned greatly; & therefore, though thou hast pardoned my sinne, and so wilt never charge it upon me to condemnation, nor punish me for it in a way of satisfaction; yet hereafter thou maiest in thy fatherly wisdom, see it needfull to chastise me, to prevent and purge out sin, or to help me against the weaknesse of my nature, and the strength of temptation for the time to come. So here in the Text, *Shall man be justified before God?* If Job or any of his friends for him, should complaine against God; why he being one commended and approved from the mouth of God, for a man perfect and upright, should be thus afflicted; what? *Shall weake Job be justified before God?* Yea, though Job be considered in his greenest flourishings of grace, and highest pitch of his prosperity, as he was Geber indeed, *the greatest, the mightiest man in the Easterne world; yet shall he be more pure then his Maker?* No, cease your complainings, God is just, and his honour must be vindicated, in what he doth, or in what he shall do against the weakest, or against the mightiest, against the meanest or against the best of men. *God will be found just, and man a lyar.*

Either of these three senses are faire from the construction of the Text, and may be profitable for us; I shall therefore draw them down into five or six conclusions, which will be at least a portion of that marrow and fatnesse which this Scripture yeilds us to feed upon.

First, we may observe, *That man naturally preferreth himself*

*not only above other men, but even before God himſelfe. A principle of pride dwels in our hearts by nature, which at ſome times, and in ſome caſes breeds better thoughts in us of our ſelves, then of God himſelf. And it is this height of ſpirit, which the heavenly viſion here would levell to the ground. We know it was the firſt ſin of man, that man deſired to be like God, Gen. 3. The firſt temptation was baited with a parity, to the Divine powers, *Te ſhall be as Gods knowing good and evil.* This alſo was the language of *Lucifers heart*; *Thou haſt ſaid in thy heart, I will aſcend into heaven, I will exalt my throne above the ſtarres of God, I will aſcend above the heights of the Clouds, I wil be like the moſt high, Iſay 14. 13, 14.* And the practice of the man of ſinne, is thus prophesied, *That he ſhall exalt himſelfe, above all that is called God, 2 Theſſ. 2 4.* But the heart of man is yet more mad, and hath out-growne thoſe ſinfull principles. For in troubles and temptations, when things go not according to his minde, he ſometimes hath thoughts not only that he is like God: but that he is more juſt then God, and if he had the ordering of things, he would order them better then God: he ſometime thinks himſelf juſter then God, and if he had the puniſhing of offenders, juſtice ſhould proceed more freely and impartially than it doth: which is upon the matter, not only to exalt himſelf (as the Man of Sin doth) above *Nuncupative Gods*, or all that is called God, but to exalt himſelf above him *who is God by nature, above the onely one-moſt God.* Even to ſpeak in this Dialect of higheſt blaſphemy, that he is *more juſt then God, more pure then his Maker.**

Secondly, take this concluſion, *That it is a moſt high preſumption, not only for low weak man, but for the beſt, the higheſt of men, to compare themſelves With God, or to have any thoughts concerning his wayes, as if they could mend them.* When God calls us to amend our wayes, for us to preſume we could amend Gods wayes, is the very top branch, the higheſt tower, yea, the moſt towring Pinnacle of preſumption. We ſay amongſt men, that *compariſons are odious*; but this is the moſt odious compariſon of all, for a man to compare himſelfe with God, *his thoughts wiſh Gods thoughts*, what he hath done or would do, with what God doth.

If you conſider the termes of oppoſition that are in the Text, this concluſion will be more clear unto you. Conſider how *Enoſh*, weak mortall man is oppoſite to *Elohab*, the mighty, the ſtrong God; it is preſumption for a weak man to compare with a ſtrong man

man; what presumption is it then, for a weake man to compare with the mighty God? for a reed to compare in strength with a rock? for darknesse to compare with light? for a cloud to compare with the Sunne? for death to compare with life? for folly to compare with wisdom? for uncleannesse to compare with holinesse? for nothing to compare with All, how presumptuous? *Will ye provoke the Lord?* (saith the Apostle, 1 Cor. 10) *are ye stronger than he?* It implies, that some such thoughts lodge in man as, if he could make his party good, with God, or might be stronger than he. And it is equall folly in us, and provocation against the Lord, to thinke our selves iuster, as to thinke our selves stronger then he.

And then marke the other termes of opposition; *Man and his Maker*: *Shall the great man, compare with, or be more pure than his Maker?* as if he should say, How great and excellent so ever this man is, he was made, and made by God, with whom he thus compares, then whom he thinks himselfe more pure. And shall the thing formed, stand upon termes with him that formed it? shall the potheard or the pot, contend with the Potter? what though it be an excellent vessell, a vessell determined for the most excellent ends and uses? yet whatsoever it is, it was made to be, and made to be by God, both in its constitution and uses. Shall it then boast it selfe against its maker? The Lord made *Geber* as well as *Enosh*, the strong man, as well as the weake, the wise and learned man, as well as the foolish and ignorant, the Noble as well as the base, the holy and righteous, as well as the wicked and prophane; In a word, the *vessels of honour are as much, yea more of his making* then the vessels of dishonour, shall they then be *more pure than their Maker*? hath the Lord given more to others, then he hath in himselfe? hath he made a creature his superior, or his Peere? hath his bounty impaired his own stock, or hath he made man, more then God? That God hath made the best out of the dust, is enough to lay all our pride and boasting as low as the dust. That, what we are, we are from another, should ever keep us humble in our selves.

Thirdly, Take this Conclusion, That, *God in himselfe is most just and pure. Shall mortall man be more just than God?* The question hath this position in it, that God is infinitely just, infinitely pure, therefore he is perfectly pure, perfectly just. God is essentiall Justice, essentiall purity; Justice and purity are not qualities

ties in God, but they are his very nature; A man, may be a man and yet be unjust, but God cannot be God and be unjust; A man, may be a man and yet impure, but God cannot be God and be impure; so that Justice and purity are not qualities or accidents in God, but his very essence and *being*; destroy or deny the purity and Justice of God, and you put God out of the world, as much as in you lies: for he cannot be God, unless he be both just to others, and pure in himselfe.

Fourthly, Take this conclusion, *The best men compared with God are evil, and the holiest are impure.* Not only is it presumption but a lye, for men to compare with God; *shall mortall man be more just than God?* It is as if he should say, man hath no Justice at all compared with God, *shall man be more pure than his Maker?* Man compared with his Maker, hath no purity at all, not so much as a name or a shadow of Justice, and purity, compared with God: though it be somewhat in it selfe, yet it is nothing before him: *In thy sight, or before thee, shall no flesh living be justified, or be just.* All that righteousnesse and purity, which God hath put into the creature, is but as the light of a candle, to the light of the Sunne, *the candle hath no light in it, compared to the Sunne*; the candle enlightens the night, but a thousand candles cannot a day, or make the day lighter then it is; Sun-light overcomes and swallows up candle-light: The Starres helpe us to see in the dark, but in the bright day time, the starres themselves cannot be seene: so all creature purity disappears and vanisheth, when once we looke upon the purity of God, who is light, & in whom there is no darknesse at all. The Apostle *Paul* hath a parallel expression (2 Cor. 3. 10.) speaking of the administration of the Jewish, ceremoniall, earthly shadowes, and the administration of light in Gospell heavenly ordinances; *Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth*: I doe not deny (saith he) but there was great glory in the Jewish Church; *Gods institution stamp excellency upon the worship of the Jewes; Their Ceremonies were made glorious*; but if you will compare Jewish worship to Christian worship, it hath no glory in it at all; *that which was made glorious, had no glory, by reason of the glory that excelleth*, that is, Gospell glory. So we may say, man who was made glorious, man who was made gracious and just, hath no grace, no justice, no glory in him, in comparison of that glory which doth excell; namely that justice and

*Humana justitia divina comparata injustitia est; quia et lucerna in tenebris fulgere cernitur, sed in solis radio posita tenebratur.*  
Greg.

*Cujus partici-  
patione juſti  
ſunt, et ſine im-  
paratione nec  
juſti ſunt. Aug.  
lib. 1. Oſeum.  
6. 10.*

purity, which is in God. *God is ſo true, that all men are lyars, Rom. 3. 4. So righteous, that all mans righteouſneſſes are a filby ragge. 1ſa. 64. 6.* Man, who is juſt by participation from God, is not juſt in compariſon of God.

The fifth Concluſion is this, and it is the principall point which we are to receive and attend from this text. *God is ſo juſt, ſo pure in himſelfe, that he neither doth, nor can doe wrong to any creature:* In this truth, *Eliphaz* aimes to inſtruct *Job* chiefly; for he ſuppoſed, that *Job* had complained of God, as if he had done him wrong, wherefore he ſpeakes reprovingly and chidingly, *ſhall mortall man be more juſt than God?* as if he ſhould ſay, art thou ſo groſſe as to charge God with doing thee an injury? It is impoſſible that God ſhould doe any man wrong; (*de Facto*) he doth no man wrong, and, (*de Poſſe*) he cannot wrong any man. *The power of God is ſeene moſt in this, that he cannot doe any evill; This impotencie* (if we may ſo call it) *is the ſtrength of God; yea the omnipotency of God conſiſts in this, that he can doe no wrong.* We have a *Maxim* of ſtate amongſt us, (and it is the glory of the Kings of this Nation) we ſay, *The King can doe no wrong;* but it is not to be underſtood as this, *God can doe no wrong;* we know Kings are men, and that's enough to prove they may doe wrong: As to ſay, the Lord is God, is enough to prove, that he cannot. Princes have a *naturall power* to doe evill, but (which is his glory) God hath not. The meaning then is, the King hath not any *civill power* to doe wrong; the Law hath ſo bounded, ordered and directed him; The conſtitution of the Kingdome hath given him the advice of Parliaments and Counſellours, the aſſiſtance of Judges and Officers, he acts all by others: ſo that *The failings of his Miniſters doe the ſubject wrong, the regall power doth it not.* But when we ſpeake thus of God, we meane it of his *naturall power*, which being eſſentially and infinitely juſt and good, as well as ſoveraigne and ſupreme, there is not the leaſt imaginable ſeed in him, which ſhould be procreative of the leaſt injuſtice: Therefore the Scripture deſcrib: s the Lord, juſt and holy, not only in his nature, but in all his works and wayes, *Pal. 145. 17. The Lord is righteous in all his wayes, and holy in all his works.* And this implies, not only that all the wayes, wherein the Lord walks, are righteous, and the works he doth, *holy*: but that he can goe in no way but a righteous way, nor doe any worke in the creature, but a worke of holineſſe. *Not only is that juſt and holy, which*  
the

*the Lord doeth, but let the Lord doe what he will, that will be just and holy.*

And here give me leave, somewhat to enlarge this, and plead for God against some objections, which are made by the men of the world, and some temptations which Satan will urge strongly upon the hearts of those, who feare God; by which (possibly) they may be so entangled and gravel'd, that they know not how to extricate themselves, or make out the justice of God, in his administrations towards men.

For first it will be objected, Is God so just, that he neither doth nor can doe injustice to the creature? How comes it to passe, that both the righteous and the wicked, fall under the same judgement: if the judgement be right upon a wicked man, surely it cannot be right upon the righteous man; Is God righteous and just, when they who differ as much as Heaven and Hell, as light and darkness, doe yet meere (as it were) under the same act of God, and are wrapt together in the same sentence? If it be Justice upon the wicked, if it be their portion, how can it be the portion of the righteous, or an award of Justice upon them? As Abraham pleaded with God (*Gen. 18. 25.*) *Shall the righteous be slaine or perishe, with the wicked? shall he farre from thee to doe in this manner, shall not the Judge of all the earth doe right?* as if he should say, if thou dost involve a just man, and a wicked man in one and the same judgement, this is not to doe as a righteous Judge, farre be it from thee to doe such a thing. Yet we see in frequent experiences, that the same judgement falleth upon the righteous and the wicked; By sword, famine, pestilence, by stormes at Sea and enemies at Land, both are overtaken and fall together. Is this unerring Justice?

*Justice is to give every one his portion, his due.* And God hath given this exact distribution in charge, to the Prophet, he must say so, and will not the Lord doe so? (*Isa. 3. 10, 11.*) *Say ye to the righteous, it shall be well with him, for they shall eat the fruit of their doings; Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him;* But how doe the dispensations of God, answer this direction to man, when his providence seemes to buddle up all together, to make the same portion serve, both the righteous and the wicked?

*Justitia est suum cuique tribuere.*

I answer it first in the generall, and then in some particulars. In the generall, the troubles of the righteous are good for them,



Prov. 1.

and therefore they have that which is promised; God saith, *say to the righteous it shall be well with him*: when a righteous man is troubled, it is well with him; therefore he hath that, which God promiseth him; and when a wicked man prospereth, it is ill with him, therefore he hath that, which God threatneth against him. Outward mercy is judgement to wicked men, and their prosperity is their undoing: therefore, do not think that God varies a tittle from the tenour of his word, when he saith, it shall be ill with wicked men, and yet you see them prosper; for it is never worse with them, then when they prosper, then when they think it is best, and when the world thinks so too; *the prosperity of fools shall destroy them*; and what prosperity is there in destruction? *The meat in their mouthes, is as a sword in their bowels*. If you saw the Lord formally sending a Sword to devour wicked men, you would think it justice: the prosperity of wicked men is as sharpe as a Sword, that can but destroy, and so doth this; *It is their judgement, that they are without judgements, and not to be smitten is their scourge*.

Now more particularly to answer this objection about the justice of God. And it will be but needfull, considering the times we live in, threaten us with a common deluge, or an overflowing scourge, which may sweep away both good and bad together.

First, in reference to the godly. Are they in a sad estate outwardly? are they in great afflictions? I answer, though they are afflicted, yet they prosper. When they are impoverished, they are enriched, when they are as *having nothing, they possesse all things*. What is there? what can there be, even in their saddest estate, which doth not conduce to their good, which will not be a benefit unto them?

For first, their troubles are but trials; now is there any hurt in a trial, or perturbation in a probation? Troubles try their graces, and their corruptions too. Trouble tryes grace that it may be honour'd, and corruption that it may be mortified; there is no hurt in all this: rather it is a most happy condition, which makes grace conspicuous: whereby a mans best side, his inside (wherein his glory lies, *The Kings Daughter is glorious within*) is turned outward. That Scripture (*Dan. 11. 33, 34, 35.*) is very pregnant to the point in hand; where the Prophet foretelling troublesome times, saith, *They that underst and amongst the people shall instruct many, yet they shall fall by the sword, and by flame, by captivity*

*tivity and by ſpoile many dayes*: They that underſtand, that is, godly men ſhall fall by theſe judgements, ſome of them by the ſword, they ſhall utterly be cut off; ſome by flame, they ſhall be burnt to aſhes: others by captivity and by ſpoile, their ſtates ſhall be plundered, their perſons imprifoned. How doth this answer the juſtice of God (will carnall reaſon object) that it ſhall be *thus ill, with the righteous, to whom the Lord promiſeth it ſhall be well*? Yes, well enough. For it followeth, *Now when they ſhall fall, they ſhall be holpen with a little helpe, and ſome of them of underſtanding ſhall fall*, (that is, by captivity, and by ſpoile) *to try them, and to purge them, and to make them white*. Here are two remarkable ends, why They of underſtanding, fall into theſe evils. Firſt, for probation, *to try them*. Secondly, for cleaſing and purgation, *to purge them and make them white*. Gold is never wrong'd, by being tryed. A ſpotted garment, a diſtemper'd body, are not damnified by waſhing, or by purging. To be freed from filth without, and bad humours within the body, is more then a common favour. How high an act of favour then is it, to have ill humours and filthy ſpots waſhed, purged out of the ſoule? Such baſe humours a good man may have, as call for theſe ſtrong working pills, Spoyling and Captivity, to caſt them out. Now thoſe *men of underſtanding* have no more hurt intended them by God, when they fall into ſpoilers hands, then when a diſeaſed body falls into a Phyſicians hand, or when a defiled garment falls into a Fullers hand; ſc. *to purge and make them white*. *Affliction is a cleaſer*. Chriſt is the only lavatory, and his blood the only Fountaine to waſh away the guilt of ſinne; yet God hath other Fountains and Lavatories, to waſh away the pollution of ſin: That blood cleaſes in this ſenſe alſo, principally; and all the waters or fires of affliction have no efficacy at all, to refine or cleaſe, but in vertue of that blood. *A Croſſe without a Chriſt never made any man better: But with Chriſt, all are made better by the Croſſe*. We may then ſay at leaſt, that *it is well with the righteous in affliction, forasmuch as* (through the bleſſing of God) *they are bettered by affliction*. When you ſee a godly man caſt out in the open aire, and having the waters of ſorrow powred continually upon him, know that he is only laid out a *Whitening*, and will appear ſhortly more reſplendant then ever.

Secondly afflictions are ſent to humble. *Pride is ſuch a weed, as often grows in the beſt ſoyl*: Now that which humbleth us cannot hurt us; we loſe nothing by the abatements of our pride; no,

the more pride loses, the more we gain. And we seldom or never lose any thing, but by pride. Now saith God, *Deut. 8. 1.* If you would have an account, why I brought my people about in the wilderness, through so many difficulties; know, this was my design, *it was to humble them.* God resists pride wheresoever he findes it (they in whom pride totally prevails, are Gods enemies and he resists them) they in whom pride hath some, yea great prevalence, may be Gods friends, and God will resist pride in them: the difference is observable between resisting of pride, and resisting the proud; the resisting of the person, and the resisting of the sin. The great resistance, which God makes against the pride of mans heart, is by the rods of affliction; he whips them into humility, and by taking away carnall comforts, takes them off from carnall confidence. *And O blessed affliction which makes us lesse to our selves, and all creatures lesse to us.* We are never so much in Gods eye, as when we are least in our own: nor have we ever so much of God, as when we expect little, or least from man; say therefore it is well with the righteous, when they are in the deeps of affliction; for it is but to bring them off their Mountaines of pride, that they may be exalted in the strength and love of God, even upon the Mountain of his Holiness and their glory for ever.

Thirdly, afflictions bring the Saints nearer to God. *Troubles abroad cause the soule to look inwards and homewards.* Is there any hurt in being brought neerer to God? *It is good for me to draw neer unto God,* says David; and it is good for us to be drawn neer unto God, if we will not come of our selves: It is a desirable violence, which compels us heaven-ward. *Heaven is but our nearest being unto God;* and by how much we are nearer God on earth, so much the more we have of Heaven, upon earth. Afflictions (as in the Prodigals example) put us upon thoughts of returning to God, and the more we returne, the nearer we are unto him; returning thoughts will not rest, but under our fathers roof: yea, returning thoughts will not rest, till we are got into our fathers armes, or under the shadow of his wing, and this is a happy condition indeed. As it was with Noahs Dove (*Gen. 8. 9.*) when she was sent forth of the Ark, she could finde no place for the soles of her feet to rest on; she knew not whether to go, for the waters were on the face of the whole earth; therefore she returneth back, and comes hovering about the Ark, as desiring to be taken in: but after the waters were asswaged, he sent out a Dove, which returned to him no more.

more. So when it is fair weather in the world, calme and ſerene, *even Doves* keep off from God; and though they go not quite away from him, yet they are not ſo deſirous of comming to him: but when we finde a deluge in the world, ſuch ſtormes and tempeſts of trouble, that we know not where to fix our ſouls for a day, then we come as the Dove fluttering about the Ark, and cry to our *Eternall Noah*, that we may be near him, yea, within, with him. Wicked men (like the Raven, which *Noah* ſent out firſt, Verſe 7. *and returned not againe*) care not for the Ark of Gods preſence in the greateſt troubles: to be neare God is more troubleſome to them, then all their troubles. But Believers, like the Dove, will look home (at leaſt) in ſoul weather. God is their chief friend at all times, and their only friend in ſad times. Is there any harme in this? Chriſt ſends a ſtorme, but to draw his back to the Ark; *That, at the laſt, where he is, there they may be alſo.*

Laſtly, we may ſay it is well with the righteous in their worſt condition of outward trouble, becauſe, *God is with them*: *It can never be ill with that man, with whom God is.* It is infinitely more to ſay, *I will be with thee*, then to ſay, peace is with thee, health is with thee, credit is with thee, honour is with thee. To ſay, *God is with thee*, is all theſe, and infinitely more. For in theſe you have but a particular good, in God you have all good: when God ſaies, *I will be with you*, you may make what you will out of it; ſit down and imagine with your ſelves whatſoever good you can deſire, and it is all comprehended in this one word, *I will be with thee*. Now God who is with the righteous at all times, is moſt with them in worſt times; then he ſaith in a ſpeciall ſenſe, *I will be with thee*. *When thou paſſeſt through the waters, I will be with thee. When thou walkeſt through the fire, thou ſhalt not be burnt, &c.* *Iſay* 43. 2. When a mighty winde paſſed before *Eliſh*, it is ſaid, *That God was not in the winde*: and when the Earthquake ſhook the Hills, and a conſuming fire appeared, it is ſaid, *God was not in the Earthquake, not in the fire*. God joynes not with outward troubles, for the terror of his people, but he joynes with outward troubles, for the comfort of his people. So he is in the fire, and in the winde, and in the Earthquake, and his preſence makes the fire but as a warme Sunne; the ſtormy winde, a reſreſhing gale; and the Earthquake, but a pleaſant dance.

So much for the removing of this objection, and clearing up the juſtice of God, reſpecting the afflictions of the righteous.

1 King. 19.

If any ſhall look on the other hand upon wicked men, as if God came not home in his juſtice, while he ſuffers them to proſper.

Fiſt I anſwer, their proſperity ſerves the providence of God, and therefore it doth not croſſe his juſtice. That, was *Nebuchadnezzars* caſe, (*Iſay 10. 6.*) *I will ſend him* (ſaith God) *againſt an hypocriſticall nation*: ſo then, he muſt proſper while he goes upon Gods errand: but mark what followes (Verſe 12.) *It ſhall come to paſſe, that when the Lord hath performed his whole worke upon Mount Zion, ſc. by Nebuchadnezzars power,* (who was but doing the juſt work of God, while he thought ambitiouſly of doing his own, (now it is no injuſtice for God, to give an inſtrument power to do his work) and when his bloody luſt hath performed the holy work of God, you ſhall ſee the Lord will take an order with him ſpeedily, For) then ſaith the Lord, *I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high looks*; God let him alone to do the work, he had ſet him about; and it was a righteous work of God upon his people, though *Nebuchadnezzar* went about it, with a proud and malicious ſpirit againſt his people.

Secondly, the proſperity of wicked men ſerveth them, but as an opportunity, to ſhew how wicked and vile they are; to act and publiſh the ſeven abominations of their own hearts. Now as it is one of the greateſt mercies under Heaven, for a man to have his luſts quite mortified; ſo it is a very great mercy, for a man to have his luſts, but, reſtrained: It is a mercy for a man, to have that fuel taken away from his corruptions, upon which they feed: therefore it muſt needs be wrath and judgement upon wicked men, when God in ſtead of reſtraining their luſts, giveth them opportunity to enlarge their luſts, and layes the reins on their neck, to run whether and which way they pleaſe, without ſtop or controule. This is wrath, and high wrath, a fore judgement, the foreſt judgement that can fall upon them: wherefore when we think they are in a moſt prosperous condition, they are in the moſt dreadful condition, they are but filling themſelves with ſin, and fitting themſelves for deſtruction. Many a mans luſts are altogether unmortified, which yet are chill'd and overawed by judgements. And there is more judgement in having liberty to commit one ſinne, then in being ſhut up under the iron barres & adamantine neceſſities of a thouſand judgements: *He that is Satans treaſury for ſin, ſhall be Gods treaſury for wrath.*

Thirdly,

Thirdly, Their prosperity is the judiciary hardning of their hearts, and *a hard heart, is the greatest judgement on this side Hell*; As there is a naturally inbred and sinfully acquired hard heart, so there is a judicially hardned, or a divinely inflicted hard heart: When to a naturall hard heart, and an acquired hard heart, which men get by many repeated acts of sin, the Lord adds a judicially hardned, or inflicted hard heart, then *wrath is heated to the hottest, and judgement is within one step of Hell*. Especially if we consider, that every houre of such prosperous impenitence, and hardnesse of heart encreases punishment, and adds to the treasury of that wrath, which is stored up against the day of wrath, and the revelation of the righteous judgement of God. Who thinks that man happy, who is let alone only to gather a mighty pile of wood, and other fuell of flames to burne himselfe? while ungodly men seeme to the world to be gathering riches, honour and pleasure, they are but gathering a heape of wrath, and a pile of fire; which at the last will flame so bright, that it will make a revelation, of the (formerly secret, but) ever righteous judgement of God.

Lastly, To shew that God is just in all his dealings, both the righteous and the wicked, learne, from the end of both. That we may fully discover the Justice of God, we must looke upon all his works together; while we looke only upon some particular peece of Gods dealings with a godly man, he may seeme to deale very hardly with him: or if we looke but upon some particular peece of his dealings with a wicked man, God may seeme very gentle and kind towards him: but take all together, and *the result is exact justice*. It was a good speech of a moderne Writer, *We must not judge of the Works of God, before the fifth act*, that is, the last act or conclusion of all. This, and that part may seeme dissonant and confused, but lay them all together, and they are most harmonious and methodicall: Hence David (*Psalm. 37.*) after he had a great dispute with himselfe, about the troubles of the righteous and the prosperity of the wicked, and was put hard to it, how to make out the Justice of God, resolves all in the close with this advice (*ver. 37.*) *Marke the perfect man, and behold the upright, for the end of that man is peace*. Though a righteous man die in warre, yet, his end is peace, whereas though a wicked man die in peace, yet his end is warre. It is said (*Deut. 8. 16.*) that all which God did to his people in the wilderness, was, *that he might see them good at the latter end*. Come to the end therefore, and

*Non est judicandum de operibus Dei ante quintum actum. Pet. Mart.*



there you shall find *justice visible*: We often loose the sight of justice, in our travailes and passage through the world, mountaines and hils interpose, which we cannot see over or through; but when we come home, and arrive at the end of our travailes, Justice will appeare in all her state and glory, rendring to every man according to his deedes; To them who by patient continuance in well doing, seeke for glory, and honour, and immortality, eternall life; but unto them that are contentious and doe not obey the truth, but obey unrighteousnesse, indignation and wrath.

*Josuah* concludes the story of the people of *Israel*, in their passage to *Canaan*, with the highest testimonies of Gods justice and faithfulness; though God dealt with them so variously in the wilderness, that they often murmured in their tents, as if he had done them wrong, yet in the close you shall find, how exact and punctuall the Lord was with them, (*Josb. 21. 45.*) *There failed not ought of any good thing which the Lord had spoken to the house of Israel, all came to passe*: And in that other text, *Josb. 23. 14.* *Behold this day I am going the way of all the earth, and you know in all your hearts, and in all your soules, that not one thing hath failed of all the good things, which the Lord your God spake concerning you, all are come to passe unto you, and not one thing hath failed thereof.* How admirably just was God in his word? If a man promise many things, we take it well if he performe some of the chiefe, and them in the chiefe, though somewhat may faile. God promised many things, and performed all, and which is more, all of every one, of those many things promised. The texts compared, make this out, the one saying, *That not one thing failed of all the good things, which God spake concerning them.* And the other, *That not ought of any good thing, failed.* So then, they had every good thing in kind, with each particular part and degree of every good thing: And for the truth of all this, *Josuah* makes his appeale to themselves, and to that in themselves, which was best able to determine it, *All their hearts, and all their soules*; which words doe not only referre to every person, as if the meaning were, *The hearts and soules of you all*; but rather to all that is in every person, *All their hearts, and all their soules*, that is, understandings, memories, consciences, affections, y<sup>e</sup> a senses, their eyes and eares, their hands and mouthes, could bring in witnesse from their severall operations, to this great truth. And surely God in the end, will deale as well with every *Israelite*, as he did with all *Israel*:

A time will come, it will come shortly, when every *Saint shall say, in all their hearts and in all their soules*, that not one thing, nor ought of any one good thing, which the Lord hath said concerning them, hath failed. I shut up this, in the words of Christ to his Disciples, when they were amused about that act of his, the washing of their feet, (*Job. 13. 7.*) *What I doe, ye know not now, but ye shall know hereafter.* Stay but a while, and all those mysteries and riddles of providence shall be unfolded. *Though clouds and darknesse are round about him, yet Judgement and Justice are the habitation of his Throne, Psal. 97.* *Mortall man never had, and at last shall see he had no reason, to complaine of God; mortall man shall not be more just than God; nor shall man be more pure than his maker.* And so much for the fifth Conclusion, That God neither doth nor can doe any injustice to the creature, he is just in his nature, just and holy in all his wayes.

The sixth or last Conclusion is this, *That to complaine of Gods dealing with us, is to make our selves more just and pure than God:* or, when any person or people complaine of Gods dispensations toward them, they (though not formally, yet by way of interpretation) make themselves more just and pure than God. This was the point wherein *Eliphaz* labours much, to convince *Job*, supposing that he had thus exalted himselfe against God, by these grievous complainings of his present state, in the fore-going Chapter; There is a truth in the proposition, though not in the application, as hath often been hinted. *Jobs* complaints were bitter, from the sense of his paines, not from any prejudice in his understanding. *He ever preserved high and holy thoughts of God.* The least suspicion of whose righteous dealings, is to make our selves, by so much more righteous, then he. The reason is cleere, for, he that complains thus, thinks some wrong is done him; *Now he that complains of wrong, would be thought more just, than he of whose wronging him, he complains:* Whosoever murmurs or repines at what God doth, secretly faith (this voice is in it) that he could doe better, or that God ought: He that speaks against the rod, speaks against him that smites with the rod, *He that sweares by Heaven, swears by the Throne of God, and by him that sitteth thereon, saith Christ;* And so, he that accuses the rod of God, accuses the work of God, and God that wrought it: He thinks himself more pure then his Maker, who is displeased with God, as a correcter: To disapprove any thing which God doth, is to approve our selves before God.

*Iustior sit oportet qui immerito a flagitatur quam qui immerito affligitur.*

*Quisquis de persecutione murmurat, quid aliud quam iudicium sententia accusat, purior enim ergo se vir factore suo existimat si contra flagellum quem ream parat, cumque sibi proculdubio possit, cum iudicium de sui esse digne redarguit, Greg.*

It is seasonable for us to look to our hearts in such a time as this; it is a time of temptation, let us not by our murmurings, make it a time of provocation: Possibly we may often see cause to complaine of men, but we can never have cause to complaine of God. There is but little good got by complaining of creatures: but how much guilt and misery gets he, who complains of his Creator? For a man to complaine to man, is in some cases necessary, but it is best in all cases, to complaine to God, and the worst of any case, to complaine (though silently) of God. So then, complaine of man to God, rather then of man, to men; complaine often to God, but never of God: Complaine before God, and tell him, that, such have dealt negligently, such falsely, such unjustly, such cruelly; But alwayes say, *Lord thou hast done justly, even by those who are unjust; Lord thou hast done graciouſly, even by those who are wicked; Lord thou hast done holily, even by the hand of those who are unholy; and thou hast dealt faithfully, though these have been treacherous.* Thus let us complaine to God, but not of God. Every complaint of God will be interpreted, a secret justification of our selves, and a condemnation of the righteous God. Man is then worse then a Devill, when he would make himselfe better then God: *Nothing pollutes man, so much as this thought, that there is unrighteousnesse in God: Nothing debases the creature so much, as that thought, desire or act, wherein he prefers and exalts himselfe above the Creator.*

Thus we have opened the generall proposition: The probation of it, from the vast difference between men and Angels, is prosecuted at large, in the latter part of the Chapter.

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J O B Chap. 4. Verse 18.

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*Behold he put no trust in his servants: and his Angels he charged with folly.*

**E**liphaz having laid the dignity of man (comparing with God) in the dust, by those humbling questions, in the former verse, *what is man that he should be just? and shall man be more pure than his Maker?* He now strengthens it further, that there is no comparison between God and mortall man, by a direct assertion, that there is no comparison between God, and immortall Angels.

*Behold*

*Behold he put no trust in his servants, and his Angels he charged with folly.* As if he had ſaid, If Angels are not able to ſtand before God, and juſtifie themſelves upon his enquire; then certainly man, the beſt of men, who dwell but in houſes of clay cannot: But Angels cannot juſtifie themſelves before God, therefore much leſſe can the beſt of men. That Angels are not able to juſtifie themſelves before God, he proves in theſe words: *Behold he put no trust in his ſervants, and his Angels he charged with folly:* They that cannot be truſted by God, cannot be juſtified by God: And they that are chargeable with folly, are not able to ſtand in judgement before the moſt wiſe, the only wiſe and holy God. Angels are excellent creatures, yet becauſe creatures, they are in, and of themſelves, fraile and weake: they have no ſtrength to ſtand longer than upheld, no ſtedfaſtneſſe to obey, longer than confirmed, no faithfullneſſe to be loyall, longer than overruled, no wiſedome to diſcerne, further than they are enlightned; what then will become of man, if he ſtand alone, or ſtand in competition with *God his Maker*? This is the ſumme and generall ſenſe of the words as they are an argument. We will now conſider them as they lye here in order.

*Behold he put no trust in his ſervants.*

The particle [*Behold*] in the Originall, as it often notes wonder in other texts, ſo it may, much more in this, *Behold* a wonder, *Angels are ſhoiſh, Angels are not to be truſted*; yet in this place, *Behold*, is put by way of affirmation, rather then of admiration. *Behold he put no trust in his ſervants*, is as much as *verily and indeed, certainly and without controverſie, he put no trust in his ſervants*; So (*Deut. 13. 14.*) *Thou ſhalt inquire and ſearch, and aſke diligently, and behold if it be true*; in the Hebrew thus, and *behold true*, or *behold truth*; that is, if upon enquire it appeare, that ſuch and ſuch things are certainly ſo, then, they muſt proceed according to the Law provided in that caſe. Againe (*Deut. 19. 18.*) *The Judges ſhall make diligent inquisition, and behold, if the witneſſe be a falſe witneſſe*, ſo we tranſlate; but the letter is, *Behold the witneſſe, a falſe witneſſe*, that is, if it be affirmed, and doe appeare that it is a falſe witneſſe or teſtimonie which is brought, then the Judges ſhall proceed ſo and ſo, &c. Thus here, *Behold he put no trust in his ſervants*, is a vehement affirmation, that God ſearching into thoſe his ſervants, finds them ſuch as are not to be truſted.

But who are these untrusty servants? First, The *Chaldee paraphrast* understands by *servants*, the *holy Prophets*; Prophets (I grant) sometimes have, and oftner would have proved unfaithfull; some of them, discovered much, and others would have discovered more unfaithfulness, if God had not mightily supported them. Secondly, One of the Rabbins, understands it in generall of any, or of all the faithfull, *Behold he put no trust in his servants*, that is, not in any of the holiest and faithfullst of the children of men.

But the connexion of the text carries it clearly, that by *servants*, we are to understand the *Angels*, who are called *ministering spirits*, Heb. 1. 14. *Are they not all ministering spirits* (or *servants*) *sent out for the good of those that are the heirs of salvation*? And so the words in the close of this verse, are *exigeticall*, expounding who are intended by those servants; *Behold he put no trust in his servants*, and *his Angels he charged with folly*; that is, he trusted not those servants the Angels, but charged them with folly. But there is a further reason, more fully evidencing that it must be understood of Angels, in the 19. verse, where the persons standing in equall opposition to these servants and Angels, are men, *How much lesse* (saith he) *on them that dwell in houses of clay!* Now a dwelling in a house of clay, is the *periphrasis*, or description of mankind in generall, good or bad, one or other, high or low, all mankind dwells in a house of clay. Seeing then the terme of opposition is mankind in generall, we must take somewhat which being a ratioll creature is not man, for the other terme, which cannot be any except Angels; we cannot set any sort of men in opposition to others upon this ground, because they dwell in houses of clay, for the Saints on earth dwell in houses of clay, as well as men of the earth; therefore to make the opposition clear, it necessarily follows, that by *Servants* in the first clause of the verse *Angels* are implied, as well as in the latter, where Angels are exprest.

But if these servants be Angels, how is it, that *he put no trust in*, or that (as we may render it word for word out of the Hebrew) *he did not believe in these his servants*? I shall answer that, when I have a little opened the word here translated *To put trust*. We finde it used two wayes in Scripture, sometime *passively*, and sometime *actively*. It is taken *passively* to be *faithfull*, *trusty*, and *true*, in word or promise. From this root the Hebrew takes the name of a *Guardian* or *Foster-father* or *Steward*, because such, to whose care children or families are committed, ought to be most faithfull in the discharge of so great a trust.

The

NON  
Nutritur in  
Hipbit credi-  
dit, si su est.  
A fide que in  
nutriendo re-  
quiritur, NON  
nutritus dictus  
est cuius fidei  
puer est com-  
missus, quasi  
fidum aut fide-  
lem dicas, sepe  
etiam accom-  
modatur ad e-  
conomum &  
dispensatorem,  
propter fidelita-  
tem eorum.

The Apostle (1 Cor. 4. 1, 2.) speaking of that heavenly Stewardship, the ministry of the Gospel, expresseth it thus, *Let a man so account of us as of the Ministers of Christ, and Stewards of the mysteries of God, moreover (saith he) it is required in a Steward that a man be found faithfull.* And (Numb. 12. 7.) where *Moses* is spoken of, as a servant, he is thus described, *My servant Moses is not so, who is faithfull in all my house*; he is a man whom I may trust or give credit to, for he is trusty and faithfull. (Heb. 3. 2, 5.) the Apostle comparing Christ and *Moses*, saith of Christ, *That he was faithfull to him that appointed him, as Moses was faithfull in all his house.* So that here is an elegant *Antithesis*, His servants, who according to their duty and office, ought to be constant, faithfull, trusty; he found unconstant, unfaithfull, not to be trusted.

Yet the word being in *Hyphyl*, is of an active signification, and when it is in construction with *Beth* (as *Grammarians* observe) it imports to give credit unto, or confide in a person; and so here, *he put no trust*; that is, he did not credit or confide in those servants, or he did not believe on them. He saw somewhat in them, which might betray them to disloyaltie, if himselfe withdrawing his assistance, should make an experiment, or try what was in their hearts. And this sense is most suitable to the state and office of a servant: trusting or not trusting, faithfulness, or unfaithfulness, are acts proper to that relation, *Lord and Servant*. So then the Lord put no trust, or he could not confide in his servants, they being such as he found not perfectly sure and loyall unto him. We say commonly of a man whom we cannot trust, *We will not give our word for him, and we will not take his.* Our Lord Christ is therefore called a faithfull High Priest, because his Father trusted him with the whole business of our salvation, without the least misgiving thought of his faithfulness, or the miscarriage of the work. Thus *Solomon* describes a faithfull Wife, and a confiding Husband, *Prov. 31. 10, 11.* A rare couple indeed, and as rarely found. Therefore he makes proclamation for such a woman; *Who can finde a vertuous Woman? for her price is farre above Rubies, the heart of her Husband doth safely trust in her, so that he shall have no need of spoile: there's confidence to the height, the heart of her Husband doth safely trust in her.* A Husband that hath such a Jewell to his Wife, knowes, she will order the family with discretion at home, when he's abroad: he knowes she is faithfull to him body and goods. Her chastity or her frugality never came in question before.

וְאֵלֶּיךָ  
בְּעֵינֶיךָ

A verbi proprietate non recedamus, qua significat cum credere & fidere alicui Merc. Verbum de verbo in servos suos credidit.

his.



*Tam circum-  
fluit bonis om-  
nibus familia  
ejus quam mi-  
lites spolijs ex-  
pugnata urbe,  
aut hoste sup-  
rato.*

*ἐκ τῶν ἐν ἡμῶν  
αὐτῶν αὐτῶν.*

his thoughts; therefore (saith he) *I shall have no need of spoile*, which some interpret thus: her care and wisdom in providing for the family, will make it like an Army, which hath overcome the Enemy in the field, or wonne a wealthy City, where the Souldiers have spoile or pillage enough, they need no spoile. Or as others, *He shall have no need of spoile*, that is, he shall have no need to spoile or oppress others, to helpe his family. All things shall be so ordered by his wives prudence, that he shall not need to take any unjust way, to provide for, or supply his household. Thus *the heart of her husband doth safely trust in her*. Such trust the heart of God could not put in those servants, his Angels, he knew they might come short in their accounts. Such trust Christ could not give some, who seemed to trust or believe on him, (*John 2.23.*) Many seeing Christs miracles believed on him, yet *Christ would not believe on them*; we translate, *he would not commit himselfe to them*; the Greek is, he did not believe or trust himselfe unto them, Christ believes in, or may trust them all the world over, who truly believe in him: But these believed so falsely upon him that he could not believe fully upon them; and the text gives the reason, *For he himselfe knew all men*, he knew, they were not metall of a due temper, and therefore not to be trusted. So God knew all Angels, the uttermost perfection, power, and vertue that was in Angels, therefore he would not commit all to them, he would not believe upon them. We finde the word belief thus used, (*Exod. 14. 31.*) when the children of Israel saw the great work, that the Lord had wrought in destroying the Egyptians, it is said, *The people feared the Lord, and believed the Lord, and his servant Moses*; he puts God and *Moses* as the joynt object of their faith: as they had formerly been of their unbelief. *Except the servants of the Lord be believed, the Lord himselfe is not. And when they are believed, the Lord is. Believe in the Lord your God, believe his Prophets*, saith good *Jehosaphat* to his people, *2 Chron. 20. 20.* *Moses* had told them enough of the power of God before, he had undertaken they should be delivered, but they would not trust *Moses* upon his word, nor would they trust the Word of God: yet now when they saw this great deliverance, present sight wrought faith for the time to come: they perceived by this miracle, that the Lord and *Moses* were to be credited, and they doubted not, to credit them another time. *Though that faith which comes in at the eyes only, seldome goes downe so low, as the heart, or sees further and longer*

longer then the eye. Thus we may understand the first part of the Verse, *He put no trust, no belief in his servants*, he gave no credit to them, as knowing perfectly what their nature and power was, what both could do: that if left by God, they would quickly leave God, and prove unfaithfull.

I shall observe one point, before I come to the latter part of the Verse (for there the suspicion of disloyaltie upon the Angels comes more fully to be considered) from the title here given to the Angels, His servants, *he put no trust in his servants, Angels are the servants of God*. They are his servants, as being altogether at his command, and they are his servants, as being fully conformable to his commands. These great and glorious spirits, come under the same title and denomination with men, who dwell in houses of clay, *servants of God*. To serve God, is not only the duty, but it is the honour of the highest creatures. *It is more honour to serve God, then to rule the world*. The stile of the good Angels, is, *Ministring Spirits*, Heb. 1. but the stile and title of the evill Angel, is, *Prince of the power of the aire, God of this world*: you would think these were weighty titles, *Prince of the aire, God of the world*, but the additions diminish their weight, yea, make them lighter then vanity, or rather, heavie only with misery: *There is more glory in being a servant of God, than in being a god of the world, or a Prince of the power of the aire*.

I might here enlarge my enquiry into the services of Angels, in what they are servants, and what their offices and duties are, but I shall only touch. Their service may be considered either in respect of the Church, or the enemies of the Church. Respecting the Church and people of God, they have such services as these.

First, they are as messengers to carry and reveale the minde of God. They are as Tutors and instructors of the Churches, *Dan. 8. 9.* God sent his Angel to teach *Daniel* the myserie of those visions. *And Rev. 1. 11.* an Angel was sent to instruct *John*, Chap. 22. 16. *I Jesus have sent mine Angel to testifie these things in the Churches*.

Secondly, they are sent as guardians and protectors of the people of God, to take their part, and to be on their side, *Psal. 34. 7.* *The Angel of the Lord encampeth round about them that feare him.* *Psal. 91. 11.* *He giveth his Angels a charge over them, lest at any time they should dash their feet against a stone.* *Gen. 32. 2.* When *Jacob* journeyed, it is said, *the Angels of God met him;*

*Abanaim.*

an army of Angels was his Convoy, Gods Host comming out for his protection and safeguard, and therefore he called the name of that place *Abanaim*, that is, *two Hosts or Campes*; either because the Angels appeared in two bands, and so made, as it were, a guard for *Jacob* to passe between them. Or, because, the great Angelicall Royall Army, quartered and marched with *Jacobs* little Army; and so, two confederate Armies appeared in the field together. Angels are called Chariots, *Psal. 68. 17. The Chariots of God are twenty thousand, even thousands of Angels.* That is, God u'seth Angels for defence of his people, as Chariots in warre. The ancient Prophets were called the Chariots of Israel, (*2 King. 3. 13.*) and the Angels are the Chariots of God. *Our strongest Militia is of Spirits, or of men spiritualiz'd.*

Thirdly, Angels suggest good things, holy thoughts to us. If the Devill, who is an evill Angel, a wicked Spirit, can suggest evill, sinfull filthy thoughts, and helpe on the heart in wickednesse; then doubtlesse a good Angel can help on the heart in holinesse, in heavenly thoughts and meditations. Christ speaks of *Judas*, that *Satan had put it into his heart to betray him*, *John 13.* and *Peter* to *Ananias* (*Acts 5.*) *Why hath Satan filled thine heart to lye to the Holy Ghost?* The nature of a good Angel is as fit, his power given as great, to deale with our spirits, as either the nature or the power of an evill Angel. That of the Apostle (*2 Cor. 11. 14*) gives a hint, if not a prooffe of it, where he tels the Corinthians, *That deceitfull Workes transforme themselves into the Apostles of Christ, and no marvell, for Sathan himselfe is transformed into an Angell of light;* and when is Satan in this change from an Angel of darknesse to an Angel of light? even when *He suggests good for evill ends, or evill for good ends.* And if he is called an Angel of light for this reason, then Angels of light, good Angels, suggest good, for good ends; otherwise, Satan could not be said to imitate them, in suggesting good for ill ends, & under specious pretences of bringing glory to God; tempting to transgresse the will of God.

Fourthly, good Angels comfort, strengthen and support, in times of disresse, anguish and trouble: an Angel comforted *Hagar* *Gen. 21.* and (*Matth. 4. 10.*) after Christ had finished his terrible combat with that wicked Angel, the good Angels came and ministered unto him. Again, when he was in that most bitter Agony in the garden (*Luc. 22. 43.*) an Angel appeared to him from Hea-

*ven, strengthening him.* That which they do to Christ the Head, they do to his members in their proportion.

Their fifth service, is to convey and carry the soules of departed Saints to Heaven: they are *Heavenly Porters* (*Luc. 16. 22.*) *Lazarus dyed, and was carried by the Angels into Abrahams bosome.*

Lastly, they shall convocate and gather all the Elect together at the last day, *Matth. 24. 31.* Their services against the wicked and all enemies of the Church have been many and great. *Angels assist Saints, and oppose the opposers of Zion.* Two Angels were sent upon a message of destruction to *Sodome*; an Angel defeated the Host of *Senacherib*; an Angel smote bloody persecuting *Herod*; Angels (by name, if not by nature) powre out the seven vials of Gods wrath in the Revelation. And at the last day Angels shall hurry the wicked to Christs Tribunall; they are *heavenly Pursuivants*; and they shall bundle the Tares up together, as fuel to be throwne into everlasting burnings, *Matth. 13. 41, 42.*

And it may be a great comfort to us, that God hath such servants. When visible dangers are round about us, we should remember, God hath invisible servants round about us. *There are more with us, then against us,* as *Elisha* told his fearfull servant, *2 Kings 6.* And in that low estate of the Church, *Zech. 1. 8.* the Prophet is shewed *Christ in a vision standing among the Myrtle trees in the bottome,* (the Myrtle trees in the bottome, noted the Church in a low estate) *and behinde him there were red Horses, speckled and white;* that is, horsemen speckled and white. These diverse coloured Horses were Angels appointed for severall offices, as the learned *Junius* (with others) interprets it; The *red horses* being appointed for judgement, the *white* for mercy, and the speckled, (as he conjectures) for mixt actions, being sent out, at once to protect and help the people of God, and to execute wrath and judgement upon the adversary. Thus we see the services of the Angels; they are servants, yet such as *the most wise God put no trusting;* therefore we have *an Angel better then Angels,* even the *Angel of the Covenant* the Lord Jesus, into whose hands our safety is committed, to whose care the Church is left, in whom God puts the whole trust, knowing that this *great Angel*, is, and for ever will be faithfull, in and over his house, to his highest delight, and the Churches compleatest welfare.

And

Nec in Angelis

suis ponet lu-

men. Pagn.

Nec in angelis

suis posuit lu-

cem exactissi-

mam. Vatab.

Angelis suis

posuit vesani-

am, Tygur.

In Angelis suis

ponet gloratio-

nem. Bibl. Reg.

In Angelis suis

reperit vanita-

tem Sym.

κατά των ἀν-

γέλων αὐτοῦ,

αὐδίου τῆς πε-

νότης. Sept.

הלה

aradice הלל

Splenduit, lux-

it, claruit. Me-

saphoricē in pi-

et, splendidum,

illustrem, clarū

reddidit lauda-

vit, predica-

vit. Per Anti-

phrasin, inglo-

riam, inanis ju-

storie alius juit,

aniquit.

And his Angels he charged with folly.

There are very different readings of this part of the Verse. Some (as M. Beza) read it thus, *He trusted not in his servants, though he had put light into those his messengers.* Others read it with a negation in both parts, *He put no trust in his servants; neither hath he put light in his Angels.* Another thus, *neither hath he put perfect light in his Angels.* Mr. Broughton differs from all these, *Behold he holdeth not perfection to be in his own servants, and in his Angels he judged no clear light to be.* Another sort read it to these senses, *He charged, or put madness in or upon his Angels, he put or charged vaine boasting in, or upon his Angels, he found vanity in or amongst his Angels, he observed some evil amongst his Angels.*

Now that which hath given occasion to this variety of translations, is the different senses which the Originall yet do us. The Hebrew word is very fruitfull of significations, and hath (as the Oracle told Rebecca concerning two contrary Nations) two contrary meanings in the wombe of it, & that makes the struggling amongst Interpreters. The word in its proper sense signifies to shine forth with a resplendent brightness, to Chap. 29. 3. *Job* wisheth, *O that I were as in months past, when the candle of God shined upon my head;* it is a Verbe of which the word Folly in this text of *Job* is a derivative. And (*Isay* 14. 12.) *Hiel* signifies the *Morning star*, whose shining brightness hath obtained the name *Lucifer*, *Light-bringer*, or *Light-bearer*. *How art thou fallen from Heaven O Lucifer, sonne of the Morning? How art thou fallen from Heaven, Hiel, thou shining day-star?* Thus, the word properly signifies shining or brightness, or to shine and be bright: and hence by a Metaphor to be Famous, or renowned, or to make one renowned or famous, or to paint out a man with praises; because a man is (as it were) decked with light, and hath rays of brightness cast upon him, when he is honoured and adorned with praises. Due commendations are to a man as a robe or vesture of light, which makes him shine to all about him. And hence the word *Hallelujah* is deriyed, *praise ye Jah*, or the Lord; used frequently both in the beginning and end of the Psalmes: in the beginning of the Psalmes by way of exhortation, and in the end by way of acclamation, crying up the honour and glory of God. And (to note that in passage) it is well observed, that this word *Hallelujah* is first used

in the old Testament, *Psal. 104. 35.* where the utter consumption of sinners is mentioned; and in the New Testament it is first used, *Rev. 19. 3. 6.* where the utter consumption of *Antichrist* is prophesied. *Judgement on the Wicked, is matter of high praise to God.* Thirdly, the word signifies (by the figure *Antiphrasis* or *contray speaking*) to boast and brag vainly, foolishly; or vaine foolish boasting. *To commend or extoll our selves is pride running mad, and arrogance distracted.* It is the highest dotage to be in love with our owne wildome, and folly to publish our own works. There may be wildome (though oftentimes there is a great deale of folly) in commending others, but in commending our selves, there can be nothing but folly: therefore the very same word which signifies to boast and commend our selves, signifies both the concrete, to be mad, vaine, or foolish; and the abstract, madnesse and folly: thus in *Eccles. 2. 2. 12.* the word is used, *I said of laughter thou art mad. I turned my selfe to behold wildome, and folly, and madnesse:* and *Psal. 75. 4.* *I said unto the fooles, deale not foolishly,* or to the mad-men, do not play the mad-men, that is, do not exalt your selves, for so he clears his meaning in the fifth Verse, *Lift not up your hornes on high, speak not with a stiffe neck,* that is, a neck stified with pride, and a horne lifted up with vaine-glory or self-confidence.

From this variety of significations, the variety of translations before toucht, ariseth. First they who read it, *He put light into those his messengers,* take the word in a proper strict sense, making out the meaning thus; that God, having put the light of excellent knowledge into the Angels, could not yet trust them: all their speculative knowledge, and high raised illuminations, were not enough to make them steadily and steadfastly holy: that is the intent of Mr. Beza's interpretation, *He trusted not to his servants, though he had put light into those his messengers.* For those who retaining the word, *light* translate negatively, *neither hath he put light in his Angels, or neither hath he put perfect light into his Angels;* or as Mr. Broughton, *In his Angels he judgeth no cleare light to be,* putting a negative particle in both branches of the Verse, whereas in the Hebrew there is no expresse negation in the latter. These, I say, are led by this reason or rule. It is frequent in Scripture, when there is a negative in the former clause of a Verse, then to understand a negative also in the latter clause, though none be exprest. For instance (*Psal. 9. 18.*) *The needy shall*



not *alway* be forgotten, the expectation of the poore shall not perish for ever; so we reade, but in the Hebrew the latter clause is, the expectation of the poore shall perish for ever: there is no Negative in the Originall; but our Translators, and not only they, but all that I have seen upon the place, render it so, supplying the negative particle of the former, in the latter clause of that sentence. And without that negative, the sentence is not only imperfect, but untrue. Thus, *The needy shall not alwayes be forgotten; the expectation of the poore shall perish for ever*, this were a contradiction: but reading it, the expectation of the poore shall not perish for ever, makes the whole a truth, and congruous in it self. Again (Prov. 17. 26.) *To punish the just is not good, to strike Princes for equity*, so the letter of the Hebrew; but we reade it thus, *To punish the just is not good, nor to strike Princes for equity*. I might give you other examples, but a taste may suffice. Thus in the Text before us, when it is said in the first clause, *he put no trust in his servants*, we take up the negative, and say in the second, *neither hath he put light into his Angels*, or *he did not put light in his Angels*, or *he put no perfect light in his Angels*, or *he judged not cleare light to be in his Angels*.

Secondly, they, who (according to our Translation) render it *madnesse* or *folly*, *vain boasting* or *vanity*, these take the Originall in that figurative sense before given. When a man from a reflection upon his own worth, boasts out his own praises, which, because it is a point of extreame vanity and folly, therefore the word is elegantly applied to signifie *folly*, &c. *He charged his Angels with folly*, *He put or laid folly upon, or to his Angels*; He put, for so the Hebrew word bears. Nor, that the vanity which is in Angels is of Gods putting, but the folly that is in them, he puts to them, or chargeth it upon them, or layeth it to their charge. As we say, *Such a one put it home upon him*; that is, he charged him soundly, or fully, with such a crime or offence. To charge, is a judicall or Law-termin, implying, that the Lord sitting in judgement, to examine the state of Angels, charged them by way of accusation, and upon triall found them (in a sense) guilty of that, which, though they had not formed into any one sin, yet might be formed and shap'd into any sin, *Folly* or *vaine-glory*.

Having given some account of those terms, *Charging* and *Folly*, *He charged his Angels with folly*, it growes to a great doubt what Angels we are here to understand: what Angels did God thus charge

charge with folly? The quere or doubt lies, whether we shall lay this charge at the doore of the good Angels, or of the bad, or of both.

Many of the Ancients restrain it to the evill Angels, to the *Apostate Angels*; God put no trust in them, he saw folly in them; taking it for confessed, that the Angels which stood, the good Angels are trusty servants, discreet and wise, farre from, either unfaithfulnesse or folly; such, as God hath put trust in, and they never deceiv'd his trust; such, whose obedience is made the patern of ours, by Christ himself in his patterne of prayer, *Thy will be done on Earth as it is in Heaven.* And would the Lord regulate us by them, who are themselves irregular? or make them our copy in doing his will, whose folly renders them unfit to be trusted with the doing of his will? Therefore (say these) such a charge suits not the state and condition of the good Angels.

Others cast it upon the good Angels, that God put no trust, no, nor in them. I conceive, from either there may be a good sense, though I incline to the latter. For in the *Apostate Angels* (take it in the broadest sense) God saw no light, no goodnesse, no faithfulness at all; they have plainly discovered themselves, and shewed, not only weaknesse and unfaithfulness, but wickednesse and utmost folly. But to confine it to the evill Angels, or to understand it chiefly of them, is too narrow for the Text; especially, seeing this is but a light, a too easie charge for *those Apostate Spirits*, to say only thus, that God found unfaithfulness in them, and charged them with folly: for in them rebellion was found, and they stand charged to this day with High Treason, against the Crowne and dignity of the King of Heaven: and are therefore committed to prison, and reserved in chaines of darknesse to the judgement of the great day. As for the good Angels, God may be said to charge them with folly without any wrong, either to the holiness of their nature, or the stedfastnesse of their obedience. For upon examination (or intuition rather) he findes, they have no wisdom, or stability, but by Divine bounty and establishment. As the apostate Angels were positively full of folly and unfaithfulness; so the good Angels might be charged with folly, negatively, namely, that they had no faithfulness, but as assisted and propt up.

But, we may take the Angels in a third or middle consideration, neither for the fallen or apostate Angels, nor for the good and confirmed Angels as distinct, or since this distinction: But by Angels we may understand the *Angelicall nature*; the whole complex

*Angeli boni ex  
sensibil habent  
nisi insensam  
negativè, i.e.  
nullam ex/se/a-  
pientiam, nul-  
lam veritatem,  
bonitatem nul-  
lam.*

nature

nature of Angels in their creation and constitution was such, as God could not trust fully unto, such as he saw folly in. We may demonstrate this plainly, because a great part of the Angels (& it is questioned whether or no the greater part) but it is clear, that a great part of the Angels, a whole Regiment at least, proved disloyall, and fell together: therefore the Angelicall nature (in that abstracted notion) is subject to folly and unfaithfulness, as well as man, although they are of a more excellent make and constitution then man. God looking upon Angels in generall, saw they were not to be trusted; the event also shewing many of them (who were as good by nature as they who stand) falling from him discovering their folly and nakednesse to all the world.

But it may be questioned yet, how there could be folly in the Angelicall nature, for as much as God viewing and reviewing all the works, which he had made, *saw every thing which he had made, and behold it was very good.*

I answer, first God charged them with folly comparatively, respecting himself. As (1 Tim. 6. 16.) the Apostle saith of God, *that he only hath immortality*; that speech is exclusive, shutting out all other creatures from a participation of Gods immortality. Yet we know Angels are immortall, Angels dye not, therefore also they are opposed to men (in the next Verse to the Text) *who live in houses of clay, whose foundations are in the dust, and are crushed before the moth*; Angels are not crushed, they dye not, yet God only is immortall; because the immortality of Angels compared with the immortality of God, is but mortality. And the reason is this, because Angels are not immortall in themselves, or of themselves, they have not original or absolute immortality, their immortality is dependent and derivative; God only is independently and originally immortall, and hence *he only* is said to have immortality. As it is in the point of life, so also of righteousness, wisdom, and faithfulness. God only is faithfull, *he only is wise*, that's the Apostles phrase, *To God only wise*: Men, yea, Angels, are unfaithfull, unwise, foolish, compared with God. He is wise of himself, & in himself, in his own compasse, creatures have only, what they borrow or receive from him. To this sense one of the Ancients speaks fully, *In comparison of the justice of God, if the holy Angels in heaven be called unjust. I see no hurt in the assertion, nor because they have fallen from justice, but because they are creatures, and not God.* All is resolved into this, they are creatures, that's enough

*In comparatione  
ne justitie Dei  
si nec sancti in  
caelis Angelij  
justi esset dicatur,  
non mihi videtur  
importuna  
sententia, non  
quia ut hoc  
sent à justitia  
lappi sunt, sed  
quia facti sunt  
& Deus non  
sunt. August.  
coast. Tric.*

enough to prove their folly, and unfaithfulneſſe. And, if a man that hath not only ſome ſmattering of learning and knowledge, but is a profeſſed Scholer, be looked upon as ignorant, compared with the *Ben-clerks* and great Scholers of the world; is it any wonder that Angels ſhould be called fools, in reference to the infinite wiſdome of God? *The fooliſhneſſe of God is wiſer then men, and the weakneſſe of God is ſtronger then men.* And it is as true of Angels, the fooliſhneſſe of God? is wiſer then Angels; and the weakneſſe of God is ſtronger then Angels. Angels are called *Principalities and powers*, but yet, it is only becauſe they act in the power of God, and go forth in his ſtrength, that's the firſt anſwer. The whole nature of Angels is unfaithfull and fooliſh, weighed with God.

Secondly, I anſwer, although in the Angels there is no actual unfaithfulnes or folly, yet there is poſſible folly and unfaithfulnes in Angels; and, this potentiality is the thing here meant or aimed at. The Holy Angels that now ſtand are wiſe and faithfull altogether, yet conſidered in themſelves (not as confirmed by Chriſt) they may fall; their condition is altered, but their conſtitution is the ſame. It is otherwiſe with man (which makes a wide difference between Angels and men.) Man not only hath a potentiality to be fooliſh & unfaithfull, but man is actually fooliſh and unfaithfull; yea man in himſelf is nothing elſe, but a bundle of folly and unfaithfulneſſe. Whereas Angels in themſelves, or conſidered in their naturall conſtitution, have no folly actually in them at all. *The nature of man is nothing but ſinne, and Angels have no ſinne at all in their nature*; they only have a potentiality, a poſſibility in their nature to ſinne. So then, we muſt underſtand this charge of folly with two cautions concerning Angels. Firſt, there was not any folly concreated with them, their nature is *purely pure*. Secondly, they have not contracted any folly into their nature. The folly of the good Angels is but like the folly of man in the ſtate of innocency, when he had only a power to ſin: which poſſibility of Angels to ſin is by the mediation of Chriſt (wherin theſe Angels have a ſhare, though not to redeem or raiſe them from their Fall (as man) yet to confirm and keep them from falling) I ſay, by the mediation of Chriſt that poſſibility is removed. Chriſt hath changed their poſſibility to ſin, into an impoſſibility of ſinning. This is a glorious privilege indeed, and that which all the Saints ſhall have in glory. Redemption hath not only bettered the condition of man, but the condition of Angels. *Now they all excell in ſtrength, doing the*

*Cuiusq; creaturae hoc convenit, ut peccare non poſſit, hoc habet ex dono gratiae, non ex conditione naturae. Aquin. p. 1. quæſt. 63. Art. 1.*

commandements of God, and harkning to the voice of his word for ever. *Psalm. 103. 20.*

We may hence learne, first, *What the sin of Angels was*, God charged his Angels with folly; The possible sin, which God saw and still sees, in the nature of Angels, was the actuall sin of Angels. Pride and selfe confidence were the sins of Angels, and these are the most proper sins of Angels; Angels cannot fall into every sin. The Schooleman questions, *Whether the first sin of Angels was pride?* He argues and concludes, that howsoever in regard of guilt, the Devils, or fallen Angels, have all sins upon them, because they tempt man to every sin, ( *For he that tempts another to a sin which himselfe commits not, or is incapaable to commit, is as guilty, as if he had committed it* ) yet in regard of the act it selfe, evill angels can only commit those sins, which are sutable to a spirituall nature.

Now a spirituall nature, is not affected with those sins, which belong to a corporall or sensitive nature; Devils are not adulterers, they are not drunkards; theirs, are spirituall sins, and their chiefe spirituall sin, was pride; Their first sin consisted in not submitting themselves to that condition, wherein God placed them, and whereunto they were appointed. All agree it was pride, though there be different opinions about what, this pride it selfe shewed; whether in affecting a higher degree, then God created them in, refusing the work and office God set them about, ( which some conceive, was the ministration to, or the guardianship of man, which trust they deserted or scorned ) or whether it were in affecting a further condition upon their own strength, not looking to the strength and grace of God; whatsoever the particular was, the generall is plaine, *they abode not in the truth, they kept not their station: Pride and ambition swel'd them, till they brake and fell.*

Secondly observe, *Angels ( as creatures ) are mutable creatures*, though they are the best of creatures, yet they are changeable creatures; though they are the most perfect creatures, yet there is somewhat in them of imperfection. Looke upon Angels in their creation, they were created blessed; Blessed ( as the Schooles determine ) with a naturall blessednesse, not with a supernaturall, which consists in the vision of God; for, if they had been created in a supernaturall blessednesse, then they had never fallen; they were created only in a naturall blessednesse, and from that they might fall, and did: Now, indeed, the good Angels have obtained by

Christ

*Aquin. par. 1. q.  
63. art. 2.*

*Angeli fuerunt à Deo creati beati, beatitudine naturali, non autem beatitudine supernaturali, quæ in visione divinæ essentia consistit. Aquin. par. 1. q. 62. art. 1.*

Christ a supernaturall blessednesse, from which they cannot fall; and so by grace are become immutable, which by creation they were not. Though Christ be not a Redeemer (as was toucht before) yet he is a confirmer, a supporter of the holy Angels. In reference whereunto, Christ is called the *head of all things* (Eph. 1. 22.) *And of him the whole family in Heaven, and in earth is named,* Ephel. 3. 15. And by him (Col. 1. 20.) *God hath reconciled all things unto himselfe, by him I say, whether they be things in earth, or things in Heaven.* Some understand that place in the *Colossians* of men only, because of the word *reconciling*, yet we may well take in Angels also, because, that place takes in all things, both in Heaven and earth. And howsoever Angels needed not such a reconciliation, as supposes a breach of peace, or a falling out, before: yet they needed such a reconciliation, as consists in the continuance and strengthening of that peace which was before.

Further, We learne by way of Corollary from the former point, *That there is no stability in any estate out of Christ*; The Angels themselves could not be trusted out of Christ; folly is in them not considered in Christ, how much more in man? When *Adam* fell, if God should have repaired him againe, and set him up (in statu quo) in the same condition wherein he was, yea in a better (if a better could be had) without a Mediator; and so have tried his obedience once more; or should every particular man have stood for himselfe, and not one for all; certainly, as we fell at first in a lump all together, so we should have all fallen single (as it were) by retails, one after another: *There is no assurance in any estate on this side Christ*: Nor man, nor Angel can hold out without a Surety: Christ is called the *Surety of the Covenant*, Heb. 7. 22. because he undertakes for us that we shall doe our parts, that we shall be faithfull and beleeving, that we shall be holy and humble, that we shall doe what God expects from those, whom free grace shall save. Christ undertakes for all the grace, and holinesse, and faithfullnesse which is required in beleevers; He gives no command, but what himselfe helps us to fulfill, nor calls he for any duty, but what himselfe works in us and for us.

Fourthly observe, *That God sees imperfection in creatures whose natures are most perfect.* Man looking upon the Angelicall nature, or upon mans nature in innocency, could see no fault or folly in either, but God saw both possibly faulty, though not actually faulty. And, as it is with the nature of men and Angels, so with



their works : when we can see nothing amisse in a work, God can: as the Apostle acknowledges ( 1 Cor. 4. 4. ) *I know nothing by my selfe* : I professe, when I looke into the course of my ministry ( for he speakes to that particular ) when I looke, how I have discharged my Apostleship, my conscience beares me witnesse, I know of no unfaithfullnesse or neglect, but yet, *though I know nothing by my selfe, I am not hereby justified, but he that judgeth me is the Lord*: as if he should say, when God comes to looke over my worke, he may find faults, many faults in it ; there is no standing for creatures before God in any creature-purity : Angelicall perfection is imperfect in his sight. Angels have not the least spot or tincture of sin in their nature, yet the nature of Angels is potentially finfull. The best creature ( in regard of pure naturals ) may be wrought to evill, onely God cannot. And the reason is, because every one may erre, who hath not the rule of righteousness within him : and therefore it is impossible God should erre, because his own will is the rule of his own actions : He is every way a law unto himselfe. The Apostle speaking of the Gentiles ( Rom. 2. 14. ) saith, *These having not the law, are a law unto themselves*. Not, that their nature is a law, ( which is the transcendent priviledge of God ) but, that they have the law of nature, or the law printed in their nature, though not published to their eare ; *They have the law written in their hearts, but the heart of God is his law, both written and unwritten*. Creatures how perfect soever in their nature, have the will of God for their rule and law : which though it be within them, yet it is not *Them*, and so they may act beside it. The hand of the Artificer often failes in cutting or fashioning the worke he is about, because his hand is not the rule by which he workes : his hand workes by a rule or line, his hand is not that rule or line, therefore he sometimes strikes right, and sometimes he strikes wrong ; but if the hand of a man were the rule by which he workes, then it were impossible that ever he should worke amisse. Thus it is with God, the very will of God which acts, is the rule by which he acts, hence it is impossible for God to faile ; Angels and men act by a rule prescribed, their will is one thing, and the rule is another ; the power by which they worke is one thing, and the direction by which they worke is another ; and therefore ( to shut up this point ) the most perfect creature may possibly swerve and erre in acting ; *Only he cannot erre in any thing he doth, whose will is the perfect rule of all he doth*.

*Solum illam a-*  
*sum a recti-*  
*tudine declina-*  
*re non contin-*  
*git, cum regu-*  
*la est ipsa vir-*  
*tus agentis. A-*  
*quin. per. 1. q.*  
*23. art. 1.*

Fifthly, Forasmuch as God beholding Angels, sees folly in them, learn, *That God hath no need of any creature, no not of Angels.* The reason is clearly this, because Angels themselves in themselves are unfaithfull, Angels themselves in themselves are foolish, therefore what need hath God of such as these? As King *Achish* said (1 *Sam.* 21. 15.) when *David* changed his behaviour before him (studiously acting the foole and madman) (scrabbling on the doores of the gate, and letting his spittle fall downe upon his beard: What, saith *Achish* unto his servants, *have I need of madmen, that you have brought this fellow to play the madman in my presence?* So, God may say, when he looks upon the best of creatures, Angels or men, have I any need of mad-men, any need of fooles or of their folly? Forasmuch then, as there is nothing in any creature, barely as a creature, but what may be reduced to folly and unfaithfullnesse, and would certainly end there, therefore God hath no need at all of any creature. Men will say, we need not the helpe of disloyall or untruſty men, we need not the helpe of fooles, to counsell us, or of unfaithfull ones, to act for us.

Besides, Creatures are no helpe to God: For the truth is, God and the creature, are no more than God alone; I say, God and the utmost perfection of all creatures put together, are no more than God alone: The reason of it is, because, if there be any perfection in creatures, it is but what God himſelfe hath put into them. What a man gives to another, is no addition to himſelfe, much lesse is that which God gives man or Angel, any addition to God. God is infinite, & no addition can be made to infinite: When the creature doth most for us, the creature (of it ſelf) doth nothing for us, *God doth all, in all and by all.* The creature doth you no more good at one time than at another, all the good which is done at any time, God doth it: So then, every way God hath no need of creatures. And it is our comfort, I am ſure it ought to be, that he hath nor. He saith to *wise men*, I have no need of your counsels; to *rich men*, I have no need of your purses; and to *great men*, I have no need of your power; he sees all is vanity.

Laſtly, If God trust not Angels, let not us trust in man; if he charges his Angels with folly, let not us adore the wisdom of man. This discovery of imperfection in Angels, should lay all creatures low before us, and take us off from confidence or boasting in any arme of flesh. To this ſent, *Eliphaz* prosecutes the argument in the following words to the end of the Chapter.

If Angels, the chiefeſt and choiceſt of creatures be thus weake, what then is man, *who dwells in a houſe of clay, whoſe foundation is in the duſt, and who are cruſhed before the moth?*

Job Chap. 4. Verſ. 19, 20, 21.

*How much leſſe on them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth?*

*They are deſtroyed from morning to evening: they periſh for ever without any regarding it.*

*Doth not their excellency which is in them, goe away? they die, even without Wiſedome.*

**T**Heſe three verſes, containe a deſcription of man in oppoſition to the Angels. The forme of the argument was given before to this effect; That if Angels, thoſe excellent creatures, cannot ſtand before God, or be juſtified in his ſight; then much leſſe man, a weake creature, *man who dwells in a houſe of clay, and whoſe foundation is in the duſt.*

Two things this Context holds forth to us, concerning the weakeneſſe of man, in oppoſition to Angels.

Fiſt, It ſhewes that man is a *materiall ſubſtance*, ſo are not Angels, *Angels are ſpirits, ſpirituall ſubſtances.*

Secondly, It ſhewes us, that man is a *mortall ſubſtance*, ſo are not Angels, *ſpirits die not.*

That, man is a materiall ſubſtance, is proved in the beginning of the 19. verſe, from thoſe words, *He dwells in a houſe of clay, whoſe foundation is in the duſt.*

That, man is a mortall ſubſtance, is implied in the former; That which is made of clay and duſt, muſt needes be brittle ware. But beſides that his mortality is implied in thoſe words, it is proved expreſſely and in termes in the words following to the end of the Chapter. And this mortality of man is ſet forth, by divers adjuncts or circumſtances.

1. By a ſimilitude, ſhadowing the quickneſſe or the ſuddenneſſe of mans death, *They are cruſhed before the moth.*

2. By the ſhortneſſe of life; *They are deſtroyed from morning to evening.*

3. By the everlasting power, which death hath upon us (respecting this world) *They perish for ever.*

4. By the common and generall insensiblenesse and inconsideration of this fraile life, of this long lasting death; *Man* (saith he) *is destroyed from morning to evening, he dieth quickly, perisheth for ever,* he lies, as long as the world lasts, in his grave, yet such is the stupidity of man, that none regards all this, *he dies without any regarding.* *Leaft*

5. And ~~lest~~ any should say, surely, man is not such a pitifull creature, as this sad description represents him; man was the most excellent part of the inferior creation, God planted many noble endowments upon man: and is there no more to be said of him but this? *he is crush'd like a moth, and dies, no man regarding?* That objection is taken away in the last verse; as if the Holy Ghost had said, I grant that man, besides *dust and clay* (which are his materials) hath many heavenly, yea *divine endowments*, he hath the impressions of *Gods Image* in reason and understanding stamped upon him; but, though he be thus qualified, yet *all his excellency* (all that which may be accounted the choicest and the best in him) will not *keepe him sweete*, or protect him from death and rottenness: *Doth not* (saith he) *their excellency which is in them, goe away?* as if he had said, If you alledge, that man is more than *dust and clay*, then weaknesse and corruption; 'tis granted: but what then? *Doth not their excellency that is in them, goe away?* doth it not vanish, and where is it? and where is he? All naturall perfections (whatsoever man hath under the notion of a reasonable creature) be they never so high and raised, quickly passe, wither and decay: They have no abiding excellency in them, *Doth not their excellency that is in them, goe away?* *They have wisdom, but they die without wisdom,* even as bruit beasts; either their wisdom decayes, while they live; or, it is not able to keepe them alive: wisdom, parts, and learning stand them in no stead to prevent death. Now if their excellency goe away, they must goe too; if wisdom cannot keepe them alive, die they must; as we shall see further in opening the severall parts, having thus given the sense in generall.

These things considered, we may see the strength of the Argument in the 19. verse, *How much lesse on them who dwell in houses of clay, &c.* as if he should say: Forasmuch, as Angels cannot stand in competition with God, or approve themselves in his sight, cer-

tainely much leſſe can man, how great thoughts ſoever he hath of himſelfe; much leſſe can man be juſtified in his ſight, who comes ſo many degrees ſhort of Angelicall perfections; For, his ſoule which is within him, though it be a noble and a ſpiritual ſubſtance, and that wherein he is moſt like to Angels, yet this ſoule of his, ſojournes, dwels and acts, in a body compoſed of corruptible clay, and hath no better a foundation (in a naturall capacitie) than the very duſt; And, ſo ſubject is this man to mortality, thus compoſed of duſt and clay, as, what through the inward diſtempers of his body, what through outward accidents and casualties, he is as tranſitory and as ſubject to death, as the meanest worme, as the pooreſt creature in the world, *he is cruſhed before the moſh.*

*How much leſſe on them that dwell in houſes of clay.*

*Patricius*  
**EN** pro quo  
 eſt ſimpliciter  
**EN** hoc loco  
 utrumq; deſig-  
 nat, ſc. vel  
 quanto minus  
 vel quanto ma-  
 gis, Druſ.

The Hebrew beares a double rendring, either *how much leſſe*, (as we) or *how much more*: If it be rendred *how much leſſe*, then it referres to the firſt claufe of the former verſe; Thus, *if he puts no truſt in his Angels, then much leſſe doth he put truſt in men, who dwell in houſes of clay.* If it be rendred, *how much more*, then it referres to the latter claufe of that verſe; Thus, If he charged his Angels with folly, then how much more may he charge them with folly, *who dwell in houſes of clay*? Which words, are a deſcription of man, either in his civill condition, or in his naturall conſtitution. Some take theſe words in the very letter, *The houſe*, for that which we ordinarily call a houſe, the houſe wherein man ordinarily inhabits; as if *Eliſbaz* had thus ſaid, Angels dwell in Heaven, they have everlaſting *manſions*, but man, dwels in a houſe of clay; the beſt and godlieſt houſes are but clay and duſt, a little refined and ſublimated by art or nature; brick and ſtone, all theſe materials, or but dirt concocted by the heate of fire and Sunne; ſo that, if the alluſion were to the very houſes in which man-kind dwels, in oppoſition to the habitation of Angels, theſe ſet them farre inferior to, and below the Angels. As, theſe take it for the houſe wherein man lives, ſo ſome underſtand it, of the houſe, where man lyes being dead, namely the *grave*: The *Chaldee* is expreſſe paraphraſing thus, *How much more the Wicked, who dwell in a ſepulcher of clay*? That, the grave is called a houſe, the Prophet helps us, *Iſa.* 14 18, 19. *All the Kings of the Nations, even all of them, lie in glory, every one in his own houſe, that is, in the grave, as the next*

words

words prove, *But thou art caſt out of thy grave, &c.* But I rather take it (as was before intimated) to be an expreſſion of mans naturall conſtitution, *he dwels in a houſe of clay, whoſe foundation is in the duſt*; And ſo the Apoſtle is expreſſe (2 Cor. 5.1.) *If our earthly houſe of this tabernacle were diſſolved, the earthly houſe is the body*; and (2 Cor. 4.7.) *the body is called an earthen veſſell, We have this treaſure* (namely the precious promiſes and truths of God in the diſpenſation of the Goſpell) *in earthen veſſels*: We, dying men, preach eternall life; we have death in our faces, while the word of life is in our mouthes. The word here uſed, ſignifies clay, either wrought or unwrought, either naturall ſlime dirt, or dirt made up for uſe by art: ſo Gen. 11.3. when they attempted the building of that Tower, it is ſaid, *they had ſlime for morter*; it is the word of the text, which is uſed for both ſlime and morter: *they had ſlime* (which is naturall) *for morter*, that is (by art and induſtry) they made morter of ſlime; The body of man is a houſe of clay, but not of rude naturall clay, the power, and (if I may ſo ſpeake) the art of God hath wrought it beyond it ſelfe, and refined it for this goodly building, the body of man.

The body of man is called a houſe or a building in two reſpects. Firſt, becauſe of the comely fabrick: it is ſet up by line or by rule, there is admirable architecture, admirable ſkill in building and raiſing up of the body of man, ſtory after ſtory, room after room, and contrivance after contrivance, in all ſo compact and ſet together, that the moſt curious piles in the world are but rude heapes compared to it; ſo then in reſpect of the frame and ſtructure, it is fitly called a houſe.

Secondly, \* the frame of the body is called a houſe, in reſpect of the ſoule; the ſoule dwels in or inhabits the body, as the whole man inhabits or dwels in a houſe; the ſoule guides and orders the body, as the inhabitant orders the affairs of the houſe, or, as the Mariner and Pilot ſteer and direct the motions of the ſhip: Not that the ſoul is in the body accidentally (we muſt not ſtrain the ſimilitude ſo farre) as a man is in a houſe, or a Mariner is in a ſhip: there is a formall union between the body and the ſoule; only the ſoule is ſaid to dwell in the body, and the body or the matter is after called a foundation, becauſe there is the beginning. Man was begun at his body, as the houſe is at the foundation. Firſt, *God formed man* (that is the body) *out of the duſt of the earth, and then he breathed*

תור

Turbidus, lutu-  
lentus, mixtus,  
ut cum aque  
turbantur &  
in eis lutum ita  
commovetur,  
ut confandantur  
& luto  
miſcentur, ut in  
cementum de-  
generent.

\* Hoc corpus lu-  
tuum domus a-  
nimæ dicitur,  
quia anima hu-  
mana quantum  
ad aliquid eſt  
in corpore ſicut  
homo in domo,  
vel ſicut nauta  
in navī, in quā  
tum ſcilicet eſt  
motor corporis;  
anima autem  
non unitur cor-  
pori accidenta-  
liter (ed forma-  
liter, ut forma  
materie, dicitur  
enim materia  
fundamen-  
mentum forme,  
ei quod eſt pri-  
ma pars in ge-  
neratione, ſicut  
fundamentum  
eſt conſtitutio-  
ne domus.  
Aquila.



Corpus huma-  
num lutum di-  
citur, quod ex  
terra et aqua  
gravioribus  
elementis abun-  
dantius consistat.  
Aquila.

into him the breath of life, and man became a living soule.

Thus the body is a house; and it is a house of clay, or a house of earth, so called, chiefly in two respects.

First, because of the matter of it, it is made of earth. Though all Elements (as Naturalists teach) meet in mixt bodies, yet earth is predominant in grosse or heavie bodies.

Secondly, because of the continuance of it, or the means by which it is supported: for, as it was at the first framed out of the earth, so it is still supported and maintained by earth; earthly creatures, meat and drink with such like accommodations, continue and repair this house from day to day, untill at last it be layed down in the dust, and return to earth again. So then, it is called an earthly house, not only from the matter of which it is made, but also from the means by which it is kept in repair, earth and earthy all.

*Whose foundation is in the dust.*

These words aggravate the weakness of mans condition. Suppose man were formed out of the dust and were but clay, yet, had he a strong foundation, that would support and strengthen him. The strength of a building is in the foundation, and that building whose walls are but weak may stand long, being firmly founded. The Church of Christ is weak of it self; but because the Church hath such a mighty foundation, **CHRIST the Rock, a living and an unmoveable Rock:** (That confession of Peter, *Thou art Christ the Sonne of the living God*, is the Churches foundation Rock) therefore *the gates of Hell shall not prevaile against it.* But when the building is weak, and the foundation weak too, in how tottering a condition is such a building? Mans foundation is but sand or dust: and the word signifies flying, light, unstable, moveable dust, such as lies on the surface of the earth, and is plaid about with every puffe of winde, though some (I confesse) take the word not strictly, for this flying dust, but for slimy dust, or dust moistned, which is slime. This was the matter out of which God created man (*Gen. 2. 7.*) *dust out of the earth, or out of the dust of the earth.* That dust which can hardly be collected or kept together to make a subsistence, that is laid together as the foundation of man, *His foundation is in the dust.*

Hence we may observe first, what the pedigree and originall of man is: what treasure soever he carries about him, yet he is an *earthen vessell*, or as the Apostle speaks of the first man, *1 Cor. 15. 47.*

he

**TEX**  
Pulvis proprie-  
tarius et tenui-  
or, qualis in  
superficie terra.  
Met. in Gen.  
Significat non  
simpliciter pul-  
verem sed pul-  
verē canoicū  
et limosam. Vi-  
gius in Gen. 2. 7  
Pulvis levis si-  
mus ex quo ni-  
hil firmum aut  
diuturnū com-  
pigi potest.

he is of the *earth earthy*. Earth is the Originall of man, and man himself is no better, *Earthy*; yea, the Earth is call'd *his earth*, as if he had propriety in nothing but earth, *Psal. 146. 4.* speaking of the greatest Princes, *Trust ye not in Princes, nor in the sonne of man, his breath goeth forth; and he returneth to his earth.* Our bodies can challenge no alliance with, or propriety in any thing but earth, it is *our earth*. The Wise man (*Eccles. 12. 7.*) calls the body, not only an Allie to the dust, or a-kin to dust, but plain *dust*, *Then* (speaking of Death) *shall the dust returne to the earth as it was*? it came from the earth, and in death it returnes to the same point from whence it set out.

A second thing we may take notice of from mans originall, which exceedingly advances the infinite wisdom, and the Almighty power of God. Dust and Earth are the matter out of which we are formed. But doth the countenance of man represent dust and earth? Could any one say, who had nothing to judge by, but the eye, that man was made of such mean materials? What characters of Beauty and Majesty sit in his visage? how unlike is he to his own parent, the Earth? Man hath received from God, not only an excellent fabrick or compofure of body, but if you consider it, the very matter of which the body is composed, is farre more excellent then earth or dust. Take a piece of earth, or a handfull of dust, and compare them with the flesh of man, that flesh is earth indeed, but that flesh is farre better then meer earth. This shewes the power of the Creator, infinitely exceeding the power of a creature. A *Goldsmith* can make you a goodly Jewel, but then you must give him gold and precious stones of which to make it; he can put the matter into a better form, but he cannot make the matter better. The *Engraver* can make a curious Statue, exactly limb'd, and proportion'd to the life, out of a ruff piece, but the matter must be the same you put into his hands; if you give him Marble, it will be a *Marble Statue*, but he cannot mend the matter. Mans work often exceeds his matter, but mans work cannot make the matter exceed it self. Now God took up a *rude lump* of earth, or subtle dust, and he not only put that into an excellent form, but he mended the matter also. Man is earth, but he is earth sublimated and refined; *Not only doth the forme exceed the matter, but the matter formed exceeds the matter unformed.*

*Materia su-  
perabat opus.*

Thirdly, as this lifts up the wisdom and power of God, so it should humble and lay man low. *Eliphaz* improves this principle as

an argument to take downe the spirit of *Job* from his supposed heights and self-conceits. Surely thou art great in thy owne thoughts, when thou presumest to enter a contest with God. But, *look to thy Originall*; such towering, lofty, and ascending thoughts would quickly be abated, if thou wouldst remember that thou art but a *clod of earth*, a little *refined clay*, *moving slime*, *enlivened dust*, *breathing ashes*; did we spiritually look upon the matter of our bodies, it would take down the swelling of our spirits; when our spirits are like *Jordan* in the time of harvest, overflowing all the banks of humility and moderation, this thought spiritualliz'd will bring us into our channels againe, and recall us to our owne bounds and banks. Some *Naturalists* observe of the *Bees*, that when they are up and angry, do but throw a little dust upon them, they are quiet and hive again. Certainly, when our imaginations are *buzzing and humming* in the aire, when they are flying and mounting up to Heaven, not in holy aspirings to God (which we ever ought) but in bold aspirings against God, which we should never dare, in such a distemper of our spirits, if we could but cast this dust upon them, it would quiet and bring them in againe.

Hath not man cause to lye as low in his thoughts, as that from whence he was extracted? should not he be humbled to the dust who is dust? Especially, this earth should be abated in all addresses to Heaven, in all our approaches unto God, as *Abraham*, *Genesis* 18. 27. *I have taken upon me to speak unto the Lord, who am but dust and ashes*. We should never be so low in our own thoughts, as when we make use of our highest priviledges. And the nearer we are admitted to come to Heaven, the more should we (for the magnifying of Free-grace, which makes this admission) remember that we are but Earth.

Fourthly, if the body be but clay, and hath but a foundation of dust, then do not bestow too much care and cost upon your Clay, upon your Dust. How many are there who bestow much paines to trim up a vile body, and neglect a precious soule. Most usually they who bestow most paines upon this *mortall house of clay*, bestow least about that *immortall inhabitant*. In an *overcared-for body, there ever dwels a neglected soul*. You shall have a body cleanly washed, and a soule all filth, a body neatly clothed, and drest, with a soule all naked and unready; a body fed, and a soule starved; a body full of the creature, and a soule empty of Christ. *These are poore soules indeed. That complaint of the Moralist against Heathens.*

*Heathens*, may be renewed againſt ſome *Chriſtians*, they are buſied moſt *between the combe and the glaſſe*, and troubled more at a diſorder in their haire, then at a diſorder in the Common Wealth (he ſaid, I ſay) then at a diſorder in the Church, or in their owne hearts. It is a ſad thing, that any who beare the name of a Chriſtian, ſhould ſpend much time betweene the *combe and the glaſſe*, and but little between *Ordinance and Ordinance*, between the *Bible and the Pulpit*, between *reading and bearing*, betweene both, and *holy meditation*; the body is but a houſe of clay, it is but duſt, therefore be not ſo induſtrious for it. We uſually laugh at children when they are making Houſes of Clay, and Pies of Dirt. They whoſe care is thus over-active for the body, are but *children of a greater ſtature*, and ſhew, they have ſo much more folly in their hearts then they, by how much they have more years over their heads, and are fooliſh about more ſerious matters then they. *There is no child to the old child.*

*Inter poſitum  
& ſpeculum  
occupati. Sen.*

Fifthly, ſeeing this houſe of clay is founded alſo in duſt, obſerve, that *man is a very fraile, an unſteady, and an unſtable creature*, every puffe muſt needs ſubject him to ruine. Look upon his foundation, it is nothing but duſt. When *C H R I S T* (*Matth. 7. ult.*) had finiſhed his Sermon upon the Mount, he compares his hearers to ſach as build either upon the Rock, or upon the Sand, *they that beare and doe not, are like a houſe built upon the ſand*; and what becomes of that houſe? when the rain deſcended, and the floods came, and the winds blew, *that houſe fell, and the fall thereof was great*. A foundation of duſt or ſand cannot ſtand out one ſtorme. The houſe of mans body is walled and roofed with clay, and bottom'd upon no better then duſt; the ſtrength of the Church (as was toucht before) is deſcribed by the matter of its foundation, A Rock, *Matth. 16*. And the new Jeruſalem (which as it is conceived to be the moſt pure ſtate of the Church here on earth, ſo it muſt be the ſtrongeſt) is ſet forth having twelve foundations, and they all of ſtone, and all thoſe ſtones moſt precious, and therefore moſt durable, *Rev. 21. 19*. The ſtrength and ſtability of that eſtate which the Saints ſhall inherit, when theſe houſes of earth are by death levelled to the earth (the ſtability (I ſay) of that eſtate) is deſcribed under the notion of a *City which hath foundations* (*Heb. 11. 10.*) He (namely *Abraham*) *looked for a City which hath foundations, whoſe builder and maker is God*. When the Holy Ghoſt ſaith *foundations*, who can tell how many they may be? we can eaſily tell

the fewest they can be; *two* is the lowest number; so that at least this City hath a foundation upon a foundation. The foundation of Christs perfect righteousness is laid upon the foundation of Gods eternall free love: here is foundation upon foundation. The City above hath these foundations, and therefore we receive a *City that cannot be shaken*. I note these things, to shew by consent of Scripture, that the stability of any condition in allusion to a building is exprest by the strength of its foundation. Now, all our outward glory and excellency, our life, and all the pompe of it, hath scarce so much as deserves to be called a foundation; a foundation of dust hath only the name of a foundation. That *Image* in *Daniel* which typed out all the descents of worldly greatnesse, had a *head of gold, the breast and armes of Silver, the thighes of Brasse, and the legs of Iron, but the feet were part of Iron and part of Clay*. The feet are the foundation, & the feet of this Image speak thus much to all the world, that all worldly pompe & greatnesse, all worldly power and majesty must fall, for the image stands upon clay; and though it have a mixture of iron in the feet which is strong, yet it shall not stand by the iron which is strong, but fall and be broken by the clay which is weak. As it was in those great Monarchies, into which the outward power of Nations and Kingdomes was contracted: so if you look upon any particular man, though you may conceive him to have a head of gold, armes and breast of silver, thighes of brasse, and legs of iron, yet when you come to the feet, the foundation of the whole body, it is but dust, which a small storm will dissipate and blow away. The body of man hath so weak a foundation, that it is sometime compared to that which hath no foundation, a *Tabernacle*, (*1 Cor. 5.*) *If the earthly house of this Tabernacle were dissolved*, saith the Apostle. Now a Tabernacle hath a rooffe or a covering, but no foundation: The Tabernacle of the body hath a covering, but hardly any foundation, only a foundation in the dust.

*Tectum habet,  
fundamentum  
non habet.*

Lastly, Consider the forme of speaking in this Scripture, *How much lesse on them, who dwell in houses of clay?* He speakes of the whole man, as dwelling in a house of clay; Now we know that a body cannot properly be said to dwell in a body, the house doth not dwell in a house; yet he speakes, as of a compleat person dwelling in a house of clay, which yet is to be understood of one part of the person, *The soule; that dwells in a house of clay*, that is, it acts and officiates in a body composed of clay. Hence observe, seeing  
the

the whole man commeth under the notion of the ſoule;

*That the ſoule of man is The man*, The ſoule goes away with the name of the whole perſon: The ſoule is not the man in a naturall conſideration, (as ſome have philoſophiz'd, aſſerting that man is nothing but a ſoule cloathed with a body) for, man is man by the union of ſoule and body, and the perfection of man as man, conſiſts in that union, but the ſoule is the man in a morall conſideration, becauſe it is the more noble and excellent part of man: and it is uſuall to-denominate the whole from that part which is more excellent. The body is but as the Cabinet, the ſoule is the Jewell; the body is but as the ſheath or the ſcabbard, the ſoule is as the knife or the ſword; You know when a man buyeth a ſword, he buyes a ſcabbard too, or when he buyes a knife, he buyes the ſheath too, yet he ſaith, this knife coſt me ſo much, or I gave ſo much for this ſword, he makes no mention of the ſcabbard or of the ſheath; now the body is the ſheath or ſcabbard of the ſoule (*Dan. 7. 15.*) you have it expreſſe ſo, *I was grieved* (ſaith the Prophet) *in my ſpirit in the middeſt of my body*, ſo we tranſlate it, but the Chaldee is (and ſo we have it in ſome Margents) *in the middeſt of my ſheath*; *The ſoule is the blade, a blade of admirable meſtle and temper; the body how beautifull ſo ever by nature, or gay by art is but a velvet, or an embroſſed ſheath and ſcabbard*: therefore at firſt, when God formed man out of the duſt of the earth, and had breathed into him the breath of life, the reſult of all is, *and man became a living ſoule*; it is not ſaid, man became a living body, though life was breathed into the body, and the body ſtood up and lived, yet the beſt part is named for all, the duſt and the clay are (as it were) quite forgotten in the ſtory, *man became a living ſoule*. And that may be a reaſon, why the feare of God and keeping his Commandements (*Eccleſ. 12. ult.*) is called *all man*, becauſe theſe things chiefly concerne that part of man, which (upon the maſter) is all man. The feare of God and keeping his Commandements, are *ſoule worke*, and tend to the eternall welfare of the ſoule; and though the body ſhares in all the bleſſings, and aſſiſts in moſt labours of the ſoule, yet the ſoule labours moſt, for, and is the chiefſt ſeate of bleſſedneſſe. How ſtrangely have ſome departed from this point of truth, which the Scripture every where writes as with a *Sun-beame*: who inſtead of making the ſoule to be the chiete part of man, deny that man hath any ſuch part. And whereas ſome (toucht at before) err'd on the right hand, ſaying,

that

*Non quod anima ſi homo ut quidam poverunt, dicentes hominem nihil aliud eſſe quam animam indutam corpore, ſed quia anima eſt principior pars hominis, unumquodque autem conſuevit appetere id, quod eſt in eo principium, Aquin. in loc.*

וְהָיָה כָּל־אִישׁ



that *man was nothing but a soule*: these goe astray more, and more dangerously on the left hand, saying, that *man hath no soule at all*: An opinion, howsoever lately drest in some fineness of wit and subtilties of Philology, yet in it selfe, so grosse, so dishonourable to man, so contrary to this text and the whole tenour of the word of God, that I hope it is very mortall, and will shortly find a grave in every heart, but theirs, who have more reason to wish it, then to maintaine it. I intend no dispute about it, beyond the Argument before me; which if it be not demonstrative (as many others from Scripture are) yet it carries (at least) a faire probability and an ingenuous ground: For how can man be said to dwell in a house of clay, if he himselfe be nothing else but a house of clay? or how can the inhabitant and the house be in all, but one, and the same?

But I shall dwell too long upon these houses of clay, in which man cannot dwell long, for it followes;

*Which are crushed before the moth.*

What strength is there in houses which are crushed before the moth? or as others read it, which shall be consumed after the manner of a moth? Mr Broughton thus, *Beaten to powder as a moth be they*; that is, they are crushed as soone, or as speedily as a moth. Another, *They are consumed as it were with a moth*. A fifth translates differently from all these, *which are crushed and consumed before Arcturus*. *Arcturus* is a constellation in Heaven about the North Pole; we read of it in the 9<sup>th</sup> of this Booke of Job, ver. 9. *Which makes Arcturus, Orion and the Pleiades, &c.* The same word here, signifies a moth, and sometimes a constellation, a knot or company of Starres; The sense of this reading is made out thus: *they are crushed before the face of Arcturus*, that is, they are crushed as long, or whilst *Arcturus* doth continue, in plaine English, as long as there is a Starre in Heaven, man will be a mortall man; or man will never change this condition of mortality, while the world stands. We may thus expound it, by that (Psal. 72. 17.) where the Prophet describing the Kingdome of Christ in the extent both of place and time, saith, *His name shall be continued as long as the Sunne*; the Hebrew is, *His name shall continue before the face of the Sunne*; to continue before the face of the Sunne, is to runne in a line of equall continuance with the Sunne; so here, they are crushed before the face of

לפני עש

Ad facies ti-  
ner, ουδὲς τὸ  
πῶς, in modum  
tinea, Sept.  
Velut à tinea,  
Vulg.  
Pagnine.

לפני שמש

Ad facies solis.

of thoſe Starres, that is, they ſhall be in ſuch a cruſhing, periſhing condition as long as thoſe Starres continue, which is, as long as the courſe of this world continues. Our owne translation which comes cleer to the letter of the Originall, is further to be looked into. *They are cruſhed before the moth.* It may have a three-fold interpretation. Firſt, before the moth, that is, before in time, or ſooner then the moth. How quickly is a moth cruſhed? man may be cruſhed before it, ſooner then it is cruſht. Secondly, *Before the moth*, may be as much, as, in the preſence of the moth; as if he ſhould ſay, man thinks he is able to ſtand it out againſt a potent Adverſary, yea againſt God himſelfe, but alaſſe poore creature, he is not able to ſtand before a moth, or contend with a flye, if God arme any of them againſt him. Thirdly, *They are cruſhed before the moth*, that is, man is cruſht and torne, vext and worne out by a thouſand miſeries and troubles which attend his life, before ever the moth has to doe with him, before ever he lyes downe in the bed of death, before the moth, that is, for the Moth to fret on, or as a companion for the wormes.

All theſe rendrings, though they differ in words, come neere and meet in the ſame generall ſenſe, namely, *An illuſtration of mans frailty.* Take them firſt by way of ſimilitude, *Man is cruſhed as it were with a moth*; it notes thus much to us, *That death conſumes us without noiſe*, ſecretly and ſilently: To doe a thing as a moth, is to doe it ſilently and without noiſe. *Hoſe. 5. 12.* God himſelfe ſaith, *that he will be as a moth unto Ephraim, and as a Lion*, ver. 14. when he ſaith he will be as a Lion, it implieth open judgements, which come violently and viſibly, which come in, like thunder, roaring as a Lion upon them; But when he ſaith, *I will be as a moth unto Ephraim*, the meaning is, I will ſend ſilent and ſecret judgements upon you, which ſhall eate out your ſtrength, corrode your power, and blemiſh the beauty of your garments, and you ſhall not perceive it; Ye ſhall be undone, conſumed, and (as we ſpeak Proverbially) *ye ſhall never know who hurt you.* The open enemies of the Church are threatned with ſecret judgements, under this notion of a moth, *Iſa. 50. 9.* *Loe they ſhall wax old as doth a garment, the moth ſhall conſume them.* Again, Chap. 51. 6. 7. *Fear not the reproach of men, neither be ye afraid of their revilings. For the moth ſhall eate them up like a garment, and the worme ſhall eate them like wool:* that is, whereas, your enemies have made a great noiſe and clamour with their revilings

against you; I will come against them without noise, they shall perish with as little clamour as a garment doth, that is eaten with moths. And thus the life of man is ordinarily consumed (as it were) by a moth; sicknesses and diseases enter secretly, into his house of clay, they lye in the frame and between the rafters of this house, sucking up the spirits, and wasting the strength, spending the heate, and drinking up the naturall moisture of the body; we know not how we consume, but we consume; we know not how we decline, but we decline; we dye, we know not how, but we dye: Is it not then as with a moth, creeping upon us, yea feeding upon us without noise?

Againe, Take it by way of similitude, not as before *actively* or *instrumentally*, they are *crushed* as by a moth, or as a moth crushes; but *passively* or *subjectively*; *They are crushed as a moth*, that is, they are crushed as a moth is crushed, alluding to the easinesse of crushing a moth; A moth is dust as soone as you crush it, the least touch kills it; Man in his house of clay is so weake, that if God doe but touch him, he dies and falls to dust; the Lord needs not bring his great Artillery, and make batteries against the body of man: the body of man is no such *strong Fort or Bulwarke* to stand out a long siege, or endure much assaulting and opposition; he is crushed as a *moth between your fingers*; Hence David most humbly deprecates the stroke of God, which he saw coming, or felt as come, because he was not able to beare it, *Psal. 39. 10. Remove thy stroke away from me, I am consumed by the blow of thine hand,* (Lord if thou strike me thus I shall quickly consume) And lest you should think that Davids flesh (he being a King) was tender and delicate, and so lesse able to beare any hardship, therefore in the following words, he puts the case in generall concerning *man* or *man-kind*, Take the man *whose strength is as the strength of stones, and his flesh as brasse*; yet this man breakes and vanishes under the hand of God, so he affirms, *ver. 11. under this passive consideration of a moth, When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth* (And then closes with that common axiome of mans mortality) *surely every man is vanity*, Selah.

Further, Man may well be said to be crushed or die even as a moth, for as the garment breeds the moth, and then the moth eates the garment; so (besides that power of God, or the outward stroke of his hand, of which David spake) mans own  
distem-

distempered body breeds ill humours, they diseases, and these breed death: As it was with *Jonas* gourd, so it is with us, we give life and suck to a worme in our own rootes, which sucks out our life, causing our leaves to fall, and our goodly branches suddenly to wither.

Thirdly, From that sence, he is *crushed before Arcturus*, or as long as the Starres continue, Observe;

*That, as mans state is fraile and weake, so it will be, the for ever of this World.* Doe not looke that ever there shall rise up a generation of men, that shall have better houses then houses of clay, or houses stronger built then our present buildings. As we are risen up in our fathers stead, a generation of *sinfull men*; so we are risen up in our fathers stead, a generation of *weake mortall men*; and our children will arise in the stead of us their fathers, a generation of men, as mortall as we their fathers. Till the whole compages and courte of nature be changed, man shall not exchange the infirmity of his nature, *He shall never be without crushing sicknesses, till he is above them.*

The sad story of man holds on still, and growes yet more sad, before it was *crushing*, now it is *destroying*.

Vers. 20. *They are destroyed from morning to evening, they perish for ever without any regarding it.*

We may understand the former verse of naturall death, and this of casuall and violent death. Destruction and perishing, import violence; Though I conceive naturall death be here also intended. *They are destroyed from morning to evening, they perish for ever without any regarding it*, or as Mr Broughton reads it, *between a morning and evening, they are wasted without any regarding, or without any thinking upon it.*

*They are destroyed*, that is, they are subject or liable to destruction: That phrase *from morning to evening*, notes the whole day; it is as much as to say, they are destroyed continually or all the day long, as the Apostle speaks out of the *Psalme*, Rom. 8. 36. *For they sake are we killed all the day long*: The morning and the evening are the parts of a naturall day, *Gen. 1. 5.* or the two termes of a civill day, and these include and take in the full compasse of the day.

This sence reacheth us, *That man is destroyable every moment.* He wasts in one sence, while he growes and dies, from the morning of his birth, and comming into the world, to the evening of his returne and going out of the world: And not only so, but he

*A mane a vesperam, i.e. per totum diem, quippe mane & vespera sunt partes diei. Deul.*

is obnoxious to the violent assaults of death every day, and all houres of every day: From the morning when he rises, to the evening when he goes to bed, he walkes among armies of dangers, and within the Gunshot of destruction. The Apostles catalogue of perils is true to this day. 2 Cor. 11. 26. *In perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the Heathen, in perils in the City, in perils in the wilderness, in perils in the sea, in perils among false brethren:* Every place is a perill, and every person a perill. Where can we goe, with whom can we meete, and not goe among or meete with perils? And doe not all these perils speake destruction from morning to evening? Pauls experiences, both in regard of a naturall, but especially of violent death, brought forth these conclusions, which come full up to the point. *I die daily,* (1 Cor. 15. 31.) *in deaths often* (2 Cor. 11. 23.) *We are killed all the day long,* (Rom. 8. 36.)

Secondly, Take the words as a proverbiall speech, by which the shortest time is signified. As (Isa. 38. 12.) *Hezekiah* complayning, sets forth his mortall sicknesse, threatening present death and cutting off, thus; *Mine age is departed and removed from me as a sheapheards tent; I have cut off like a Weaver my life, he will cut me off with pining sicknesse, from day even to night wilt thou make an end of me,* that is, either continually or suddenly: from day even to night wilt thou make an end of me, I am wasting perpetually: or *before night*, within the compasse of this day thou wilt destroy and make an end of me; these were the thoughts of my heart, when I was in the hands of that acute dispatching disease. The Psalmist (Psal. 90. 5, 6.) describes man as *grasse, in the morning it flourisheth and groweth up, in the evening it is cut downe and withereth;* that is, man continueth but a very short time. His life is but a spanne long, or but as a day long. *Jonahs* Gourd came up in a night, and perished in a night; and man cometh up in the morning, and perisheth in the evening. The Naturalists speake of a Fly they call *Ephemeran*, a creature of one day, which comes forth in the morning, is very active about noone, but when the Sunne declineth, it declines too, and sets, with the setting of the Sunne. Man is an *Ephemeran*, a creature of one day; for howsoever his life consisteth of many dayes, & is often lengthened out to many years, yet betweene morning and evening, or from morning to evening he is destroyed. The first step he sets up

on the ſtage of the world, is a going out of the world; his aſcending to the height of his naturall perfection, hath in it a deſcent. One part of his life compared with another, is an increaſe, but the whole in reference to his end, is a decreaſe: his life is but a breathing death, life ſhortning as faſt as it lengthens, his life is death haſtning upon him continually. A hand breath is quickly meaſured: *Behold ſaith David Pſal. 39. 5. ) thou haſt made my dayes an hand breadth;* nothing needs no time to paſſe it in; mans age init ſelfe is but little, and comparatively it is *nothing*; it ſals under no calculation before the face of Eternity. *Myne age is nothing beſore thee.*

But though the life of man be thus ſhort, and himſelf be deſtroyed between a morning and an evening, yet death laſts long, *they periſh for ever without any regarding.*

*They periſh for ever*] Death it ſeemes is everlaſting. *They periſh*, the word is often uſed in this book for the diſſolution of ſoule and body, noe for the annihilation of either, as periſhing properly imports: to periſh, is here but to dye, for thus even the *righteous periſh, and no man laies it to heart. Iſay 57. 1.*

But doth man *periſh* thus; dyes he for ever? ſhall there not be a returne, a reſurrection, ſhall not ſoule and body be reunited? how is it ſaid then, they *periſh* or *dye* for ever?

*Forever*, is ſometime put for an infinite time, and ſometime for an indefinite time, *1 Chron. 23. 25. The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever.* And yet the Jewes are now ſo farre from dwelling in Jeruſalem, that they have ſcarce reſt or dwelling among any people. The like ſenſe of *for ever*, reade *1 Kings 2. 33. Pſal. 132. 12. 14.* Yet further, *for ever* is put for the ſhoite time of one mans life, *1 Sam. 27. 12. He ſhall be my ſervant for ever*, that is, as long as he lives. *Pſal. 23. 6. I will dwell in the houſe of the Lord for ever*, that is, as long as I live. In the text before us, *for ever*, is as long as this world laſts; it notes the utmoſt terme of time, not (which is without terme) eternity. *They periſh for ever*, that is, they ſhall not live in this world any more; as (*Job 14. 14.*) *If a man dye ſhall he live againe?* As if he had ſaid, man can dye but once; he cannot live againe, that is, in this world; ſhall he any more returne to his houſe, to his wife and children, to his riches or honours, and, ſhall he here againe enjoy ſuch an eſtate as he had before? That (*Pſal. 103. 16.*) explains it ſo, *As for man his dayes are as graſſe; as a flower of the field ſo he flouriſheth, for the winde paſſeth over*

הם יפסדו נפשות  
לנפשות.



is, and is gone, and the place thereof shall know it no more; that is, he shall never returne to that locall place, or civill place in which he lived; he shall not returne to that place of magistracy or ministry, to that place of merchandizing or trading, of husbandry or handicraft, where he convers'd before: Thus his place will know him no more. Man dyes but once, and therefore when he dies, he is said to dye for ever. There is a *second death*, but it is only a *second condonion of life*. Some shall to live for ever, that they shall be dying for ever. The misery of all men here, is, that they are dying while they live; the misery of the damned hereafter, will be, that they are living while they dye. We see then, that as life is a continuall going out of the world, so from death there is no returning to the world; they *perish for ever*; when once you die, you are dead for good and all (as we say;) there's an end; in respect of any work proper to this world, whether naturall, civill, or spirituall. A dying man perishes for ever from eating and drinking, from any outward content or pleasure. When *Barzillai* was (as it were) but upon the borders of death and confines of the grave (2 Sam. 19. 35.) he bespeaks *David* thus, who had invited him to Court, *Can I taste what I eat and what I drink?* (and it followes) *Can I any more heare the voice of Singing-men and Singing-women?* *Can I any more?* as if he had said, if am now nigh unto death; these delights are gone, they are perished for ever; I can hardly taste any thing I eat or drink; the pleasant Voice or muscicall Instrument can I any more heare? much more then in death it selfe are all these outward comforts perished, and will perish for ever.

Again; in respect of civill works, he that dyes, perishes for ever; no more buying, or selling, or trading; or dealing; all these things are past, and past for ever. Yea, death puts an end to all spirituall workes, such as were the Saints exercise and duty upon the earth, at the grave, there's an end of them also; a dying man perishes for ever; in respect of repenting or believing, in respect of praying or hearing the word. These are heavenly works, but the time for these is, while you are upon the earth; none of these labours are in Heaven or Hell, no nor in the grave whether thou goest, as the Preacher concludes (Ecclesiastes 9. 10.) Therefore (Isay 38. 18.) *Hazekiah* in his sicknesse makes it one part of his suite to God, that he might be spared; for (saith he) the grave cannot praise thee, they that go downe into the pit cannot hope for thy truth; the living, the living he shall praise thee, as I do this day. To praise

God ſhall be the work of Saints for ever; and yet the Saints dying are truly ſaid to periſh for ever, from praizing God. All that praife ſhall ceaſe in death, which belong to the wayes of grace; and then ſuch praife begins as ſuits with glory, which is our end. That, *Hezekiah* means it of ſuch praife, and not of all praife, is cleare from his own words, Verſe 20. *We will ſing my ſong to the ſtringed inſtruments; all the dayes of my life in the houſe of the Lord,* that is, in the ordinances of thy publick worſhip. They that are in the houſe of the grave, cannot praife the Lord in his houſe. And though the praifes of the Lord in Heaven, are transcendent, and more perfect then thoſe in his houſe on Earth; yet it is a higher act of grace to deſire to live to praife God, then to be willing to dye that we may praife him; becauſe in this we deny our ſelves moſt; *Praizing God on earth is a Work as well as a reward, but praizing God in Heaven is a reward rather then a Work.* And we put forth the moſt ſpiritual acts of grace, when we cheerfully goe on with a work, which we know ſtands betweene us and the beſt part of our reward. But I returne to the Text.

*They periſh for ever without any regarding,* or without any laying it to heart. The word *heart* is not in the *mouth*, but, it is in the *heart* of this Scripture. For the ſenſe is paralell with that, *Iſay* 57. *The righteous periſh, and no man layes it to heart.* The *Chaldee* gives a ſtrange gloſſe, *They periſh or dye becauſe no man giveth them medicine*; as if he had ſaid, there is no Phyſitian can give an *Antidote* againſt death, or by any medicines prolong mans life. It is a truth, that the decayes and ruines of Nature, will at laſt exceed the repairs of Art; but this gloſſe hath little regard to the text, which we tranſlate well, *They periſh without any regarding it*, that is, *none or very few regarding it.* The *negative* is not abſolutely univerſall, excluding all, as if there were none in the world, who take notice of the ſhortneſſe and frailty of mans life, or of his for ever periſhing condition. So in that place of *Iſaiah*, *the righteous periſh and no man layes it to heart*; that is, there are very few, ſcarce any to be found who lay to heart (in compariſon of the number which neglect) the death of righteous men.

Obſerve hence, *Few of the living regard how ſuddenly others do, or themſelves may dye.* Till we ſee a friend gasping and dying, till we ſee him bedewed with cold ſweats, and racked with Convulſions, till our eye thus affects our hearts, our hearts are ſeldome affected with the ſenſe of our mortality. It is one reaſon why *Solo-*

מבלי

מישי

*Abſq̃ apponen-*  
*te.*

*Pereunteo quod*  
*nemo apponat*  
*cis ne ſcitiam.*

*mon* advises to go to the house of mourning, *Eccles. 7. It is better to goe to the house of mourning, then to the house of mirth, for (saith he) that is the way of all men (all must dye) and the living will lay it to heart, or the living will regard it.* As if he had said, the living seldome lay death to heart, till they come to the house of death: He seems to promise for the living, that then they will: yet his undertaking is not so strict, as if every man that goes to the house of mourning did certainly lay it to heart: but he speaks probably, that if living man will at any time lay death to heart, then surely he will when he goes to the house of mourning. When will a man think of death, if not when he sees death? and looks into that dark chamber of the grave? There are many who lay it to heart only then: for a fit at a Funerall, they have a passion of the heart about mortality. And very many have gone so often to the house of mourning, that they are growne familiar with Death, and the frequency of those meetings take off all impressions of mortality from their hearts. As we say of those Birds that *build & roost in steeples*, being used to the continuall ringing of the bells, the sound disquiets them not: or as those that dwell near the fall of the river *Nylus*, the noise of the water deafens them so, that they minde it not. Many have been so often at the grave, that now the grave is worne out of their hearts; they look upon it as a matter of custome and formality for men to dye and be buried, and when the solemnity of death is over, the thoughts of death are over: as soone as the grave is out of their sight, preparations for the grave are out of mind. It is storied (2 Sam. 20. 12.) that when *Amasa* was slain by *Joab*, and lay *wallowing in his blood* in the midst of the high way, every one that came by him *stood still*, but anon *Amasa* is removed out of the high way into the field, & a cloth cast upon him, & then (the Text saith) *all the people went on after Joab*. It is so still, we make a stop at one that lyes gasping and groaning, at one that lyes bleeding and dying, but let a cloth be throwne over him, and he drawn aside, put into the grave, and covered with earth, then we goe to our business, to trading and dealing, yea to coveting and sinning, as if the last man (that ever should be) were buried. Thus, men perish for ever, without any regarding. If this kinde of perishing were more regarded, or regarded by more, fewer would perish. *Thoughts of death spiritualiz'd have life in them: thoughts of death laid to the heart, are a good medicine for an evill heart.* It followes,  
Verse

Verse 21. *Doth not their excellency which is in them go away?*  
*they die, even without wisdom.*

This Verse (as I noted in the beginning) prevents an objection which might be made, as if man had wrong done him: and that it were too great a diminution to his honour, whom God made the chief creature in the inferiour world, and but little inferiour to Angels themselves, that he should be looked upon only as a *heape of dust, or a lump of clay*, as a mortall, momentany perishing creature; therefore he grants that man hath an excellency; but all the excellency that he hath, whether naturall or artificiall, bred in him, or acquired by him, as a man, when he goes, goes too, *Doth not their excellency which is in them go away? or journeyeth not their excellency with them?* as Mr. Broughton translates, alluding to our passing out of the world, as in a journey; when a man dyes he takes a journey out of the world, he goes out for ever; and (saith he) doth not his excellency journey along with him? yes, the question affirms it, when man goes, his excellency goes too. The word (*gether*) which we translate *excellency*, signifies primarily, a residue or a remaine, and that two ways. First, a residue of persons, Judges. 7. 6. *But all the rest of the people bowed downe on their knees to drink water.* So the vulgar understands it here: *They who are left after them, shall be taken away from them*: namely their heirs or posterity. Secondly, it signifies a residue of things, Ps. 17. 14. where describing worldly men who have their portion in this life, he saith, *their bellies are fill'd with hid treasure, they are also full of children, and leave the rest of their substance to their babes.* Thus others take it here. Doth not the wealth & riches which men leave when they dye, dye also and go away, as their persons are mortall, to are their estates; there is a Moth will eat both. And as the word signifies a *quantitative* remainder, or overplus, both of persons and things, so also a *qualitative* excess or remainder: or that which exceeds in quality: any excess in the goodnesse of a quality, is called excellency. Thus Jacob calls Ruben in regard of his primogeniture; *the excellency of dignity, and the excellency of power*; yet blots him in the next Verse, because of his sinne, *thou shalt not excell*, Gen. 49. 3. 4. This sense of the word suits well with the scope of the text in hand. His excellency, that is, whatsoever doth excell, or is best in him. But what is that? Some by his Excellency understand the soule; as if he had said, that best part

*Latine, quod est superesse non solum excessum quantitatis significat, sed etiam qualitatis dignitatis, sive verbum latinum supero non solum superesse, sed etiam vincere pro excellere. Pinced.*

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of man, the ſoule, which may be oppoſed to clay and duſt before, ſpoken of, *that noble gueſt; that royall inhabitants* of this houſe of clay goeth out when death enters. Death diſſolves the union between ſoule and body.

Or rather we may take excellency for any ſpeciall endowment; firſt of the body, as beauty or ſtrength. Secondly of the minde, as wit and knowledge, learning or ſkill. Thirdly, we may take it for thoſe wordly excellencies of riches, honour, or authority; when a man goeth out, all theſe excellencies which are in him, or which are about him, go out too. This excellency is the ſame which is called the *goodlineſſe of man*, by the Prophet (*Iſay 40.6.*) *The voice ſaid, cry, What ſhall I cry? All fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field; not only is the fleſh, but the goodlineſſe thereof fading alſo.* So here, not only the houſe of clay and the foundation of duſt, but the excellency of it: all the adorning and poliſhing, the guilding and painting, the rich hanging and precious furniture of this houſe go away.

Taking excellency here for the ſoule, then, we ſee wherein our excellency conſiſts, *As man was the principall part of the creation, ſo the ſoule is the principall part of man. The conſtitution of the ſoule is mans naturall excellency, and the conſervation of the ſoule is mans ſpiritual excellency.*

Secondly obſerve, Death is the going away, or the departure of the ſoule from the body. Death is called ſometime a departure of body and ſoule out of the world, *Now letteſt thou thy ſervant depart in peace* (ſaith old Simeon, *Luke 2.*) *Man goes to his long home*, *Eccleſ. 12.5.* *I go the way of all fleſh*, ſaith Moſes, and *I go away*, ſaith our Lord Chriſt of his death. Death is alſo called a departure of the ſoule from the body. The death of Rachel is thus deſcribed, *Genſis 35.18.* *And ſhe came to paſſe; that as her ſoule was in departing, ſo ſhe dyed.*

From the other interpretation, which I rather inſiſt upon. Obſerve, that in death all a mans naturall and outward excellency whatſoever, leaves him and departs from him, *Pſal. 49.16.* *He nor thou afraid when one is made rich, when the glory of his houſe is increaſed; why? for when he dyeth he ſhall carry nothing away with him; his glory ſhall not deſcend after him;* though a man have an excellent outſide, a great ſtock of riches, beauty and honour, though he have excellent linings of wildome and knowledge, yet all ends as to him, when he ends, and therefore David concludes.

concludes (Psal. 39.) *Man at his best state, or in his best estate is altogether vanity.* The excellencies that are in him goe away, in that day all his thoughts perish, his counsels and his projects perish with him. One of the ancients standing by *Cæsars Tombe* (who was one of the most accomplished men in the world, for naturall, civill, and morall excellencies; learned, valiant, noble, rich, and powerfull,) he (I say) standing by *Cæsars Tombe* wept and cried out, *Where is now the flourishing beauty of Cæsar? what's become of his magnificence? where are the armies now, where the honours of Cæsar? where are now the victories, the triumphs and trophies of Cæsar?* All's gone, all's departed, the goodlikenesse of them is as the flower of the field, his excellency which was in him is gone away. And thus it will be said of all those, who (without grace) are most excellent in any thing below. Though your clay be curiously wrought, and stampt with such beauty, as renders you almost Angelicall to the eye of others. Though your bodies are strongly joynted, and blessed with such health as renders your lives most active and comfortable to your selves; though your mindes are stored with variety of learning, and you know as much as is knowable in the whole circle of Nature, or of times; yet when Death comes, all these excellencies go away. Nothing will stay by us then, and go (not from us but) with us, but the excellency of the knowledge of Christ Jesus our Lord, for whom (Paul did, and) we ought to suffer the losse of all things, and count them but dung, that we may winne Christ, Phil. 3. 8.) For notwithstanding all other knowledge and wisdom, we shall dye and conclude (as this Chapter concludes of man) without wisdom. *They dye even without wisdom, or word for word, They dye not and in wisdom.* We may understand it two wayes. First (as if he had said) though men are excellent in wisdom, yet they dye; their wisdom is to them in death, as if they had no wisdom; they have no more priviledge or defence against the stroke of death, by all their wisdom, learning and knowledge, then fooles or brut beasts who have no knowledge, no wisdom at all, *they dye even without wisdom, or even as if they had no wisdom.* Died Abner as a foole dyeth, said mourning David, 1 Sam. 3. 33. yes, Abner dyed as a foole dyeth. And so in one sense doe the wisest of men. He was the wisest of all the children of men, and he spake it by the wisdom of God, who asking this question, *How dyeth the wise man,* answers, *as the foole, Eccles. 2. 16.* Let not any man pride himself in the excellen-

*Ubi gone pal-  
citudine Cæsa-  
ris? quo abiit  
magnificencia  
ius.*

*וְהָיָה כִּכְמָה*

*Nulla est sapi-  
entia qua mor-  
tem effugiamus.  
M. r. c.*



Non in sapientia,  
extenuatia  
est, i.e. in magna  
stultitia,  
Pined.

cy of his wisdom: for that dwells in a house of clay whose foundation is in the dust: his frailty is not curable by his excellency, nor his mortality conquerable by his wisdom, he shall dye as if he had no wisdom. And some who have most worldly wisdom, dye with least, yea, they dye with the greatest folly. *Not in wisdom*, may be an extenuation, or a more gentle, easie expression, for, *in abundance of folly*. I remember it is observed concerning Paracelsus (a great Physician, a man exceedingly versed in Chymicall experiments) that he brag'd and boasted, he had attained to such wisdom in discerning the constitutions of men, and studying remedies, that whosoever did follow his rules, and keep to his directions, should never dye by any disease; casually he might, and of age he must, but he would undertake to secure his health against diseases; a bold undertaking. But he who by his art promised to protect others, to extreme old age from the arrest of death, could not by all his art or power make himself a protection in the prime of his youth, but dyed even as one without wisdom, before, or when he had seene but thirty. Secondly, *they dye without wisdom*. That is, they cannot carry their wisdom away with them; as not their worldly riches and pompe, so nor their worldly wisdom and knowledge, Chap. 36. 12.

Thirdly, *They dye even without wisdom*, that is, they prepare not wisely for death. This is the condition of most men, their excellency goes away with them, and they die without wisdom; they have had wisdom, but they die as if they had none, that is, they apply not their wisdom while they live, to fit themselves for death: They die before they understand what it is to live, or why they live. This wisdom is wanting in most men, and of all such, the Psalmist concludes to this sense of the place, *Man being in honour and understandeth not, is like the beasts that perish*, Psal. 49. 20. That is, he perishes foolishly and without wisdom, like a beast, though in his life a man of honour and excellency. He that dies unpreparedly, dies foolishly. It is the wisdom of man to live in the world in the meditation of, and preparation for his departure out of this world. And it is such a wisdom as is above man, therefore David prays, Psal. 39. 4. *Lord make me to know mine end and the measure of my dayes, what it is; that I may know how frail I am*: as if he had said; Lord: I have been considering this and that thing (haply Davids thoughts were in the dust, and he had been handling the clay out of which he was made) yet saith

Moriantur insipientes vel insipienter, Druſ.  
Primi moriuntur a quam quicquam intellexerint de divina sapientia, Mer.

he, by all those considerations of my naturall constitution, I cannot bring my heart to be so sensible of my frailty, as I ought to be; therefore he turnes himselfe to God, *Lord make me to know this thing.* Here is our wisdom, when we seek to God to spiritualize naturall considerations, and make them effectuell for the attaining of this wisdom, the knowing of our end, and the measure of our days.

But is it not some ignorance of our duty to petition for the knowledge of our end? May we desire to know what God hath no where promised to reveale? To petition for the literall knowledge of our end, that is, what yeare or day, our lives shall end, is a sinfull curiosity, and a presumptuous intrusion into the secret will of God: But to petition for a spirituall knowledge of our end, that is, how we may end well, any day of the yeare, or any houre of the day, is a holy duty, and an humble submission of our selves to the revealed will of God. Thus to know our end, how *Soone ceasing* (as one translates) short lived and brittle ware we be; Thus to know, how defective we are (as the Greeke renders it) or what we lack, namely to the end of our dayes, is above the instruction of any creature. We may preach, and you heare of death as long as you and we live, and yet not know the frailty of our lives, till God makes us know it; therefore (saith he) *Lord make me to know how fraile I am*; none could teach him this lesson but God himselfe. The same holy desires are breathed out, *Psal. 90. 12. So teach us to number our dayes, that we may apply our hearts unto wisdom*; as if *Moses* had said; Lord I have been numbring my dayes my selfe, and telling over my life, I can tell no further than three or foure score, and yet though I can tell no farther, I cannot apply my heart unto wisdom; we need but little *Arithmetick to number our dayes, but we need a great deale of grace to number them.* A child may be wise enough to number the dayes of an old man, and yet that old man a child, in numbring his own dayes, that is, not able to number his own dayes so, as to apply his heart to wisdom. To number them so, is a very speciall point of wisdom; the true *Christian Philosophy: perfectly to meditate on death is the perfection of life.* And it is therefore our wisdom to die well, because we can die but once; *A man had need doe that wisely which he can doe no more.* An error in death, is like an error in Warre, you cannot commit it twice. We have most reason to looke to it, not to erre at all, where it is not

*Meditatio mor-  
tuæ vitæ est per-  
fecta, Greg.  
Moral. 12.  
Summa philo-  
sophia, Bern.*

possible to erre againe. Actually to erre twice, is more sinfull, but not to have a possibility of erring twice, is most dangerous. We transgresse the lawes of living over and over a thousand times: But as for the lawes of dying, no man ever transgressed them a second time. That we so often transgresse the law of living, is an aggravation of sin upon all men: And that we can transgresse the law of dying but once, is the scale of misery upon most men. Let us then cry unto God to be taught this great Wisedome, how to die, and not without Wisedome.

John Barlleys

Book 115.6





Job Chap. 5. Verſ. 1, 2.

*Call now if there be any that will answer thee, and to which of the Saints wilt thou turne?*

*For wrath killeth the foolish, and envy slayeth the silly one, &c.*

**T**H E five first verses of this Chapter, containe the fourth Argument, by which *Eliphaz* goes on to convince *Job* of sinfull hypocrisie. And the conviction is made two wayes, from a two-fold comparison. First, He compares *Job* to the Saints, and finds him unlike to them: Secondly, He compares *Job* to the wicked, and finds him like to them; if so, then *Job* must needs be a hypocrite, who had carried it faire all the while in the world, for a great professour, and yet when he comes to the tryall, was unlike all the Saints, and most like the wicked of the world. The first Argument may be thus framed.

*He is not a just or a holy man, who in his affliction is altogether unlike holy and just men.*

*But Job, thou in thy affliction art altogether unlike holy and just men.*

*Therefore thou art not a holy or a just man.*

The Proposition is implied: The Minor or the Assumption, is in the first verse, *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turne?* As if he should say, Inquire as much as thou wilt, thou shalt find none among the Saints like thy selfe; they, who have been somewhat like thee (of whom thou shalt find but few) in the troubles which thou hast borne, even those thou wilt find altogether unlike thee, in bearing those troubles. Scarce any of the godly ever suffered such things as thou hast done, but none of the godly ever did such things in their sufferings.

As he argues him in the first verse of hypocrisie, by his unlikenesse to the Saints; so in the next words, he argues him of hypocrisie, by his likenesse to the wicked: His first argument for this, lyes in the second verse, and in the three following verses there lyes a second argument to confirme the same point; He attempts

to prove *Job* like a foole or a wicked man, two wayes.

1. In his manner of ſuffering.
2. In the matter of his ſufferings.

Fiſt (ſaith he) thou art like a foole, or like a fooliſh man, like the worſt of men; in the manner of thy carriage under ſufferings; The argument may be framed thus.

*He that behaveth himſelfe like a foole, or like a wicked man, while he is in trouble, is a man either openly wicked, or groſſely hypocriticall.*

*But Job, thou beaveſt thy ſelfe, like a fooliſh or a wicked man in thy troubles.*

*Therefore thou art wicked, &c.*

The Aſſumption, or Minor Proposition, is in the ſecond verſe, *wrath killeth the fooliſh, and envy ſlayeth the ſilly one.* As if he ſhould ſay, Thou pineſt, rageſt and vexeſt thy ſelfe under thy ſufferings, after the rate of fooliſh and ſilly ones, that is, ſinfull and wicked ones.

Secondly, He would prove *Job*, to be a hypocrite, becauſe his ſufferings for the matter of them, were like the judgements which God uſes to powre forth upon wicked and ungodly men; and that argument may be thus framed.

*Wicked men flouriſh a while, and then ſudden deſtruction cometh upon them, they and their children, and their whole eſtates are ſwallowed up in a moment.*

*But Job, thou having flouriſhed a little while, waſt ſuddenly ſurprized and ſwallowed up by judgements, thou, thy eſtate, thy children, all devoured and conſumed.*

*Therefore thou art a wicked man, a very hypocrite;* God hath dealt with thee as he uſes to deale with his enemies, and therefore thou art not his friend.

This is the Logicke of the context, or the reaſons couched in them, whereby *Eliphaz* would convince *Job* of ſinne; By this, a generall light is let into the whole Context.

Now, we will conſider the words, and open their ſenſe diſtinctly.

*Call now if there be any that will answer thee, and to which of the Saints wilt thou turne?*

Interpreters vary much about the meaning of theſe words.

Fiſt, Some of the Jewiſh Writers, looke upon theſe words, as proceeding

proceeding from hight and pride of spirit, as if he disdained to talke with *Job* any longer about the businesse; as if he looking upon *Job* as no match for him, in point of argument, bids him looke out an *Angel* or a *Saint* to grapple with him in these disputes, and see if he could find any one of those, who would undertake for him as an *Advocate*, or be his *Second*, forasmuch as himselfe was so unable to defend his cause, or justifie what he had done; *Call now if there be any that will answer thee*, that is, answer for thee, or to which of the Saints wilt thou turne for help, to patronize or plead thy cause? But I shall passe that.

Secondly, Others of the *Jewish Writers* make the sense out thus, as if *Eliphaz* had said with *Paul* in the point of the Lords Supper (1 Cor. 11. 24.) *That which I have delivered unto you, I have received of the Lord*, so, that which I delivered unto thee in my former argument, I received from the Lord in a vision, it was revealed unto me from Heaven: now, doe thou try whether thou canst learne any thing from Heaven, or from the Saints upon the earth (who are instructed to and for the *Kingdome of Heaven*) which may answer my arguments, or confute the reasons which I have brought against thee. I had a vision from Heaven, now call thou to Heaven, and see if thou canst have any answer from thence; Turne also to the Saints, to any Saint upon the earth, and see what they will answer thee, I beleeve thou wilt not find one amongst them all, differing in judgement from me, or from that *Oracle*, with which I have now acquainted thee. They will all agree with me in these great principles, about the providence, power and justice of God, about the sufferings, sinfullnesse and weaknesse of man. That's a second sense.

Thirdly, Others take the words as an *Ironie*, as a derision, or scorne put upon *Job* by *Eliphaz*; As if *Eliphaz* had mocked him thus; Thou hast handled the matter well, thou hast carried thy selfe so, in the dayes of thy peace and prosperity, that now when thou art in trouble, thou mayest call long enough, and cry till thy throat akes and thy spirits be spent, and yet have none to answer thee, none to speake a word to thee, or to doe thee any good; though thou cry to all the Saints, and send to all thy friends round about thee, yet in this day none will heare or regard thee: Thou wilt find thy selfe forsaken of all, no man will give thee any assistance, or take any care of thy condition. Just, as *Elijah* brake forth in holy scorne against the Prophets of *Baal* (1 King. 18. 27.)

Z

when

*Nemo tibi prae-  
re corrupteq;  
de his rebus ju-  
dicanti patro-  
nus aderit, nemo  
qui tibi re-  
spondeat, tibi  
accinat, tuam  
sententiam tue-  
atur.*



when they were crying out to their *Idol* for helpe, and a signe by fire, *Cry aloud* (saith he) *cry aloud*; he bad them cry aloud, yet he knew the *Idol* was deafe and dumbe, and could neither heare their cry, nor give them answer; So *Eliphaz* seemes to speake to *Job*, *Cry aloud* now, to this, to that Saint, with whom thou art acquainted here on earth, or cry to Heaven, cry to God himselfe; call this way, call that, if any will answer thee, either *God* above, or *Saint* below, thou shalt not find here or there any to assist, any to releve thee. And so he seemes to allude to that just retaliation of *God*, who usually turnes his eare from their cry in a day of trouble, who have turned their eares from his counsels, in the dayes of comfort; As (*Prov. 1.*) *Wisedome* threatens, *They shall call, but I will not answer, they shall cry, but I will not heare.* Why? *because they have refused instruction, and have not chosen the feare of the Lord.*

In the fourth place, Most of the Popish writers, busie themselves much to ground invocation of Saints, & the intercession of Saints for us, upon this text: As if *Eliphaz* had directed *Job* to cry to the Saints departed; *Call now if there be any that will answer*, and to which of the Saints wilt thou turne? what Saint wilt thou choose for thy patron or helper in this sad condition? So they teach and practise, having appointed a particular Saint in the *Kalendar* of the yeare, to the help of every particular affliction in their lives, and to these they turne themselves in every distresse: They have a Saint for the sea, and a Saint for the land, a Saint for the fire, and a Saint for the water, a Saint for each disease of the body, and for each disaster in the family: To some of these they suppose *Job* was advised to have recourse, for succour and comfort in his troubles. And yet they are divided in opinion, and give a double sense about it. First, As if *Eliphaz* had thus bespoken him; *If thou dost not give credit unto me, nor beleve what I have spoken was revealed from God, then call thou thy selfe upon God, and try whether he will not give thee some answer, and resolve thy doubt: Or if by reason of thine own unworthinesse, thou canst not obtaine an immediate answer at the hand of God; then turne thee, to some of the Saints, that by their mediation thou maist receive light from God, to assure thee about my vision, whether it were sent from Heaven or no.* Secondly, Others interpret it more largely, as if *Eliphaz* perceiving *Job* to be brought to some sight and acknowledgement of his sins, and now to thirst after the pardon of them:

he

*Poz in tribulatione cum non invenit quem meus in tranquillitate contempnit.*  
Greg. in loc.

*Aguirra in loc.*

he in theſe words, exhorts him to call upon, and cry unto God for pardon, if perhaps he himſelfe would vouchſafe to anſwer; But in caſe ſhame did ſo cover his face, and guilt ſo ſtop his mouth, that he could not ſpeake unto God immediately, then he adviſeth him to pray in aide, from ſome of the Saints departed, who might manage this ſute, and intercede for him at the throne of grace. The groſſeneſſe of this interpretation is ſuch, as carries a ſelte-refutation with it, and therefore I ſhall not need to ſtay long, about the reſuting of it. Neither will I ſtay to argue againſt that groundleſſe, uſeleſſe Doctrine in generall, *The invocation of Saints departed*. Which finds no letter of command or direction, no letter of promiſe or acceptance, no letter of example or practice, for our imitation, in the whole Booke of God. But is a reproach to the Saints, and a diſhonour to God, whole Name and incommunicable Title is, *The God hearing prayers*, and therefore to him ſhall the deſires of all fleſh come, and if all to him, then who to Saints or Angels? Only He can be the object of our prayer, who is the object of our faith, *Rom. 10.* *How ſhall they call on him, on whom they have not beleevd?* To whom we pray, upon him we muſt beleve. Saints departed, are not to be beleevd upon, how then ſhall they be called on?

But, to leave the queſtion, I ſhall only touch two things, to ſhew how wide they are in this expoſition.

First, The confeſſed Doctrine of *Popery* tells us, that, before Chriſts comming in the fleſh, and his reſurrection from the grave, all the Saints departed were in *Limbus*, a place which they have framed and built up in their own fancies, as the common receptacle of all thoſe, who died in the faith of Chriſt, before Chriſt died; Therefore, they tell us (to eeke out the ſtory) That as *Chriſt* went downe into *Hell*, the place of the damned, to ſtrike terrour into the Devils, ſo he went into this *Limbus*, thence to deliver the fathers from that priſon, and carry them up with himſelfe into glory. Now this being their Tenet, how ſenſeleſſe is it, for them, to ground their opinion, of invocation of Saints, upon any Scripture of the old Teſtament? and therefore it is ſo, to ground it upon this.

Secondly, if we conſider theſe words we may as well ſeek for fire in the bottome of the Sea, as for the invocation of Saints in this Text, for here is no ſuch thing ſpoken of; and if any thing ſounds that way, it is rather to condemne praying to Saints, then any confirmation of it: for call now if there be any that will anſwer thee,

*Voca si quis est  
qui tibi respon-  
deat. q. d. nemo  
tibi responde-  
bit. Merc.*

*Quod quidam  
nostrorum hunc  
locum ad sancto-  
rum mortuorum  
invocationem  
quam veteres  
ne agnoverunt  
quidem refe-  
runt merum de-  
trium esse. Idem.  
Paulo post.*

*Nihil hic de  
sanctorum mor-  
tuorum invo-  
catione, Tho-  
mas Aquinas  
& Lyrarus ed  
quidem refe-  
runt, ed aequae  
inepte ne di-  
cam impie. I-  
dem in loc.*

*N. N. N.*

*Na, licet in-  
stantis ali-  
quantulo sit, ut  
plurimum ta-  
men suadentia  
& exhortantia  
est. Ut Sodes  
Amabo lati-  
ni.*

carries this sense rather; call now, for there is none to answer thee, and to which of the Saints wilt thou turne? that is, none among all the Saints (if thou turnest to them) can give thee any help: As Mercer a moderate Papist gives the meaning of this Scripture, against the current of their interpreters.

And this will appeare more fully, in opening the Gramaticall sense of a word or two, which also will give the cleare meaning of the whole passage. *Eliphaz* (as was hinted in drawing out his arguments) calls upon *Job* to call to remembrance former times, to search the records of antiquity, and see whether he could find an example of any one among all the Saints, who either had such troubles as his, or in his troubles spake and behaved himselfe as he had done; he bids him name one, if he could.

Call now ] or, Call I pray thee. What we translate, *now*, is sometime a particle of insulting, but most usually of perswading or intreating. We render it as an Adverbe of time, but it rather imports a request. So *Gen. 12. 13.* *Abraham* entreats *Sarah*, Say I pray thee, thou art my sister. The word (*Kara*) which we translate, call, signifies first to cry aloud by way of preaching or proclamation, *Isa. 58. 1.* Cry aloud, lift up thy voice like a trumpet. Secondly, by way of prayer or invocation, as *Psal. 50. 15.* Call upon me in the day of trouble: but it rather signifies, and that more properly, to call by way of appellation, or by way of nomination, As *Ruth 1. 20.* Call me not *Naomi*, but call me *Marah*. So here, Call now, that is, looke over the names, or call over the names of all the Saints, as we use to say, when many should meete together, and we would know whether they are all met: or as *St. wards* when they pay many hired servants their wages, take the Bill and call over their Names, and so pay them one by one; *Mat. 20. 8.* In the evening, the Lord of the vineyard saith unto his Steward, call the labourers, that is, call them by their severall names, and give them their hire. Thus we may understand the phrase in this place, read the catalogue of the Saints, call every one by his name, and put the question to them, aske them whether ever they had such afflictions as thou hast? or aske them whether they behaved themselves under th<sup>e</sup> afflictions as thou hast done? I beleieve thou wilt find none to answer thee. To this sense Mr *Broughton* translates, Call now if there be any that will defend thee, that is, be thy patron or advocate, in word, or in the example of their lives.

If there be any that Will answer thee. ] For, the word which we

render

render answer, signifies not only, answering unto a question, but an answering to a condition, or a correspondency in practise. There is an answering by likeness of works, as well as by fitness of words. A *reall* answer, and a *verball* answer. Take it to, and then, *Call now to the Saints*, call them all by their names, intends only thus much, see if there be any that are like thee, or sute either thy spirit or thy condition, if there be any to whom thou mayest paralell thy selfe, either in the matter or manner of thy sufferings. Thou art more like a *Heathen*, who knowes not God, then any of the *Saints*, in these complainings. And seeing, out of the abundance of the heart, the mouth speakes, these words speake thy heart abounding in sin, but empty of grace. *Face answers face in the water*. But neither thy face nor heart, will answer either heart or face of any of the *Saints*, in these waters of affliction. We find this word signifying similitude or comparison, or the equivalence of one thing to another, in that instance, *Eccles. 10. 19. Money answers all things*; the meaning of it is, that money in a proportion or value suites paralels and fits all things: There is nothing in the world, but you may suite it with a proportion of money, money will answer it; money answers or is like all things, by an equivalency, though not in a formality.

*Verbum respondere, in hoc loco significat potius similitudinem vel comparationem quam responsum. Bold.*

*And to Which of the Saints wilt thou turne?*

The *Septuagint* read it, *To which of the Angels wilt thou look?* And the learned *Mercer* adheres to that translation, as thinking that by *Saints* are meant *Angels*, though he be so farre from laying any bottome in the words for the Popish opinion of the mediation of *Angels*, that he expressly condemnes it; but he gives the sense thus, as if *Eliphaz* had reproved *Job* of pride, for contesting with God, when as if he did turne himselfe to *Angels*, he should find himselfe farre below, and much overmatcht by them: What *thou dust and ashes, more righteous and just than God?* Though he charged his *Angels* with folly, yet, even they are too wise and holy for thee to deale with. - If thou wert put into the ballance with *Angels*, how light wouldst thou be? then, how much lighter then vanity art thou, being weighed with God? But the *Hebrew* is better translated *Saints*. The word signifies a thing or person, separated or set apart from common, and dedicated to a speciall, especially, a holy use. Holinesse (in the generall nature of it) is nothing else but a separation from common, and dedication to a

*ἢ εἰς πᾶσι ἀγγέλοις  
ὡς λαὸν ἀγίων  
ὁ θεός.*

divine ſervice, ſuch are the Saints; perſons ſeparated from the world, and ſet apart, unto God; The Church in generall (which is a company of Saints) is taken out of, and ſevered from the world: The Church is a fountaine ſealed; and a Garden incloſed; ſo alſo, every particular Saint is a perſon ſevered and incloſed from the common throng and multitude of the world: *Come out from among them, and be ye ſeparate ſaith the Lord, and touch no unclean thing, and I will receive you,* 2 Cor. 6. 17.

*Aludere videtur ad pictores qui frequenter ad prototypum & exemplar, quod incitari conantur, oculos dirigunt & ad illud convertuntur.*

*Verbum פנה non ſimpliciter reſpicere ſignificat, aut aliquid intueri, ſed cum quaſi animi intentione & ad aliquid finem.*

*Turne thee.* It is both a witty and judicious conceit that Eliphaz in theſe words alludes to painters or Picture-drawers, who when they are drawing the Picture of a Man, or of any other thing, frequently turne their eyes upon the *proto-type*, upon that which they are to draw by: when a man ſits (as they ſpeake) to have his picture taken, the Artiſt turnes his eye often upon him; ſo here, to which of the Saints wilt thou turne thee to ſee thy picture, or to ſee any one like thee? where wilt thou looke now, and by looking obſerve a Saint of thy complexion, a holy man like thy ſelfe? *If the pictures of all the Saints were loſt, none of them could be found in, or coppied out from thee.* The word which we translate *turne*, doth not ſignifie ſimply to looke about or turne the eye, but to turne the eye about with much intention or curioſity of obſervation, to make a diſcovery, and find out ſomewhat. Sometime it ſignifies to looke in compaſſion, *Pſal. 25. 16. Turne thee unto me* (ſaith David) *and have mercy upon me, for I am very low*: To looke in compaſſion, notes a ſtrictneſſe of obſervation, to find out what charity or mercy ſhould ſupply: ſuch a looke or view of his eſtate David deſired, that God would turne his eye upon him: to what end? that he might conſider and find out all his neceſſities, and in mercy ſuccour him.

So then, *To which of the Saints wilt thou turne?* ſounds thus much, upon what Saint wilt thou fix thine eye, to find thy own likenefſe, a representation of the ſufferings thou beareſt, or of thy bearing theſe ſufferings? Take the ſumme and ſenſe of the whole verſe thus; *Call over the roll or catalogue of all the Saints, which either ever were, or at this day are upon the face of the earth, See, if there be any whoſe condition or actions will answer in proportion unto thine; turne thine eye upon all the holy ones, ſee if thou canſt obſerve any like thy ſelfe, in the matter or manner of thy afflictions, in the dealings of God with thee, or in thy complainings againſt God. Job, thou ſtandeſt alone for all the Saints;*

goe to the soles of the earth, and to the prophaner Infidels, among them thou mayest haply meet thy patterne, and among their records read the story of thy own impatience and miscarriage: For (as it followes) Wrath killeth the foolish, and envy slayeth the silly one. How like a foole and silly one art thou, who hast thus almost vext thy selfe to death at thy own troubles, and pinest with envy at the prosperity of others. Such seemes to be the connexion and dependance of the second verse with, and upon the first, which I shall presently descend to open, when I have added an observation or two from the former already opened.

It was good advice which *Eliphaz* gave *Job* in that condition, namely, to take view of the Saints, and to compare himselfe with them: Thence observe;

*It is profitable for us to look to the example of the Saints, either those departed, or those alive, and by them to examine, both what we doe, and how we suffer.*

God hath given us, not only his word for a rule, but he hath given us examples as a rule, to walke by. He hath given us his own example, that, we looking unto him, should be holy as he is holy in all manner of conversation; be ye holy as I am holy: God, who is *The Holy one*, is the Highest patterne of holinesse. And he hath given us his Son, who is the expresse image of his person, and the brightnesse of his glory, to be our example. The life of Christ is a faire copy indeed, a copy without any blot, or uneven letter in it; For, He also is *The Holy one*. Christ is not only *The principle of holinesse*, but also *The patterne of holinesse* to his people; they that say they abide in him, must walke even as he walked; His workes, (excepting those which were miraculous and workes of mediation between God and us) are our rule, as well as his word, Heb. 12. 2. *Looking unto Iesus the author and finisher of our faith, who for the joy that was set before him, &c.* words of neere importance with those in the text, to which of the Saints wilt thou turne thee? Looke to Iesus; when you are in sufferings and have a race of patience to run, let your eye alwayes be upon Christ, and draw the lines of your carriage, both in your spirits and outward actions, according to what you see in Him, *Looke to Him*: And ver. 3. *Consider him that endured such contradiction of sinners.* Which the Apostle Peter (1 Pet. 2. 21.) gives us in plaine termes, *For even hereunto were ye called, because Christ also suffered for us leaving an example that we should follow his steps;*  
We



We must follow his steps both in the matter and in the manner of our sufferings; therefore Christ saith, *Take my yoke upon you, and learne of me*, Mat. 11. 29. Christ calls it his yoke (it is a yoke of affliction as well as a yoke of instruction) And he calls it *his yoke*, not only because, he, as a Lord layes it upon the necks of others, but because, he, as a servant bore that yoke himselfe; therefore he saith, *Take my yoke upon you and learne of me*, that is, not only take my yoke upon you for the matter, but learne of me for the manner, how to beare that yoke.

Besides these grand leading, unerring examples of God and Christ, the examples of the Saints are also commended to our imitation, both in doing and in suffering. *Whatsoever things were written* (and examples were written) *afortime, were written for our instruction*. Why hath the Holy Ghost set so many pens a worke, to write the lives of the Saints? why hath he kept a record of them in his own booke, but for direction to his people in after-times. The Lord hath not registred any one act of the Saints, but is usefull for us. The acts of *Noah, Abraham, Isaac, Jacob, Samuel, David*, are full of practical Divinity. The sufferings and troubles of these and many others, are full (if I may so speake) of *pathical Divinity*: As the Apostle James his counsell doth more then intimate (*James 5. 10.*) *Take my brethren the Prophets who have spoken in the Name of the Lord, for an example of suffering affliction and of patience*; Hence those antient Saints and beleevers (*Heb. 12. 1.*) are called *a cloud of witnesses*; A cloud, because there is a directive or a leading vertue in them; As there was a cloud that went before the children of Israel in the day to leade them, so this cloud of witnesses, leads us up and downe the wilderness of our sorrowes, and in the darke night of our sufferings. Turne you to the Saints, to that cloud of witnesses, eye them, and see what becomes you in sad times; They have suffered joyfully the spoiling of their goods, suffer you likewise, if you come into the hands of spoilers. They lived by faith in the midst of a thousand deaths, live you likewise by faith in death, when ever you come into the hand of that king of terrors. And when at any time your own hearts or the wayes of others are out of course, check and chide them for and from those disorders, by sending them to the practise of the Saints. *Looke to the Saints*, from which of the Saints have you learned to be proud and high minded? from which of the Saints have you learned to be earthly and covetous? from which of the Saints have

have you learned to seeke and set up your selves, or to be impatient under the hand of God? *That man hath reason to suspect he hath done ill, who doth that, which a good man never did, or ever repented the doing of it.* Observe further;

*When God forsakes a man, all the Saints on earth forsake him too.* Eliphaz looks upon Job, as a man forsaken of God, and then he bids him get help if he could among the Saints. He that opposes God, shall be opposed by all who are Gods. There is the same mind in the servants of Christ, which is in Christ their Master. They love where and whom he loves, they hate whom he hates, they are ashamed of those, of whom Christ is ashamed; If God reject a man, the Saints will not undertake or answer for him. So much of the first Argument, ranking Job with the wicked, because (as Eliphaz thought) he could not find any in the rank of Saints like himself.

The second Argument rises to a like conviction, because, (in the same mans opinion) he might easily see himselfe so like the wicked.

*For wrath kills the foolish man, and envy slayeth the silly one.*

Here are two sinfull passions, *Wrath* and *envy*, and here are two sorts of sinfull persons, *The foolish man*, and *The silly one*, producing two sad effects, (which yet in effect are but one,) The one kills, and the other slayes, both are deadly and destructive, *Wrath killeth the foolish man, and envy slayeth the silly one.* There are severall sins and lusts which accompany, as the severall ages and degrees, so the severall tempers of men. Rashnesse and intemperance, hurry and inflame young men; ambition blowes up riper yeares, and covetousnesse often tyranizeth over old age: Wrath takes hold of fooles, and envy seizeth the silly one. These wormes strike the roote of such men, and make them wither. As there is a speciall worme killing speciall trees, and consuming their fruits; so there are speciall lusts, which like wormes, eat out, and destroy the life of man; *Wrath killeth the foolish man.*

*The foolish man.*] He is *A foole*, who hath not wisedome to direct himself; but *The foole*, is he, who will not follow the counsell and direction of the wise. The word signifies, not so much a foole, who hath no knowledge; as a foole, who makes no use of the knowledge, which he hath: such a one is a foolish man indeed. Or it notes a man hasty, bold, inconsiderate, rushing on, hand over head, without feare or wit. A man, who either is master but of little knowledge, or that which he hath (be it little or much) masters

Omne pomum,  
omne granum,  
omne frumen-  
tum, unelig-  
num habet  
vermem solum,  
& alius ver-  
mis mali, alius  
pyri, alius Tri-  
tici, August.

לִּירִי

Temerarium, cu-  
dax, imprudens,  
percitus ira.

ters him. It agrees fully in sense, and is the same to a letter in sound, with our English word *Evill*; Such the Prophet (*Zech. 11.15.*) describes: *Take* (saith he) *the instruments of a foolish sheapheard*, he doth not meane, the instruments of a rude and meere ignorant sheapheard, a man that hath no knowledge or learning, but of a rash and imprudent shepheard, or of a lazie and idle shepheard, who, though he hath knowledge, yet knowes not how (or hath no heart) to improve his knowledge for the good of his flock. The Prophet *Ezekiel* gives us the character of such, *Chap. 34. 4.* *The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, &c.* but (will ye know what work they made?) *With furie and with cruelty have ye ruled them*; ye have been moved with fury, not with pity, and acted by passion, not by reason, much lesse by grace. So in this place, the foolish man, whom envy slayes, is not a meere ignorant, one that hath no brains, but one hare-brayn'd and uncompos'd. *Eliphaz* hints at *Job* secretly in this word, whom he knew reported for a man of great knowledge and learning, according to the learning of those times, yet he numbers him with fooles, because, he conceived him wrathfull, rash, intemperate, not having any true government of himselfe. *Anger resteth in the bosome of fooles, Eccles. 7. 9.* A foole is not able to judge of the nature of things or times, or occasions, and therefore he is angry with every thing that hits not his nature or his humour. He will be angry with the sunne, if it shine hotter then he would have it, and with the winds, if they blow harder then he would have them, and with the clouds, if they raine longer then serves his turne. They that are emptie of understanding, are fullest of will, and usually so full of will, that we call them *will-full*. Hence, unless every thing be ready to serve their wills, they are ready to dye by the hand or judgement of their passions.

*Wrath kills this foolish man.*] *Wrath* may be taken here two wayes, either for the wrath of God, or for the wrath of man. In the former sense, the meaning is, That the wrath of God kills foolish men; Which is an undoubted truth, but I rather adhere to the latter, which gives the meaning thus, That the wrath of a foolish man, kills himselfe; his own wrath, is as a knife at his throat, and as a sword in his own bowels. The word which we translate *wrath*, signifies indignation, anger, teafinesse or touchinesse: Properly *wrath* is anger inveterate; anger is a short fury, and

Non in solum  
sed calamo iras-  
citur in feri-  
bendo, cum in  
colliditur et  
frangitur, et  
per hoc pene-  
tratur et alio-  
res res ferit et  
cunctis instru-  
mentis utilis est,  
ex quo diffu-  
sionem se pati  
arbitratur.  
August.  
De Sultitia  
1. 2. 15.

wrath is a long anger; when a man is set upon't, when his spirit is steeped and soak't in anger, then 'tis wrath. *Esa* raked up the burning coales of his anger in the ashes, till his Fathers Funerall, *The time of mourning for my father will shortly come, then will I slay my brother.* But our word rather notes, a fervent heate and distemper of spirit presently breaking forth, or an extreame vexation fretting and disquieting us within: As *Psal.* 112. 10. *The wicked shall see it and be grieved,* (that is, he shall have secret indignation in himselfe to see matters goe so) *He shall gnash with his teeth and melt away.* Gnashing of the teeth is caused by vexing of the heart; And therefore it followes, *he melts away;* which notes (melting is from heate) an extreame heate within. The sense is very sutable to this of *Eliphaz,* *wrath slayeth the foolish,* or wrath makes him melt away, it melts his greafe with chafing, as we say, of a man furiously vext; Hence that deplorable condition of the damned, who are cast out of the presence of God for ever, is described by *weeping, and wailing, and gnashing of teeth;* which imports not only paine, but extreame vexing at, or in themselves. Those fooles shall be slaine for ever with their own wrath, as well as with the wrath of God.

*Wrath killeth, &c.*] But how doth wrath kill a foolish man? his wrath sometimes drawes his sword and kills others: but is his wrath as a sword to kill himselfe? Many like *Simeon and Levi,* in their anger have slaine a man; but that the anger of a man should slay himselfe, may seeme strange? The passion of wrath is such an engine, as recoyles upon him that uses or discharges it. As *the desire of the slothfull killeth him,* *Prov.* 21. 25. so, the wrath of a foolish man kills him: that place enlightens this; how comes desire to slay the slothfull? thus, A man slothfull in action is full of desires and quick in his affections after many good things: he would faine have them, he longs for them: but the man is so extreame lazie, that he will not stirre hand or foot to get the things which he desires, and so he pines away with *wishing and wouling,* and dies with griefe, because desire is not satisfied. So, in like manner, wrath is said to slay a man; first, because it thrusts him headlong upon such things, as are his death; he runnes wilfully upon his own death, sometimes by the dangerousnesse of the action, whence casuall suddaine death surprises him; sometime by the unlawfulnessse of the action, which brings him to a legall or judiciary death. Secondly, his wrath is said to kill him, because his wrath is so vex-

acious to him, that it makes his life a continuall death to him, and at last so wearie him out, and waists his spirits, that he dies for very griefe: and so at once commits a three-fold murder; First, he murders *him, intentionally*, against whom he is wroth: Secondly, he, *really*, murders his own body; and thirdly, he, *meritoriously*, murders his soule for ever, except the Lord be more mercifull, then he hath been wrathfull, and the death of Christ heale those wounds, by which he would have procured the death of others, and hath (as much as in him lies) procured his own.

*And envy slayeth the silly one.*] These two expressions meet neere upon a sence. *Envy is the trouble which a man conceives in himselfe, at the good which another receives.* This disease gets in at the eyes and eares, or is occasioned by seeing or hearing of our neighbours blessings. In the 1 *Job. 2.* All the lusts in the world are reduced to three heads, *The lust of the eyes: the lust of the flesh, and the pride of life*; Envy is the chiefest lust of the eyes, and it is properly called the lust of the eye: because a man seldom envieth another, untill he sees, some good, he hath above himselfe. This passion is a murderer also, it begins at the eyes, but it rots down into the bones.

*Envy slayeth the silly one.*] There is not much difference between the nature of these two, the foolish man, and the silly one: But the Originall words by which they are expressed are very different. The roote signifies to perswade, to intice or allure: And it is taken sometime in a good sence (as in *Gen. 2. 27.*) where the Holy Ghost speakes with admirable elegancy, *God will perswade the perswasible*, we translate it, *God will perswade Japhet.* Japhet had his name from being perswaded or perswadable, God shall intice or perswade Japhet: which was a prophetic of the calling of the Gentiles, who are descendants from Japhet, as the Jewes are from Shem. So, that word is applied to Gods drawing, or alluring men by the sweet promises and winning enticements of the Gospell. God doth (let it be taken in holy reverence) tole men on by promiles, and deceive them graciously into the Gospell (*Hose. 2. 14.*) *I will allure her and bring her into the wilderness.* And becaute by perswasions men are often deceived and seduced to evill, therefore the word signifies also to deceive and beguile, as well as to perswade; and in the passive to be beguiled and deceived; Hence, the word in the text is derived, which we translate *a simple one*, or *a man that will easily be perswaded and led by another*, a sequacious

פֶּתַח

Suasus per suam  
fui, deceptus,  
seductus fui,  
hinc מִפְּתָח  
suadeo, apud  
Grecos.

פֶּתַח רֵיכֶת

Japhet le la-  
phet.

or easie man, whom you may carry with a mouth full of good words, and faire promises, whether you will. Yet, we finde this word (*Psalm 116. 6.*) used in a good sence, for a man without finfull guile and craft, a simple, honest, plaine-hearted man, *The Lord preserveth the simple.* But here and often else where it is taken in an ill sence, for a man without sence and reason, without heart and spirit, a man that cannot in any competency judge of things, or make out his way, but is meerly led, and lives upon the opinion and judgement of another: To such *Wisdomē cryeth without and uttereth her voyce in the Streets, how long yee simple ones, will ye love simplicity,* Prov. 1. 20, 22. *This silly one envie slayeth,* He is out of his wits already, and a litle matter will put him out of his life: *Envy slayeth him,* that is, a simple man looking upon the prosperity and blessings of God upon his neighbour, will needs afflict himselfe: he lookes upon himselfe, as having lost all, if that man gaine: he fals, if his brother stands, and can with more ease die miserably, then see another live happily. In this sence it is, *That envie kills the silly one.*

*Exiguus animo  
et abjecto spi-  
ritu.*

Now the reason why *Eliphaz* speaks of these two, the foolish and the simple one, and characters them, as dying by the hand of these two lusts, *Wrath and envie*, is, because he conceived all *Jobs* troubled, and (as he thought) muddy complaints in the third Chapter, arose from these two impure and filthy springs, *Wrath and envie*, from proud wrath, and impotent envie; he looked upon him, as angry and displeased, yea as enraged, because God had dealt so ill with him; and he supposed he saw him pale and wanne, eaten up and pined with envie, because others were so well, because his friends enjoyed health and lived in prosperity round about him. As if he had said, *Thou art wroth at thy owne povertrie, sickness and sores, and thou art envious at our plentie, health and ease.* And may not *folly and simplicitie*, challenge that man for *Theirs*, whose spirit thusresents, either his own evils, or his neighbours good? Observe hence,

First, *Every wicked man, is a foolish, a silly man;* Sinne is pure folly. In the *Proverbs* all along, wickednesse is the Interpretation of foolishnesse. It is folly to take brasse Counters for gold, and to be pleased with Bugles more then with Diamonds. When an *heyr* is impleaded for an *Ideor*, the Judge commands an apple, or a counter, with a peece of gold to be set before him, to try which he will take; if he takes the apple or the counter, and leaves the



gold, he is then cast for a foole, and unable to mannage his estate, for he knows not the value of things, or how to make a true election. Wicked men are thus foolish and more, for when bangles and diamonds, counters and gold are before them, they leave the diamonds and the gold, and please themselves with those toys and bables; when (which is infinitely more sottish) Heaven and hell, life and death are set before them, they chuse hell rather then Heaven, and death rather then life; they take the meane, transitory, trifling things of the world, before the favour of God, the pardon of sinne, a part in Jesus Christ, and an inheritance among the Saints in light. All the wisdom of wicked men, is wisdom in their owne conceits. And Salomon assures us, that *there is more hope of a foole then of such*, that is, of those, who are sensible of their own failings, and are willing (as the Apostle directs) *to become fooles that they may be wise*, 1 Cor. 3. 18. Opinion in it selfe is weake, but self-opinion is very strong; even the strongest of those strong-holds, and the highest of those high Towers, which the spirituall warre, by those weapons which are mighty through God, is to oppose and cast down: which, till they are cast down, these fooles are impregnable, and will not be led captive unto Christ.

Secondly, observe, *That to vex and to be angrie at the troubles that fall upon us, or at the hand which sends them, is a high point of folly and of ignorance.* Wrath and discontent slay the foolish, such are at once, twice slain, slain with the wrath of God, and with their own.

To die thus, is to die like a foole indeed. For first, this wrath of man springs from his ignorance of God: Man would not be angry at what the Lord doth, if he knew he were the Lord, and may doe what himselfe pleates. *The ground of anger is a supposition of wrong.*

Secondly, This wrath of man springs from ignorance of himselfe. He cannot be angry with any crosse, who rightly knowes himselfe.

First to be a creature.

This notion of our selves teaches us that lesson of humility, to be subject to the will of our Creatour. The law of our creation calls us to all passive obedience, as well as unto active, as much and as quietly to suffer, as to doe the will of God. But especially, if a man did fully know himselfe to be a sinfull creature, he would not  
be

be angry; yea, he would lay a charge upon his mouth, not to utter a word, and a charge upon his heart, not to utter a thought against what the Lord doth with him. *I will beare the Indignation of the Lord, because I have sinned against him* saith the Church, *Micah. 7. 9.* As if she had said, the remembrance of my sinne takes away all pleading, much more all quarrelling, in how angry a posture soever the Lord sets himselfe to afflict me: And therefore my spirit is resolved, that because my flesh hath sinned, my flesh shall beare the indignation of the Lord. *He that knowes what it is to sinne, knowes that all sufferings lesse then hell, are lesse then sinne.* If a man were convinced of this, that, what he beares is lesse then his sinne deserves, he would beare it, with thanks, not with complaints. Yea he would say, that, as he hath deserved all these and more then all these strokes, so he hath need of them. The bundle of folly in his heart, calls for a bundle of rods upon his backe, and he sees want of correction might have been his undoing. Therefore to be angry with affliction, argues a man ignorant of himselfe as a creature, much more as a sinfull creature. Once more the foolishnesse of such wrath appears to the eye of nature and common reason, because this wrath brings no ease or remedy at all to those wounds, but rather makes them more painfull, if not remediable. It is an argument of folly to doe a thing, whereby we cannot helpe our selves, but it is folly and madnesse to doe that which hurts, which makes our wound fester and our disease grow desperate. Did any man ever ease himselfe by fretting or raging under the crosse? How many have made their crosse more heavy upon them, by raging at it? A mans owne wrath, is heavier to him then his crosse. *A stone is heaوية, and sand weighty, but a foolles wrath is heavier then them both,* Prov. 27. 3. A foolles wrath is very heavy to others, but it is heaviest to himselfe. The text is expresse for it, which may be a third observation.

*Irascitur, quia omnia sibi debere putat.*

*To be angry and discontent at Gods judgements is more destructive to us, then the judgements themselves.*

The wrath and judgements of God afflict only, but your owne wrath destroyes; wrath slayes the foolish. Probably God came only to correct you, but wrath kills you. The wrath of man is a passion, but it is very active upon man, and eats up the spirit which nurses and brings it forth: Frowardnesse and anger are at once our sinne and our torment. He that is angry when God strikes, strikes himselfe, whereas humble submission to the blow, turnes it into a

kide.

kisse or an embrace, and they that sit downe quietly and believingly under any evill, beare it at present with more ease, and in the end, find it in the inventory of their goods. So *David, It is good for me that I have bene afflicted.* Fourthly note,

*That to envie another mans good or prosperity is an argument of the worst simplicitie.*

*Envy slayeth the silly one.*] Envie is a common theame, I will not stay upon it; but shall onely give you two reasons to demonstrate the silly simplicitie of an envious person.

1. The good of another is not thy hurt, thou hast not the lesse, because another hath more. *Leah's* fruitfulness was no cause of *Rachels* barrenness. Thy portion is not impaired by thy brothers increase; thou hast thy share, and he hath but his; how silly a thing then is it to envie him, that hath much, when as, his having much is not the cause why thou hast little. Again, this troubling thy self that others have more, will not get thee any more; Envy never brought in earnings or encrease.

2. A man of wisdom will make all the good of another his good. Take away envy and that which is mine, is thine, and if I take away envy, that which is thine, is mine. To have a heart to blesse God for his blessings upon another, is it self a great blessing, and gives thee likewise a part in those blessings. Thus we may enjoy all the joyes and comforts, the favours and deliverances, the health and peace, the riches and plenty, the gifts, yea and the very graces of all thole, in whole graces and gifts, plenty and riches, peace and health, &c. We can really and cordially rejoyce. Whereas an envious man ever stands in his owne light, and cannot rejoyce in his own mercies, for grieving at his Brothers.

So farre of the second part of the argument, whereby *Eliphaz* would convince *Job* of wickedness, his likeness to the wicked in bearing of, or rather fretting against his troubles.

*Tolle invidiam  
et quod meum  
est, tuum est, et  
sic ego tollam in-  
vidiam quod tuum  
est ne meum est.*

*John Beally's Book*  
*December 17<sup>th</sup> 1741.* JOB

Job Chap. 5. Verſ. 3, 4, 5.

*I have ſeene the fooliſh taking root, but ſuddenly I curſed his habitation.*

*His children are farre from ſafetie, and they are cruſhed in the gate, neither is there any to deliver them.*

*Whoſe harveſt the hungry eateth up, and taketh it even out of the thornes, and the robber ſwalloweth up their ſubſtance.*

**T**WO parts of the fourth argument were cleared in the two former verſes. In theſe three *Eliphaz* argues further, to the ſame effect. His argument is grounded upon his own experience, which had ſhewed many examples of fooliſh men, like *Job* (as he ſuppoſed) both in his riſing and in his falling, in his good dayes and in his evill. *I have ſeene the fooliſh taking root, and ſuddenly I curſed his habitation, &c.* The argument may be thus framed,

*Fooliſh men flouriſh a while and then come to certaine and ſudden deſtruction, they and their children and their eſtates are all cruſhed and ſwallowed up.*

*But thou diſt flouriſh a while, and grow up like ſome goodly tree, yet ſuddain deſtruction came upon thy children and upon thy eſtate, the robbers have conſumed and ſwallowed all up.*

*Therefore thou alſo art fooliſh, &c. I have ſeene the fooliſh taking root, but ſuddenly I curſed his habitation; I have ſeen thee taking root, and I obſerve thy habitation curſed; Thy outward condition is to paralell with theirs, that I know not how to diſtinguiſh thee, from them, in thy inward and ſpirituall condition.*

*I have ſeene the fooliſh taking root.*

*Eliphaz* urgeth experience. He urged experience in the fourth Chapter, v. 8. *Even as I have ſeen they that plow iniquitie and ſow wickedneſſe, reape the ſame, &c.* He urgeth experience here againe, and this ſuperadded experience ſeemes to anſwer an objection which might be made againſt that former experience: For ſome might ſay, many wicked men plow iniquity enough, and ſow wickedneſſe abundantly, yet they reape comforts and the contentments of this world: they have what their hearts deſire, a full harveſt of riches, pleaſures and honours.

It is true (ſaith *Eliphaz*) I grant it, I have obſerved the like

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also *I have scene the foolish taking root*; yea, but I can answer quickly and remove this objection: it doth not at all weaken my former assertion, grounded upon that experience, for as *I have seen him take root*, so, *suddenly I cursed his habitation, his children are farre from safety*, &c. He flourisheth, but he withers quickly, he takes root, but he is soone puld up by the roots.

*I have scene*] *Experience is the mistresse of truth.* Truth is called the *daughter of time*, because experience bringeth forth many truths; and the word of God is made visible in the works of God. *I have scene* (saith he) *This truth hath runne into my eye.* In experiences the promises of God stand forth, and in experiences, the threatnings of God stand forth, and shew themselves: all the experiences that we have in the world, are only so many exemplifications of the truths contained in the promises or threatnings of the word.

*The foolish*] I shall not stay to open that terme, for we met with it in the former verse, *Wrath slayeth the foolish one.* Only in a word, this foolish man is one, who acts without counsell, and whose will is too hard for his understanding. He hath no reason for what he doth, but because he hath a mind to doe it. A foolish man is a wicked man, and here the foolish man is a wicked man at ease, a wicked man in his fulnesse and abundance of outward comforts: *A foole is ever worst, when he is at ease.* And as he more abounds in comforts, so, he abounds more in sinne. All mercies are to him but fuell for his folly, and meat and drinke for his madnesse. That rich man who pleased himselfe so in his worldly successes is cal'd a *foole*, *Thou foole, this night shall thy soule be taken from thee, and then whose shall all these things be which thou possessest?* (Luk. 12.20.) All wicked men are foolish, and wicked rich men, have ever the greatest stock of folly. And they are therefore more foolish then others, because they thinke themselves wiser then all. If a man can get riches, if his root be well settled in the earth, and his branches spread fairly out, he accounteth himselfe very wise, and so doe many others account him too. *A thriving sinner is a foolish and an unprosperous man, but he that plots how to thrive by sinne, is the most foolish man in the world*, and therefore in all his prosperity most unprosperous. As *the foolish take root*, so, that by which they take root is often times their folly.

*Taking root*] Wicked men under the outward curse are compared to trees not taking root, Isa. 40. 24. *He bringeth the Prin-*

hinc

Lēvem hominē  
nōrat, qui sine  
cōsilio agit,  
vult et facit  
villamq; facti-  
tationem: h. bēt,  
nisi quia ita ve-  
nit in mentem.  
Cocc.

ces to nothing, yea they ſhall not be planted, yea they ſhall not be ſowne, yea their ſtocke ſhall not take root in the earth; And Plalme 129. 6. *Let them be as the graſſe upon the houſe* (having no earth to take root in) *which withereth afore it groweth up,* whereof the mower filleth not his hand, nor he that bindeth up the ſheaves his boſome. Wicked men prospering, are compared to a tree well rooted. *I have ſeene the fooliſh taking root*; that is, confirmed and ſetled in their outward prosperity. A roote is to the tree as a foundation is to the houſe, the eſtabliſhment of it; when a tree is well rooted, it takes in the moiſture of the earth freely, then the body or trunk grows bigge, the branches ſpread forth, the leaves are greene, and it abounds with fruit. So that with the wel-rooting, we muſt take in all that concerns the flouriſhing of a tree. Hence, other Scriptures expreſſe the men of the world by trees, not only ſecretly taking root in the earth, but putting themſelves forth and appearing in their viſible beauty and verdure. (Pſ. 37. 35.) *David produceth his experience, I have ſeene the wicked in great power* (how? *taking root*, yea) *ſpreading himſelf like a greene bay-tree.* They are deſcribed by their boughs, branches and leaves. And in *Iſa. 2. 11.* *The day of the Lord, ſhall be upon the Cedars of Lebanon, that are high and lifted up,* not only upon the Cedars of Lebanon that are deeply rooted, but upon the Cedars of Lebanon that are high and lifted up, and upon all the Oakes of Baſan; In the 14. of Hoſea v. 5. The prosperous eſtate of the Church (under the dew and influence of heavenly bleſſings) is held forth to us under the notion of a tree taking root. *I will be as the dew to Iſrael, he ſhall grow as the Lilly, and caſt his rootes as Lebanon* (that is as the trees in Lebanon) *his branches ſhall ſpread, and his beauty ſhall be as the Olive-tree, and his ſmell as Lebanon.*

In the fourth of *Daniel*, the ſtate, glory and magnificence of the kingdomes of this world are ſhadowed by a tree: *Nebuchadnezzar* in a viſion hath a tree preſented before him, he knew not what to make of it, and therefore calls for the Wiſe-men to expound the viſion, which he thus relates, ver. 4. *I ſaw and behold a tree in the middeſt of the earth, the height thereof was great, and the tree grew and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the ends of the earth, and the leaves thereof were faire.* When *Daniel* comes to interpret it, (ver. 22.) he ſayes to the King, *Thou art this tree, &c.* *Nebuchadnezzar*



*chadnezar* in all his worldly pompe, is set forth by a goodly tree. In the 53. of *Iſa. v. 2.* Where the birth of Christ is prophecied, it is said, *That he shall grow up before him, as a tender plant, and as a root out of a dry ground:* As a very flourishing estate, whether in spirituals or temporals, is exprest by a tree planted by the water side: So a meane, low estate is signified by a tree in a dry ground. Our Lord *Ieſus*, in regard of any outward glory, was like a tree in a drie ground, as the words following expound it, *He hath no forme nor comelineſſe, and when we ſhall ſee him, there is no beauty that we ſhould deſire him.* His kingdome was not like the kingdome of thoſe great Monarchs, ſtrong, and high and beautifull with any created luſtre. Hence obſerve,

First, *That wicked men may flouriſh in great outward proſperitie. I have ſeene the fooliſh taking roote.* The Prophet *Jeremiah* in the twelfth of his prophecie (a Scripture touched before, *Ch. 4. v. 7.* to this purpoſe) being ſomewhat ſcandalized at the proſperity of treacherous dealers, deſcribes them thus, *ver. 2. Thou haſt planted them, yea they have taken root, they grow, yea they bring forth fruit.* Here are four degrees; firſt they are planted, there is many a tree planted that takes not root, but (ſaith he) *thou haſt planted them, yea, they have taken root:* There are ſome trees which are both planted and have taken root, yet they doe not grow, eſpecially not to any height or greatneſſe, though they live, yet they doe not thrive; Theſe are planted, and they take root and they grow; but there are many trees planted, rooted and growing, which yet are fruitleſſe; theſe have all, they are planted, they take root, they grow and they bring forth fruit; And who are theſe? Surely the worſt of men, as the very next words evidence, *God is neare in their mouthes, but he is farre from their reines;* God is neare in the mouth of ſuch, that is, they may ſpeak of him ſometimes, but he is farre from their reines, there is nothing of God in their hearts; and ſurely they that have nothing of God in their hearts, have nothing of goodneſſe in their hearts, or in their lives.

This preſent glory and proſperity of wicked men, liſts up the glory of Gods patience. How is the glory of the patience of God exalted, in letting them have eaſe, who are a burthen unto himſelfe? in letting them proſper, who are (as God can be pained) a paine unto himſelfe? in ſuffering them to flouriſh who vex his people, in ſuffering them to laugh, who make his people mourne.

Further

Further, He gives them leave to take root and flourish (whom he could blast and root up every moment) that all may see what is in their hearts. If God did not permit them to take roote, yea and sometimes to grow up and flourish, we should never see what fruit they would bring forth. we should never see those grapes of gall, those bitter clusters: If these vines of *Sodom*, and fields of *Gomorrhah*, were not watered with the dew, and warmed with the Sunne of some outward prosperity.

Lastly, The prosperity of wicked men, is a great tryall of good men; *The flourishing of the ungodly is as strong an exercise of their graces, as their own witherings.* Observe secondly,

*That Wicked men may not only flourish and grow, but they may flourish and grow a great while.* I ground it upon this, the text saith, that they take roote, *I have seen the foolish taking roote,* and the word notes a deepe rooting. In the Parable of the sower (*Math. 13. 21.*) it is said, that the seed which fell into stony ground withered, *because it had no roote*, noting, that the cause of a suddaine decay or withering in any plant, is the want of rooting; whereas a tree well rooted, will endure many a blast, and stand out a storme. Some wicked men stand out many stormes, like old Oakes, like trees deeply rooted, they stand many a blast, yea many a blow? Spectators are ready to say, such and such stormes will certainly overthrow them, and yet still they stand; but though they stand so long, that all wonder, yet they shall fall, that many may rejoyce; and take up this proverbe against them (as of old against the King of Babylon.) *How hath the oppressor ceased, The Lord hath broken the staffe of the wicked, and the scepter of the Rulers: He who smote the people in wrath, with a continued stroke, he that ruled in the Nation with anger is persecuted, and none hindreth. Therefore many shall breake forth into singing, yea the Fir-trees shall rejoyce at him, and the Cedars of Lebanon, saying, since thou art laid downe, no filler is come up amongst us, Isa. 14.* Thirdly observe;

*Outward good things are not good in themselves.* The foolish take roote. The worst of men may enjoy the best of outward comforts. *Outward things are unto us, as we are.* If the man be good, then they are good. And though the Preacher tells us, *Eccles. 9. That all things come alike unto all,* yet all things are not alike unto all: There is a great difference between the flourishing of a wise man, and the flourishing of a foole; all his flourishing and

fastning in the earth is no good to him, because himselfe is not good: Spirituall good things are so good, that though they find us not good, yet they will make us good: we cannot have them indeed, and be unlike them. But worldly good things find some really good, and make them worse; others who had but a shew of goodnesse, they are occasions of making starke naught; *Rooting in the earth, never helpt any to grow heaven-wards. Many deeply rooted in the earth, have grown down, and gone down to the depths of Hell.*

Fourthly observe, as a consequence from the former; *That the enjoyment of outward good things, is no evidence, can be made no argument that a man is good. I have seen the foolish taking roote. And yet how many stick upon this evidence; blessing themselves because they are outwardly blessed. Yea, though they meet with a discovery of their sins; and sinfull bosomes in the word, though they find those sins threatned, yea cursed with a grievous curse in the word, yet they blesse themselves and say; we are rich and flourish, we have a good estate and credit, we take roote and stand, but they forget that all this may be the portion of a foole. I have seen the foolish man taking roote.*

*And suddenly I cursed his habitation.*

The word here used, to curse, springs indifferently from two rootes, which yet meete and are one, in signification: Namely, to strike through or to pierce, as a man is struck through with a staffe or sword, or stabd with a dagget; Thus Hab. 3. 14. *Thou didst strike through with his Staves the head of the villages.* And Isa. 36. 6, The piercing of a reed into the hand of him that leans upon it, is exprest by this word. So then it carries a metaphoricall allusion to the effect of a curse, the curse of God alwayes, and the curse of man upon due grounds, is as a sword or a dagger, piercing a man thorough and thorough; thorough both soule and body. *I have cursed his habitation*, that is, I have smitten his habitation quite through with a curse.

*I cursed his habitation.*

Some reade, I abhorred or I abominated his habitation. I was so farre from envying this flourishing, spreading tree, or from being in love with his goodly seate and brave habitation, that I loathed and could not abide it. The cottage of an honest man was more delightful to me, then the tents or pallsaces of wickednesse.

But the word beares rather *to curse*; which is first to wish evill

נִקְּבָה deducitur, vel אֶנְקְבָה vel אֶנְקְבָה fudit, per fudit, trebrauit, & per metaphoram maledixit, execratus est; est maledictio translatam ab his qui gladio aut pugioe aliquem transverberant, tanquam siliquis Dei aut hominis maledictione irascitur. Cariv. in Prov. 11, 26.

evill unto another : And ſecondly to fore-tell, to pronounce or denounce evill againſt another. Often in the Pſalmes, *Dauids* curſes upon his enemies, are predictions from the Spirit of God, not maledictions or ill wiſhes from his owne ſpirit ; Good men know not how to wiſh evill ; their curſings are prophecies not prayers: they fore-tell or fore-ſee evils, but they deſire them not. *I have not deſired the wofull day, Lord thou knoweſt*, ſaid that Prophet, who had denounced many wofull dayes, *Jer.* 17. 16.

*Plum non decet dire.*

In Scripture, many are ſaid to doe that which they declare to be, or fore-tell that it ſhall be. As ( to give an inſtance or two ) *Levit.* 13. in the caſe of the Leper, the text ſaith, that when the Prieſt makes up his judgement concerning the Leper ( having found the tokens of Leproſie upon him ) *he ſhall deſile him* ( ver. 3, and ver. 8. ) *or make him uncleane*, ſo the Originall gives it ; which we tranſlate, *The Prieſt ſhall pronounce him uncleane*. In that ſenſe the Miniſters of the Goſpell ( whole buſineſſe is to cleanſe ) deſile many ; yea, one way to cleanſe men, is thus to deſile and pronounce them Lepers. So *Iſa.* 6. 8. the Lord ſends the Prophet againſt that people, and ſaith to him, *Make the heart of this people fat, and make their eares heavy, and ſhut their eyes* ; Now, the Prophet did not act this himſelfe, he did not deafen their eares, or blind their eyes, but only fore-told or denounced that this judgement ſhould fall upon them: becauſe they had ſo long ſtopped their eares, at laſt their eares ſhould be ſtopt and made heavy enough: and becauſe they had ſo long winked and ſhut their eyes, at laſt they ſhould be blind, and their eyes ſhut faſt enough ; *How faſt are thoſe eyes and eares lockt up, which are thus double lockt*. Once more, *Jer.* 1. 10. The Lord gives the Prophet a ſtrange commiſſion, *See* ( ſaith he ) *I have this day ſet thee over the Nations and over Kingdomes, to roote out, and to pull downe, and to deſtroy, and to throw downe and to build and to plant*. One would think this commiſſion, more fitting for a *Cæſar* or an *Alexander*, for great Commanders attended with numerous Armies, than for an unarmed Prophet ; what could he doe ? could he roote out Kingdomes, and deſtroy Nations ? Yes, by denouncing the deſtroying judgements and conſuming wrath of God, due unto them for their rebellions and provocations : Thus a poore weakle Prophet can overturne a whole Kingdome, and roote up the ſtrongelt Nations. And the truth is, that, *never was any Nation or Kingdome rooted up by the ſword, but it was firſt rooted up by the*

*Id fieri ab aliquo dicitur in Scriptura quod faciendum denunciat.*

*Prædic excandolos oculos, et aures aggravandos.*

*word ;*

word; first, God hewed them to peeces, and slew them by his Prophets, and then let in Armies of cruell enemies to doe it.

So here in the text, *I have seen the foolish taking roote, but suddenly I cursed his habitation*; The cleare meaning is, I foretold a curse, I knew what would shortly become of his habitation. It was not anger against his person, or envy at his estate, that moved me to curse him; but it was an eye of faith, which shewed me him markt with a curse in the iust threatnings of God: I saw a curse hanging over his family and dwelling, over his riches and honours; And though he then flourished, that, yet he should quickly wither and be destroyed roote and branch. *The curse of the Lord is in the house of the wicked, Prov. 3.33.* Man doth but see it there, the Lord sent it there.

Non per inviam  
et iram  
dixi impreca-  
torem, sed avi-  
tam praesagire,  
male ipsi fore.  
Locc.

נה

The word is considerable which we translate *Habitation*. It signifies a quiet, a settled, a peaceable, a beautifull habitation: And so carries an aggravation of the judgement upon this foolish man; his judgement is the worte upon him, because he thought himselfe to well, so well settled, so well settled, to secured and accommodated: that he should never be removed: They are most troubled with removings, who thought themselves settled; *troubles afflict them, deepest, who supposed themselves beyond trouble*. When David thought God had made his mountaine so strong, that it could not be moved, how was he troubled, as soone as God hid his face? *Psalm 30.6, 7.* And if they are so troubled with shakings, who looke upon their estates as lerled by the favour of God, how will they be troubled to meeete with totterings and shakings, much more with ruinings and destructions, whose estates at best, are bottomed only upon their policies, often, upon their sins? We may observe from hence;

First, *The estate of some wicked men, is out of the prayers of Gods people*. When they goe by their dwellings, they cannot say, *The blessing of the Lord be upon you, We blesse you in the name of the Lord, Psalm 129.8.* It is a great mercy to stand under the influences of prayer, and for a man to have his estate, land, dwellings watered with showers of blessings and hearty good wishes from the mouthes of Saints. Their blessings or their cursings, are next to the blessings and cursings of Christ, nay, they are his; It is an argument that Christ hath blessed or cursed a man, when the spirits of his people generally are carried to either. It is one of the saddest presages in the world, for a man to be cast out of the prayers of the Saints

Saints, or to be caſt by their prayers; that is, when their prayers are againſt him, and he preſented naked to the diſpleaſure of Chriſt: It ſhewes that the ſin of a man is a ſin unto death, when the faithfull ceaſe praying for him, 1 *Job.* 5. 16. What can it prognosticate then but approaching ruine and deſtruction, when they bend the ſtrength of prayer againſt him? There was never any habitation of wickednes, ſo firmly founded or ſtrongly fortified, but that *Great and Holy Ordinance* hath or may ſhake, and batter it to the duſt. The fair Towers and walls of *Babylon*, the ſeate and ſtate of Antichriſt, have long been under this curſe; All the Saints, whoſe eyes God hath unſcaled and brought out from Egyptian darkneſſe, have ſeene *That ſo liſh man* taking roote, and have curſed his habitation. Secondly obſerve;

*A Wicked man in proſperity is under the curſe of God.* He is often under the curſe of man, but ever under the curſe of God. *Eſau* have I hated (ſaith God, *Rom.* 9. 13.) yet even at that time the fatneſſe of the earth was his dwelling, and of the dew of Heaven from above, *Gen.* 27. 39. While the meate was in the mouthes of the murmuring *Iſraelites*, the wrath of God was upon them, They did at once eaſe their luſt and their death, wrath was mingled with their meate; and while he gave them their requeſt, he ſent leaneſſe into their ſoules, (*Pſal.* 106. 15.) This is the moſt dreadfull curſe of all, *To have a fat eſtate, a well fed body, with a leane ſtarven ſoule.*

Thirdly, Obſerve a vaſt difference between godly and wicked men, between the fooliſh and the wiſe. When a godly man withers in his outward eſtate, and is pluckt up by the rootes, yet God loves him; when a godly man is poore, God loves him, when he is ſick, God loves him, when he is in priſon, God loves him, when he is in diſgrace, God loves him, and when the world hates him moſt, then God uſually ſhewes, that he loves him moſt; *The world cannot caſt a godly man into any condition, but he meets with the love of God in it;* his eſtate may vary and vary, change and change a thouſand times, but the love of God towards him is unchangeable. On the other ſide, we ſee in the text, when a wicked man takes roote, and the branches of his outward eſtate beare fruit abundantly, God curſeth him; when he is at eaſe, God is angry with him. That place is very obſerveable (*Zech.* 1. 15.) *I am very ſore diſpleaſed with the Heathen, that are at eaſe;* the *Heathen* were at eaſe, yet God was extremely diſpleaſed with them.



When a wicked man is in health God curseth him, when he is rich God curseth him, when all men honour, admire and flatter him, God abhorreth, hates and detests him; he can be in no condition, but he is sure to meet with the curse of God. As a foolish man, a wicked man, gives God many things, but he never gives God his love, or his affection; A wicked man may give God prayers, but he doth not give him his love; he may give him praises, but he never gives him any love; he may give God his purse, but he gives not his love or his heart; whether such a foole praiseth God, or prayeth to God, or giveth unto God, he hateth God. So likewise, whatsoever God gives to a wicked man he hates him, whatsoever he bestowes on him he curseth him: This should awake men rooted in the earth, to consider whether they are under the influences of Gods eternall love, as well as under the influence of temporall blessings: This is the ground of *Dauids* conclusion, *Psalm. 37. 16.* *A little that the righteous hath, is better than the riches of many wicked:* the reason is this, because many ungodly ones, swimming in a full sea of riches, have not so much as one drop of the love of God, nor one beame or ray of the light of his countenance shining upon them: but a godly man, if he have but a small estate, he hath much love mixed with it, if he have but a little purse, he hath a large portion of the favour of God in it, and this makes it to out-worth and out-value a wicked mans estate, this puts the price and stamps an excellency upon his little. The love of God doth so farre exceed the fatnesse of the earth, in the esteeme of Saints, that they, in rating their estates, reckon not upon earthly things at all, they see nothing to value themselves by, but their interests in the love of God. As when God gives his people their portion, he lookes upon outward things, as meere additionals, or as an over-plus given in by way of vantage. *All other things shall be added (Mat. 6. 33.)* when a man casts in a handfull of wheate after the bushell is full, or gives a fingers-breadth after the due measure of the cloath; So it is in the case of all temporals bestowed upon the Saints: Then fourthly note;

*Outward good things, are no argument of the favour of God.*

As we shewed before, that, they are no evidences of the goodness of a person, so neither are they any evidences of the grace and favour of God unto a person. *A man cannot find an evidence of Gods love in his purse, in his land, in his honour, in his credit: Yea a man may flourish in better things then these I speake of,*  
and

and yet have no evidences of Gods love to him; A man may flourish in knowledge, be deeply rooted in learning, may have extraordinary branches of parts, and wonderfull fruits of gifts, yet notwithstanding all this while, his habitation and his person too under a curse. And therefore, be sure that you looke for your evidences of the love of God in the right boxe, doe not looke for evidences of the love of God in your chests, or in your purses, but looke into your hearts, and see what Christ hath done there, looke into your lives, and see what light shines there from the Spirit of Christ; Looke whether grace flowes from the Spirit of Christ, and is rooted in your spirits. If grace be rooted in thee there, if it spring up and bring forth fruit in the life; this is an evidence indeed. They that are thus rooted, God never curseth, Grace and holinesse were never under any curse.

Observe one thing further, As these words hold forth the judgement or opinion of a godly man, concerning the wicked in prosperity. *I have seen the foolish taking root, and presently I cursed his habitation.*

*A godly man sees the wicked of the world to be miserable in their best and most flourishing condition.*

When thousands stand about the great ones of the earth, admiring, applauding, making little gods of them, envying their happiness, and thinking none happy but they, or such as they are; then a godly man pitties them, mournes over them, sees them, and all such as they are, miserable; He looks thorough all their outward glory and beauty, riches and honours, and sees them curst through all, hated of God thorough all; He sees nakednesse through their cloathing, emptinesse and want thorough all their plenty and abundance: neither is this unhappiness confined to their own persons, but derived to all, to whom they derive life, or stand related. So it followes;

*His children are farre from safety, and they are crushed in the gate, neither is there any to deliver them, &c.*

These words containe a further effect of this curse. *I cursed his habitation*, and what then? was it an ineffectuall curse? was it but wind and words, returning and doing nothing? or did it spend all its strength upon this foolish man, in his own person? No, *His children are farre from safety, they are crushed in the gate, &c.* One of the Rabbins conceives that these words and the verse fol-

*Secundum genus  
catastratis  
quid Deus im-  
probia immittit,  
posteritatis exi-  
tium deploratū,  
&c. quidem ac-  
clamante publico  
eo conju.*

Rabbi Salomon,  
german male-  
dictionis esse  
vult.

lowing, are the forme wherein the curse was pronounced upon the habitation of the foolish man; As if Eliphaz had said, *I cursed his habitation thus, Let his children be farre from safety, and let them be crushed in the gate, neither let there be any to deliver; as for his harvest, let the hungry eat it up, and let the robbers swallow up their substance.* And we find such a forme, *Psal. 109.* David pronounces the curse upon those wicked enemies, in language very futable to this (*ver. 6, 7, 8, 9, 10, 11.*) *Set thou a wicked man over him, and let Satan (an adversary) stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sinne. Let his children be fatherlesse, and his wife a widdow; let his children be continually vagabonds and beg, let them seeke their bread also out of desolate places, let the extortioner catch all that he hath; and let the stranger spoile his labour.*

But we may rather take it, as the matter, then as the forme of a curse. *I cursed his habitation*, and the curse brake forth upon his children, and upon his estate, upon the branches, and the fruit of that goodly tree: much like that in the vision, *Dan. 4. 13, 14.* *I saw in the visions of my head upon my bed, and behold a watcher, and a holy One, came downe from Heaven, He cryed aloud and said thus; Hew downe the tree, and cut off his branches, shake off his leaves, and scatter his fruit, &c.* This Allegory may be rendered in the plaine words of Eliphaz, *I cursed his habitation, his children are farre from safety.* The Master of the Family is the tree, His children are either fruit or branches, His leaves are riches and honour, the beauty and pleasantnesse of his habitation.

Some things in the letter of the text are to be opened, but I shall first observe one thing in the generall, from the connection of this fourth verse with the third, *I suddenly cursed his habitation* (verse 3.) Then followes, *his children are farre from safety.* Observe from it; That

*Creatures cannot stand before the curse of God.* How strongly soever they are rooted, the blast of the breath of Gods displeasure, will either blow them downe, or wither them standing. The curse comes powerfully, suddenly and secretly, it is often an invisible stroke. When we see neither axe nor spade at the root, nor storme at the top, yet downe it comes, or stands without leafe or fruit. When Christ in the Gospell curst the fruitlesse figg-tree, his Disciples passing by that way, wondered saying, *how quickly is this*

*this fig-tree withered*; it was but onely a word from Chriſt, *Never beare fruit more*, and the fig-tree which had no fruit, loſt its life. Some are ſuch tall Cedars, ſuch mighty Oakes, that men conclude there is no ſtirring of them, no Axe can fell them, or blaſt looſen them; yet a word from the Lord will turne them up ſide downe: or if he doe but ſay to them, *never fruit grow* upon your actions, or out of your counſels, preſently they wither. *The curſe canſeſſe ſhall not come*, but when there is a cauſe, and God ſpeaks the word, the curſe will come; Neither power nor policies, neither threatnings nor entreaties can hinder or block it up. It is ſaid of the *water of jealousie* in the booke of *Numbers*, that when the woman dranke that water, if there were cauſe of her husbands ſuſpicion, preſently *her belly ſwel'd, and her thighes did rot*, the effect was inevitable. So, if God bid judgement take hold of a man, family or Nation, it will obey. A word made the world, and a word is able to deſtroy it. *There is no armour of prooſe againſt the ſhot or ſtroake of a curſe.*

*Suddenly I curſed his habitation*, and the next news is, *His children are farre from ſafety*; If God ſpeake the word, it is done as ſoone as ſpoken; as that myſterious Letter ſaid of the Gun-powder-plot, *As ſoone as the paper is burnt, the thing is done*. Surely God can cauſe his judgements to paſſe upon his implacable enemies, ſuch horrid conſpiratours againſt Churches and Commonwealths, truth and peace, with as much ſpeed, as a paper burns; with a blaze and a blaſt they are conſumed. That, in the generall from the connexion of theſe two verſes: Aſſoone as he was curſed, his children and his eſtate, all that he had went to wrack, and ruine. I ſhall now open the words diſtinctly.

*His children are farre from ſafety.*] Some reade, *Were farre from ſafety*, (and ſo the whole paſſage in the time paſt) becauſe he ſpeaks of a particular example, which he himſelf had obſerved in thoſe daies, as is cleare, *v. 2.*

Having ſhewed the curſe upon the root, he now ſhews the withering of the branches.

Some of the *Rabbins* underſtand, by *Children*, the Followers or Imitators of wicked men, ſuch as aſſiſted them, or ſuch as were like them. Theſe are morall children; but take it rather in the letter, for naturall children, ſuch as were borne to them, or adopted by them, theſe come under their Fathers unhappineſſe: *They are farre from ſafety.*

The Hebrew word is commonly rendred, *salvation*. His children are farre from *salvation*. But then we must understand it for temporall *salvation*, which our translation expresses clearly by *safety*. His children are farre from *safety*. It is possible that the children of a wicked man, may be neare unto eternall *salvation*; Though godly parents have a promise for their seed, yet grace doth not runne in a blood, neither is the love of God tied or entayl'd upon any linage of men. Election sometimes crosses the line, and steps into the family of a reprobate father. Therefore, it is not said, *His children are farre from salvation*, in a strict, but in a large sence. We find the word *salvation*, frequently used for *safety* (2 King. 13. 17.) when *Elisa* bad *Joah* the king of *Israel* shoot the arrow, he called it, *the arrow of the Lords salvation*, which we render, *the arrow of the Lords deliverance*. So *Moses* bespeakes the trembling *Israelites* at the red Sea, *Stand still and behold the salvation of the Lord*, that is, behold what *safety* the Lord will give you from all these dangers, what deliverance from the hand of *Pharaoh*. The Prophet represents the Jewes thus bemoaning their outward judgements. *We roare all like Beares, and mourne sore like Doves, We looke for judgement, but there is none, for salvation, but it is farre off, Isa. 59. 11.*

*They are farre from safety.*

To be farre from *safety*, is a phrase importing extreame danger; As when a man is said to be farre from light, he is in extreame darkness; and when a man is said to be farre from health, he is in extreame sickness; and when a man is said to be farre from riches, he is in extreame poverty; So here, *His children are farre from safety*, that is, they are in extreme danger and perill, they walk (as it were) in the regions of trouble, in the valley of the shadow of death continually. That phrase is used also, respecting the spiritual estate of unbelievers, *They are farre off from God, farre off from the Covenant*, Isa. 57. 12. Ephes. 12. 13. that is, they have no benefit by the covenant, no interest in, no favour at all or mercy from the Lord. To be farre off from mercy is to be neare wrath, and to be *farre from safety* is to dwell upon the borders of danger.

*And they are crushed in the gate.*

In the fourth Chapter *Eliphaz* describes man, as *crushed before the*  
the

*the Moth*, to ſhew how ſuddenly, how eaſily man is deſtroyed. This mans children are cruſhed in the gate, as a man would cruſh a flie or a moth between his fingers.

*They are cruſhed in the gate.*

That notes two things.

Fiſt, the publikenesse of their deſtruction, they ſhall be deſtroyed in the ſight of all men; for the gate was a publike place (*Pro. 31.31.*) *her Works praise her in the gates*, that is, ſhe is publickly knowne by her good works. To doe a thing in the gate is oppoſed to the doing of a thing ſecretly. To ſuffer in the gate is to ſuffer publickly.

Secondly, *to be cruſhed in the gate*, is to be cruſhed or caſt in judgement; for *The gate* was the place of old, where juſtice was adminiſtred and judgement given; and for a man to be cruſhed in the gate, is as much as for a man to be overthrowne in his ſute, when he hath any controverſie or tryall before a Judge, whether for his eſtate or for his life. So this phraſe, *They are cruſhed in the gate*, implies that all buſineſſes ſhall goe againſt them, if they have any controverſie in law, or if they be charged with any crime they ſhall certainly be condemned.

*In portis iudicia  
exercebantur.  
Merc.*

I need not ſtay to prove that judgement was given in the gate; onely take a few texts. Fiſt, in this booke (*Chap. 29.7.*) *Job* deſcribes his owne proſperity thus, *When I went out to the gate*, that is, to ſit in judgement; And *Chap. 31. v. 21.* the word is uſed in the like ſente; So *Gen. 23. 17.* *Chap. 34. 20.* *Ruth 4. 1.* *Iſa. 29. 11.* Thoſe words of the curſe, *Pſal. 109. 7.* *when he is judged, let him be condemned*, are the full Expoſition of this, *They are cruſhed in the gate.*

And the reaſon given by one of the Ancients, why juſtice was uſually adminiſtred in the gate, is the accommodation and convenience both of ſtrangers and Citizens: For ſtrangers, who lived farre off in the country, that they might have juſtice, before they entred into the city, whole pompe and throngs of people might poſſibly occaſion either ſome terrour or diversion in the minds of poore country-men. And then likewiſe, that the Inhabitants of the City, might not be either charged or tired with long journies into the country; To which we may adde, that judgement was therefore adminiſtred in the gate, becauſe gates are places through which all paſſe in and out, and therefore the declaring of judgement

*Ne agricola li-  
tiſ cauſa vent-  
eos, civitatis  
ſrequentia et  
novo terreretur  
conſpectu, nec  
urbis habitator,  
longè ab urbe  
properaret, et  
ſubvectionem  
quaereret jumen.  
Ierum Jeron in  
Amos 6. 5. v.  
10.*



ment there, was the making of it more publike, that all might take notice of what passed, in such and such cases, as the sentence and resolution of the Judges.

*Neither is there any to deliver them.*

*Infamnis malis  
reumem habe-  
bunt assertorē.  
Vt iniusti con-  
fundebuntur &  
contundebuntur  
in iudicio publi-  
co coram tribu-  
nibus.*

This is the third degree of evill falling upon the foolish mans children. Though a man be brought to and cast in judgement, yet he may have a friend to helpe and deliver him; but these shall have no help, none to speak a good word for them, none to mediate either for reprieve or pardon. Some give the sense thus, *His children shall neither finde a Judge to give a favourable sentence, nor an Advocate to pleade for them, and make the best of their cause;* This also answers another part of the curse, *Pla. 109. 11. Let there be none to extend mercy to him, neither let there be any to favour his fatherlesse children;* None shall be found either able or willing to rescue or pluck them out of the hand of danger.

Hence observe, first,

*That a wicked man and his children are often wrapt up in the same destruction.*

*Liberi parentū  
peccatis sepe im-  
plicantur.*

*I cursed his habitation and his children are farre from safety, they are crushed in the gate.* A godly man is a defence for his children; It is a great blessing to be borne of holy parents, and it is a curse to be borne of oppressing wicked parents. As, the blessing of God descends from the father, upon the children; so, the curse of God many times descends from the father, upon the children, and they inherit their judgements, as well as their lands. Though the justice and goodnesse of God, will make that Proverbe cease in all the families of the world for ever, which was once taken up by the Jews, *Ezek. 18. 2. The Fathers have eaten sowre grapes, and the childrens teeth are set on edge.* The Naturalists observe, and experience teacheth, that when a man eats very sowre grapes (and so makes a sowre face) another standing by is affected with a sympathy, and his teeth are set an edge or pained with the very sight or grating of anothers teeth, though himselfe taste not the grape. The present *Jewes* thought themselves but bare lookers on upon their fathers sin, and yet they suffered. But the Lord found the sowre grapes in their mouths also, or them risen up in their fathers stead, an encrease of sinfull men to fill up the fierce wrath of the Lord against them. Now (I say) though the Lord will make that proverbe cease, in their sence: For no child is punished merely

*ἰδὺναι τὴν δι-  
κταίαν φιλοσο-  
φίαν.  
Aristot. 2. 7.  
prob. quest. 5.*

in contemplation of his fathers ſin. Yet when a ſonne is wicked, the wickedneſſe of a father, whether immediate or further off, may come in remembrance againſt him, and at once aggravate his ſin, and encrease his ſorrow. Secondly, note this from it,

*Whom God will deſtroy, no creature ſhall be found able to deliver out of his hands.*

God can take away the helpe, and ſtop up the pity of all creatures, *None ſhall deliver them.* And though themſelves ſhould endeavour to eſcape, they ſhall not eſcape (*Amos 9.1.*) *They that ſlie ſhall not ſlie away, and they that eſcape ſhall not be delivered,* that is, by endeavouring to eſcape, they ſhall not be delivered, they ſhall attempt it in vain. If God will not deliver, none can. If a Lot be taken priſoner, *He bids Abraham arme and reſtne him.* If a Paul be in the mouth of a Lion, *the Lord will deliver him.* It needs not troubles us, who is our enemy, if God will be our deliverer: nor can it avail what friends ſo ever we have, if God ſaith, ye ſhall not be delivered; *A wicked man* (when the Lord appears againſt him) *either hath none to deliver him, or none ſhall.* Salvation is farre from the wicked, for they keep not thy ſtatutes, *Pſ. 119. 155.*

From the children, judgement proceeds to the eſtate of this wicked man.

Verſ. 5. *Whoſe harveſt the hungry eateth up, and ſeareth it even out of the thorns, and the robber ſpoyleth all his ſubſtance.*

*Whoſe harveſt the hungry eateth up.*

By his *Harveſt*, we are to underſtand not only the return of that which he hath ſown, as corn and other fruits of the earth; but all the goods or provisions, which he hath gathered or laid up for his ſupport and accommodation. A mans harveſt is the improvement of his whole eſtate. And this mans harveſt is all he hath gotten, by right or wrong, by induſtry or by injury, by ſweat or by deceit, by ſecret practices or open violences. To eat up a harveſt, is as much as to devour a houſe, with which Chriſt charges the hungry Scribes and Pharifees (*Math. 23. 14.*) who made Beggars as faſt as they made Prayers, *To devoure widows houſes and under preſence make long prayers.*

The greatneſſe of his affliction is ſet forth by the loſſe of thoſe things, which coſt much paines to get. A harveſt is not had with idleneſſe. The earth muſt be broken, plowed and ſowed before we reape. The law of Nations (*I am ſure of this Nation*) is ve-

*Mellis nomine  
parata bona  
omnia intelligi-  
tur condenda re-  
ſponſenda in  
annos plurimos.*

ry tender in this point, providing, that they who till and sow the Land, shall also enjoy the crop. But this wicked man shall not reape what he sowed. The labour shall be his, and the benefit another mans. *The hungry shall come and eat up his harvest.* Whence observe in generall,

*It is a great evill When We cannot enjoy the thing We labour for.*

What greater disappointment to the husband-man, then to deprive him of his harvest. Poets have sung this in mournfull verse.

*Impius hæc tam  
cultæ novæ  
miles habebit?  
Barbarus hæc  
segetes tenet  
quem convimus  
agræ? Virg.  
Egl. 1.*

And we find this threatned in the law, as the very sting of those evils, which should come upon a disobedient people, Deut. 28. 33. *The fruit of thy land and all thy labours, shall a Nation which thou knowest not, eat up; All thy labours, that is, The fruits for which thou hast laboured, shall be eaten up by strangers. And* (Levit. 26. 16.) *Thou shalt sow your seed in vaine, for your enemies shall eat it. The sloathfull man roseth not that which he tooke in*

*hunting, so we translate, Prov. 13. 26. But it seemes not so proper to the sense of this proverbe. A sloathfull man is not usually a hunter, That sport requires an active spirit. And usually men that are slow at worke, are quick at meat, and will not loose their venison for the roasting. Therefore more properly (I conceive with others) to the originall, and fully to the point in hand, it may be translated thus, Deceit or the deceitfull man shall not roast his hunting, or, that which he hath taken in hunting. That is, he shall*

*Non aduret  
fraudentia,  
(sic vir dolo-  
rum) venationem  
suam. Arias  
Mont. Pagn.*

not take pleasure in that, which he hath got by extreame pains (as all hunters doe) or by craft and stealth, as some hunters doe. Somewhat comes between his mouth and his morsell, his cup and lip, either he cannot get his meat to his table, or he rises hungry from it. Therefore Salomon puts a great blessing in this, when a man enjoyeth his labour, Eccles. 3. 10. *My heart rejoiced in all my labour, and this was my portion of all my labour, namely, the fruit and benefit which God gave me by my labour; I enjoyed it, and this was my portion. Again (Eccles. 3. 13.) And also that every man should eat and drinke and enjoy the good of all his labour, it is the gift of God; He puts the Emphasis upon this, when a man hath taken pains to lay in provisions for a comfortable subsistence, that then he may sit downe quietly and enjoy it, It is the gift of God. Therefore on the other hand, not to eate and drinke and enjoy the good of our labours, but to have all violently snatcht from our mouthes. It is the judgement of God. This judgement the Prophet also threatens (Isa. 1. 6.)*

*Thou land strangers shall de-*

*devoure it, in your preſence; when you are looking on, ſtrangers ſhall devoure it. Thou prepareſt a Table before me in the preſence of my enemies, ſaith David, Pl. 23. 5. As, it is one of the greateſt outward mercies, to eat at a Table, prepared in the preſence of an enemy, ſo, it is one of the greateſt afflictions, to have an enemy eat up what is prepared for our Table, in our preſence, (Mic. 6. 15.) Thou ſhalt ſow, but thou ſhalt not reape, thou ſhalt tread the Olives, but thou ſhalt not annoint thee With oyle, and ſweet Wine, but ſhalt not drinke Wine.* Obſerve how he puts in their labour to aggravate their ſorrow. If they had not ſowne, it had not been ſo troubleſome, not to reape, if they had not trod the Olives, it had not been ſo grievous to have had no oyle; but this was their calamity, they ſowed, but reaped not, they trod the Olives, but had no oyle to annoint themſelves. The miſery of that rich man (*Luk. 12.*) is thus deſcribed, when hee had made larger barnes, and got in his harveſt, when he had made proviſion for many years, then the Queſtion is, *Whoſe ſhall all theſe things be that thou haſt provided?* The rich man was not unprovided of an answer to the Querie long before. *Whoſe ſhall they be?* My own I warrant you. I am not ſuch a foole to take pains for others. Little did he thinke his grave was a making while he was making his barns: Or, that all his providence and care ſhould redound to ſtrangers. How will it cut the heart to ſee all thoſe things taken away, in and about which, a man hath laid out his whole ſtrength, and laid up his whole heart. This *Job* imprecates as the extremity of all outward evils, in caſe he were an hypocrite, and dealt falſely with God (*Chap. 31. 8.*) *If any blot hath cleaved to my hands, that is, if this blot of inſincerity (Job did not thinke himſelfe to be without all blot of ſinne, but, if ſuch a blot as I am charged with) cleave to my hands, then let me ſow, and let another eat.* This judgement which *Eliphaz* hints at in another perſon, as already fallen on *Job* for his hypocriſie, *Job*, in his own perſon calls for, if he were an hypocrite. *Let me ſow and let another eate, yea let my off-ſpring be rooted out.*

*Whoſe harveſt the hungry eateth up. The hungry.*

There is ſome difference in opinion, who are to be underſtood by the hungry. Some take this hungry one for the Devill; He is a hungry one indeed: but his hunger is not after our riches, but after our ſoules, 'tis them he goes about like (a hungry) roaring Lion, ſeeking to devoure (2 Pet. 5. 8.) It is a truth alſo, that Satan goes about as a hungry one to devoure our eſtates, ſo he did *Jobs*, His

*harvest that hungry one did eat up; but, it was not because he desired Job's harvest, but because he gaped for Job Himself. He thought if God would but give him leave to robbe Job of his riches, Job would quickly let his soule laple into his hands. A soule is the dainty morrell, which That hungry spirit waits for. The most delicate things in the world are meate too grosse for a spirit, though an unclean one.*

Others, by the *hungry one*, understand the Heire of this rich worldling; His heire whom he had kept low, and bare and short, as long as he lived, now, when he is dead and gone, comes hungry to the estate, and quickly consumes it; he eats it out, drinks it up and lavisheth it away. It is often seen that the heires of great, rich men come very hungry to their inheritances, and as quickly swallow them downe. They have been kept so short, that like empty and sharpe set stomackes they waste all, when they come where they may have their fill. *That estate which is got by the oppression, and kept by the base covetousnesse of parents, is usually spent one in riot and luxurie. A hungry heire devours the harvest.*

Thirdly, *The hungry*, may be taken for those poore oppressed ones, whose estates those *Nimrods* of the world had unjustly and cruelly ravishd from them. They, whom wicked men make hungry and leane by their exactions and cruell dealings, come at last (though unbidden and unwelcome guests) to eat the bread from their Tables. And these poore *Hungry-ones* are conceived by some to be *Wisdomes children*, the people of God, whom those wicked *foes* had stript of their estates, and would have eaten them too like bread; *Psalm. 14.* So the Septuagint renders it, *The just or the godly shall eat up or devoure the harvest of this rich worldling.* Put both these together, and this may be the sense, *The hungry eateth up his harvest*, that is, the godly poore, whom this man had unjustly oppressed, and even put to starving, God, by his just judgement shall lend in, to take free Quarter, to eat their fill of his harvest, and never reckon with their host.

From that sence take this note;

*That God doth sometimes give the riches of wicked men to poore godly men, whom they have oppressed.*

Job himselfe, Chap. 27. v. 16. gives us this truth in expresse termes, where speaking of a wicked man, he saith, *Though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it (let him prepare it, let him scrape it together as fast as he can).*

can) but the just shall put it on, and the innocent shall divide the silver, that is, those just and innocent persons whom he had wronged, shall by a divine retaliation enter upon his estate. The wicked grind the faces of the poor, to make themselves bread, but at last the poore shall make bread of their corn and grief.

We may see the tract and foot-steps of this judgement in our dayes: How many sons of violence, who have made many persons, yea, families hungry, naked and desolate, are now made desolate and naked? God hath so wrought, and answered us by terrible things in righteousness, that Oppressed Innocents have been put into the houses, and have fed upon the fatness of Unrighteous Oppressours. Must we not say, verily there is a God that judgeth the earth. When we see this vengeance? And for the rest, may we not say, as those searchers of Canaan, (Galeb and Joshua) made their report, when the rest complained of impossibilities, Numb. 14. 9. Let us not feare them, for they are bread for us; that is, we shall easily get in amongst them, and live upon their estates: Let us not feare those giantly sons of Anak, who have fleec'd the poore of Gods flock, and know'd their bones, for (by the power and justice of God) they are bread for us; they have made hungry ones know to eat up their own harvest.

Fourthly, We may take the hungry, yet more largely; for any that are low and poore, whom God stirres up and sends in judgement as his teeth, to consume and eat up, to devoure and destroy the portion of such fat ones. Every spoiler is a hungry one; spoilers devoure as if they had never eaten in their lives, they sweep all away: The word which we translate to eat up, signifies the most fierce kind of eating: when a man eats, as if he could never have enough. And therefore it is applied to the eating of fire, which we know is the most hungry thing in the world; nothing will satisfy the appetite of that hungry element, the more it eats, the more hungry and devouring it is. Hence that adjunct of fire (Isa. 29. 6.) A flame of a devouring fire, or, the flame. (it is the word of the text) of an eating fire; a fire whose stomach is able to digest all the materiall creatures in the world. So (Job 1.) it is said, that the fire of God, or a great fire did eat up the sheeps, the fire came hungry and consumed them; such is the force of the word here used; and secondly, it is applied in Scripture, to the eating of the sword; which (as I) we know is very hungry, too. My sword shall devour flesh. Dent. 32. 42. Thirdly, it is applied to la-

in communi  
quicunq; raptor  
et depredator  
facilem appeti-  
tatur. Pined.

לֶחֶם

Est acivum  
quam nostram  
comedere, signi-  
ficat enim com-  
de in consumere.  
Ingentem avi-  
ditatem com-  
dentis pra se  
fert, adeo ut de  
igne que omnia  
avidè depascit  
natur.



vagebeasts (*Gen. 37. 33.*) when Jacob bewaileth the losse of his sonne Joseph, he saith, *an evil beast hath devoured him.* Fourthly, the cruelty of persecutors (in whom wild beasts, and sword and fire are all met, if not swallowed up) The cruelty, I say, of persecutors is expressed by this word, *They eat up my people like bread, Psal. 14. 4. Wild beasts, and sword, and fire, and above all the persecuting spirits of men, are the most hungry and speedy devourers, such a devouring shall consume the harvest of these foolish men, The hungry shall eat it up:* Here we may observe, That

*They who consume others shall at last be consumed themselves.* Such as have raised themselves upon the ruines of others, shall raise others by their own ruine. God will send devourers to eat up the estate of those, who have devoured the estates of their brethren; especially, if they have devoured the estates of his own people. The Apostle, *Gal. 6. 7.* gives this generall law, *Whatsoever a man soweth, that shall he also reap.* He that sowes oppression, or makes his seed-time, to be the reaping of his neighbours harvest, may find reapers, which he hired not, in his field at harvest. The Prophet *Isaiah* denounceth a woe against those, that joyne house to house by oppression, and what is the woe? *their houses shall be made desolate;* So *Zeph. 3. 19.* *I will undoe all that afflict thee.* And *Jer. 30. 16.* *They that devoure thee shall be devoured, and they that spoile thee shall be a spoile, and all that prey upon thee will I give for a prey; It is just with God (2 Thel. 1. 6.) to recompence tribulation to them that trouble you.* The rich man who hoards up that for himselfe and for his children, which he hath pulld out of the bellies of others, shall have his meate devoured from his table, and pul'd from between his teeth.

*The hungry eat up his harvest,* but where doth he find it? *He takes it even out of the thornes.*

There is some difficulty in that expression. Mr Broughton reads it, *The hungry shall eat up his harvest which he had gotten thorough the thornes.* And others thus, *he shall fetch it out from among the armes or weapons.* The Hebrew word which we translate *thornes*, gives occasion of these various readings, which some derive from *Tinnah*, which signifies a shield, and so by a trope, it notes any kind of armes or weapons.

If we take the word in the first sense, for *thornes*, a three-fold interpretation may be given of this clause.

First as Mr Broughton reads it, *which he had gotten thorough*  
the

סִינִי

Spina, aliqui  
deducunt a

סִינִי unde סִינִי

scutum, cli-  
peum.

*the thornes.* This refers to the manner how a worldling obtains his estate; he hath a great harvest, and how came he by it? *he got it thorough the thornes*; that is, he got it thorough vexing, pricking cares, for so (*Mat. 13.*) in the Parable of the sower, when Christ expounds the meaning of the *thorny ground*, he shewes, that the *thornes are cares*, the cares wherewith men are vexed in getting riches, or compassing the things of the world. Hence a man is said to get riches thorough the thornes, when he gets them thorough overmuch care and vexation of spirit.

Secondly, As the word signifies *thornes*: some conceive, that *Eliphaz* closely describes the persons who should take away his estate, as he did in the former branch; there he said, *the hungry eate up his harvest*; now he describeth another sort of men that shall eate it up, namely, *Men of thornes*; or *Men coming out of the thornes*; This rendring, is not easily made out of the Originall, though it hath learned abettors, and therefore I am not confident of it; yet it may yeeld some advantage to our meditation upon the words. The meaning is this: Meane or contemptible men shall take it away: As in our language, when we would expresse a vulgar person, a man of low birth, we say, *he was borne under a bush*, or *under a hedge*, that is, he is a man of a low pedigree, none of the *Gentry*; and so it is, as if he should say, this great, rich, mighty man, who hath so much honour and riches about him, and thinks himselfe safe, shall see a man coming out of the thornes, some obscure person, and take all that he hath from him. This exposition may yeeld us a profitable observation, That

*When God reckons with the greatest of wicked men, hee can humble and pull them downe by the meanest and poorest of men.* A very shrub, a man that comes out of the thornes may pull downe the tallest Cedar; It encreases affliction, to be overcome by a weake, despised, inconsiderable enemy. It troubled *Abimelech* more to be slaine by a woman, then to be slaine; and therefore (upon the matter) he would have the paine to be twice kil'd, rather then the disgrace to be kil'd by a woman; for having received his deaths wound by her hand, yet, he calls hastily to the young man his Armour-bearer, and said unto him; *draw out thy sword now, and slay me, that men say not of me, a Woman slew him.* *Judg. 9. 54.* The Lord threatens it, both as a just retaliation for the sin, and an aggravation of the punishment of his people. *I will move them to jealousy with those that are not a people, I will provoke*

*Homo ex spinis  
exiens, & abje-  
ctus & con-  
temptus eum  
rapiet. Homo  
ignobilis qui  
de spinis nasci-  
tur. Mex.*

*Judg. 9. 54*

prauoke them to anger with a foolish nation, *Deut. 32. 21.* The Gentiles (as *Paul* expounds this place, *Rom. 10. 19.* and *Peter*, *1 Peter. 2. 10.*) whom the Jewes sleighted as a foolish people, as no people, came in and eate up the harvest of the Gospell, and were invested with greater priviledges then they. This made the Jewes mad with anger, as you may reade in that famous record of it, *Acts 22. ver. 21, 22.* They could not beare it, that, Those *then* if the thornes, should partake of the fatnesse of the Olive. As *Isaiah* spake in his parable, (*Judg. 9. 15.*) when the question was, which of the trees should be King, the olive or the vine, &c. at last it fell to the brambles lot, or to the thorne. That parable gives some light to this exposition: For those severall sorts of trees shadowed out the severall sorts of men, and the bramble shadowed out the meaneest sort of men; a man of thornes, or a man coming out of the thornes. And he adds (which further answers this sentie) *Let fire come out of the bramble, and devoure the Cedars of Libanon*; which in plaine English is, let there come power from a powerlesse man, who is but as a bryer, or as a thorne, and consume the greatest and the mightiest.

And it may support us (while we see so many great Cedars and strong Okes, with whom we have to doe) that God can send a man out of the thornes to subdue their pride; and can cause a bramble to consume Cedars, when himselte pleasech; The Prophet *Amos* puts the question, *By whom shall Jacob rise, for he is small?* The only answer is, *Jacob* hath a great God, a God that can doe great things: If we should question, *by whom shall the wicked fall, for they are very great?* I answer, haply, *they shall fall by him, that is very small.* A man out of the buihes, a man of thornes, some poore shrub, armed with the power of God, shall shake and overthrow them in the height of all their wickednesse and worldly glory.

Thirdly, Take it according to our reading: *He shall fetch it out of the thornes.* Which some interpret, to be thornes growing naturally in or among the corne; according to that generall curse upon the earth, *Gen. 3. 18.* *Thornes and thistles shall it bring forth to thee.* But rather (if not alone) these are thornes platted together industriously, and wrought into a hedge, to save corne fields or corne-stacks from spoile. So, the meaning is, that when the hungry man comes with a commission from God, to eate the harvest of the foolish, he will have his estate whatever it costs him,

or what danger soever he incurreth for it. For, as a man is said to fetch a thing out of the fire, or out of the Lions mouth, when he gets it with much perill and hazzard; so, what a man gets with much difficulty and labour, he is said to get it out of the thornes. And the reason is this, because, men were wont, when they had gathered in their harvest (take it especially about that, and in proportion about any thing else) they were then wont (I say) to secure it with a thorne-hedge, or to lay bulhes about their stacks, to keep off cattell or any other annoyances. We read among the Lawes given by *Moses*, somewhat answerable to this practise, *Exod. 22. 6.* *If fire breake out and catch in thornes, so that the stacks of corne, or standing corne, or the field be consumed therewith, he that kindled the fire, shall make restitution.* This Law intimates it for an ancient custome, to make fences of thornes about corne brought home or stackt up; And that fields while the corne was standing, were hedged about with thornes. To either of which, the allusion may be made by *Eliphaz*: So that, to fetch his harvest out of the thornes, is to fetch it through the fences made to secure his harvest, to fetch it, though it cost (as we speake proverbially) *a scratcht face, or scratcht fingers.* We say, *hunger breakes through stone Walls,* certainly then these hungry ones, will breake through a thorne hedge.

*E spinis, hoc est, è magno periculo sicut nas dicimur ex ore Leonum.*  
Dicit.  
*Quamvis inter spinas abdita sit et forsan ut tutor sit.*  
Merc.

When the Lord would keep his Church from wandering in sinfull pathes, he resolves thus, *Hos. 2. 6.* *I will hedge up her way with thornes:* there are pleasures that she would goe fetch, but as men fence their ground and pastures with thornes, so will I doe with her, I will hedge up her way with thornes, *she shall pay deare, she shall smart for pleasures, ere she come at them.* And therefore, as it shewes the extreame intensivenesse and resolvednesse of a man to sinne; when a man will sin, though God hath hedged up his way with thornes, that is, when a man will breake thorough many dangers, and run hazzards to satisfie his lusts; so here in this place, the hungry mans taking it out of the thornes, notes a resolvednesse and eagerneesse of spirit, to have the estate of this rich man, let him secure it by all the power and policies he can.

From this Exposition, we may observe first, the practise of worldly wise men; when they have gotten riches, they doe not leave them loose and open to surprisall, they keep them among the thornes; they will secure their estates as much as they can. As they get riches with thornes, so they will keep riches with thornes,

E c

that

that is, they will beſtow care to keep, as well as to get : A godly man takes great care to get more of Chriſt, more riches of grace, he improves all meanes, and makes this his buſineſſe night and day ; theſe ſpiritual cares are *his thornes* : and when he finds his ſtock of holy things increaſing, his next care is to preſerve his ſtock, to maintaine communion with Chriſt, and to keep up his graces to their height ; *The care of a godly man, is as much to preſerve grace and comfort from the power of that hungry one the Devill, as it was to fetch them in.* And Satan is ſo hungry after our ſpiritual harveſt, that, he would fetch it out of the thornes and fences of all our prayers and holy cares, were it not that Chriſt himſelfe keeps it for us, His care over his peoples ſpiritual welfare is ſuch a *thorne-hedge*, as the Devill can never breake thorough ; We are kept by the power of God as with a garriſon, 1 Pet. 1. 5.

Such alſo, is the wiſedome of that generation, about worldly things : they fence, in and fortifie their riches, ſo that if any man will have them, he muſt have them thorough the thornes, or come upon the pikes.

Secondly, Though he lay up his eſtate within the thornes, yet, the hungry man will fetch it out. Note then,

*That, all the care of worldly men, all the thorne-hedges they make about their eſtates, ſhall never ſecure them from ſpoile and ruine.* The hungry will preſſe and venture through the thornes to take them.

Further, As the word ſignifies a *Buckler* (or any kind of armes, whether offensive or defensive) as the text is by ſome tranſlated, *He ſhall fetch it out of their Armes, or from among their Weapons.* And then, the ſenſe may be thus conceived (which agrees fully with the former Obſervation,)

*Though, this wicked man in his high eſtate, ſhould get many armed men together to defend it, yea though he ſhould get an Army of men, with ſword and buckler, with pike and ſhot to defend it, yet none of them ſhall be able.* The wrath of God, by the man out of the thornes, the meanest instrument of his wrath, ſhall breake through all. And in alluſion to this, the *vulgar* (more truly then as a tranſlation) reads it ;

*The armed man ſhall take him away,* that is, he ſhall carry him away priſoner, and ſpoile him of his harveſt : Which, though it doth not comply with the letter of the Originall, yet it implies the ſenſe of it. For when Armed men come to take any thing away, it intimates,

*De Armis tol-  
let eam, ſc.  
meſſem.  
Et ipſum ra-  
pici armatus.  
Vulg.*

mates, that the thing was, or was ſuppoſed to be protected with armes. The Chaldee paraphraſe ſaith the ſame: *Souldiers with weapons and warlike inſtruments ſhall carry them away.* This word is in other places rendred *An Army*, in the Chaldee. So *Job. 23. 15.* That which we tranſlate, *They ſhall be thornes in your eyes*: The Chaldee glosſeth thus; *They ſhall be an Army beſieging or compaſſing you round about.* And to much for the ſecond branch of this verſe. *He taketh it even out of the thornes.*

There is a third branch: *And the robber ſwalloweth up their ſubſtance.*

It is the ſame in ſubſtance with the former, and we may ſay here as *Joſeph* about the dreames of *Pharaoh*, *The dreames are the ſame, and they are doubled, only to note the certainty of the thing*: The matter here is the ſame, only the words are doubled (as the Holy Ghoſt often doth) to note the certainty of this thing, that the fooliſh mans eſtate ſhall be conſumed.

Yet, there is ſomewhat very conſiderable in the phraſe here uſed, and therefore I ſhall open it a little; *The robber ſwalloweth up his ſubſtance.*

*The robber.* Some tranſlate, *the thirſty ſhall drink or ſwallow up their ſubſtance*; Mr *Broughton*, *the thirſty ſhall ſwallow up their wealth*; And it ſuites fairly with the former words, there, *the hungry ſhall eate up his harveſt*, and here, *the thirſty ſhall ſwallow up their wealth*; ſo you have both the hungry and the thirſty to make riddance of all; neither his corn, nor his wine, his bread nor his drinke, neither wet nor dry, ſhall ſcape, where both hungry and thirſty come to conſume.

We render it, *The robber ſwalloweth up their ſubſtance.* The reaſon of this difference is from the Originall word, which may have a double derivation: Firſt from a root, ſignifying to thirſt or to be thirſty: Secondly from a root which ſignifies the haire of the head, or the locks, or extraordinary ruſſian-like long haire and locks. And the reaſon, why we tranſlate *Robber*, is given from both: From the firſt, becauſe robbers and ſpoilers are commonly Toſſe-pots and drunkards, men that love their liquour, a thirſty generation in that ſenſe: And they alwayes thirſt for a prey, they thirſt for the eſtates or lives of others: From the latter, becauſe robbers, plunderers and ſpoilers, uſually wore very long haire, either to diſguiſe or make themſelves the more terrible; So that a robber may be denominat'd, both from his unnaturally naturall

*Quod juxta textum Hebraicum extarſit, de armis rapit, verſe vulgaria Biblia, rapiet armatus, non enim niſi armatus poſſit de medio armorum eam rapere.* Bold.

*Milites armis ſive inſtrumentis bellicis abducunt eos.* Chald.

*Erunt exercitus vos cingentes.* Chald. *Bilent ſitientes divitias ejus.* Vulg.

*וְהָרֹבֶץ* ſitire, vel a *וָרֶץ* quod eſt capillus aut ciliarius. *Prædo ſic diſtine, quod more ſerino capillus nutrit, ut mes eſt in terra* I. maſl. Rab. Dav. Kinchi in lib Rad. *Tſammim, prædo, quem ſic apſellatum exiſtimant, a coma, quam alit, vel quod ſanguinem humanum ſitiat.* Druf.



*Abforbeat pilosus divitias eorum.* Rob. Mor. dochai.  
*Horridus.*  
*Hiridus.*

DSW

*Proprie attraxit per naves, aut extraxit aerem a lot;*  
*Per Metaphoram, inhiavit, ardens cupit, qui enim ardens iter aliquid cupit; pre desiderij magnitudine, ad os aerem frequentius trahunt seu respirant.*

חיל

*Non magis ad corporis quam ad ingenij vires pertinet: Quia fere virtutes continent, fortitudinem, justitiam, prudentiam.*

חיל חיל

thirst after the pot, and from his uncivilly civil thirst after a purse, or from his long, shaggy, bushy haire: To this latter sense, one of the Rabbins translates, *The hairy man, or the man with long haire, shall swallow up their estates*; Hence some expresse him by a latine word, which signifies a man all over-growne with haire; This Ruffian or Robber shall swallow up his substance.

*Swallow up.*] The word notes an utter exhaustion, he shall exhaust his substance: As we say, when a spender or an unthrif is described, He hath exhausted his estate, he hath, as it were, sucked it up, guz'd or swallowed it downe his throate; the radicall word may import, drawing or sucking up with a pipe; properly it signifies, to fetch wind, or draw breath; and by a metaphor to swallow downe, to sup or suck up; as also, with fervency and picaure to desire: because vehement desires are often exprest by quick breathings, yea, to breath after a thing, is to desire it; or it notes a mind to swallow it up, either from the delight we have in it, or hatred of it. In which latter sense *David* applies it to his enemies (*Psal. 56.2.*) *Mine enemies would daily swallow me up.* They breath after me, to devour me. So then the meaning is; This robber, this hairy spoiler or thirsty one, will be so dry that he will swallow all up, he will soope and drinke up the foolish mans estate to the very bottome; he will draw it downe to the very dreggs or lees, and not leave a drop behind him.

*The robber swalloweth up their substance.*

In the first chapter we read *Job* described, A man of a very great substance, *Jobs substance* in cattell was thus and thus: Here also it is said, *The robber shall swallow up his substance*; but the word in the Hebrew, is very different from that in the first chapter; there the word signifieth properly *substance in cattell*; but here it signifies, substance in any kind of wealth or riches whatsoever; And it notes three things.

First, and most properly, Strength, either strength of body or of mind, namely, valour, activity and courage, also wisdom and industry to get or defend our substance; So *Gen. 47.6.* *Pharaoh* tells *Joseph*, that if among his brethren, there were any men of activity, he should make them rulers over his cattell.

Secondly, It notes riches and wealth, or any worldly substance; because much activity, wisdom and strength, is usually employed in obtaining them; or because both wisdom and strength are requisite

quisite for the keeping and retaining of them, (*Prov. 11. 16.*) *Strong men retain riches*: as if he should say, though a man have abundance of riches, yet if he have not strength, he shall hardly hold them, they will be wrested out of his hands. Once more, Riches are thus exprest, because men, usually account their riches to be their strength, a man naturally puts confidence in his riches; *Prov. 13. 15.* *The rich mans wealth is his strong City*; Riches are called strength, from that corrupt opinion which the world hath of them, making them Idols, and trusting to them, as they should unto God alone. Though yet, there is a truth in it, that riches have much strength in them, a rich man, and a powerfull man, are mutually put for each other.

*Aristoteles di-  
vitiis appellat  
vires rerum,  
quia per ipsas  
omnia possu-  
mus. lib. 1. Po-  
lit. cap. 8.*

Thirdly, The word signifies an Army of men, *Psal. 33. 16.* *There is no King saved by the multitude of an host*: We may take it either way, this hungry man, this robber, shall come and swallow up his substance, his riches, his strength, or he shall come and swallow up his very Army, by which he thought to defend his substance; All shall be lost, neither the estate, nor the meanes used to protect the estate, shall stand before this hungry, thirsty, hairy robber. In this description of a totall desolation brought upon the estate and family of the foolish man, together with the character of the persons, who shall make him desolate, questionlesse *Eliphaz* would represent to *Job*, the desolation brought upon his estate and children, by those troopes of hungry, hairy, thirsty robbers, the *Chaldeans* and the *Sabeans*, who swallowed all his substance at one morfell, soopt up his estate at one draught. Whence observe;

It is a great point of wisdom, to shew a man his condition, in an others, and to seem only relating the History of our forreigne observations, when we meane the person to whom we speake; what is proposed as seen in others, works the heart to see it selfe; and doth at once mitigate the sharpnesse of the reproofe, and open the spirit, to let it in. As we see in the instance of *Nathans* Parable to *David*, 2 Sam. 12. *Eliphaz* said only, *I have seene the foolish taking root, &c.* He doth not lay it boysterously and directly upon *Job*; *I saw thee taking root, &c.*

Thus we have opened the context of these five verses, wherein *Eliphaz* argues *Job* of wickednesse and insincerity, because God had dealt with him, as he usually doth with the wicked and insincere, whose habitations are cursed, their children crushed, their

substance swallowed up, by thirsty, and eaten up, by hungry robbers, who take it out from the very thorns of their own cares, in getting, or means in securing, what they have gotten.

Job Chap. 5. Vers. 6, 7, 8.

*Although affliction commeth not forth of the dust, neither doth trouble spring out of the ground.*

*Yet man is borne unto trouble as the sparks fly upward.*

*I would seeke unto God, and unto God would I commit my cause.*

**T**HUS farre *Eliphaz* hath spent his discourse, in reproofe and conviction; And you have had out of the 4<sup>th</sup> Chapter, and the precedent part of this, foure heads of reason, or arguments, by which *Eliphaz* labours to reprove *Job*, for, and convince him of, close sinne, or of grosse hypocrisie. Now *Eliphaz* turns himself to another stile, and falls to counsell and exhortation, directing and advising *Job* what becommes him, what he ought to doe, in his condition: His exhortation consists of two distinct branches.

The former whereof begins at this sixth, and is continued to the seventeenth verse of the Chapter. The summe of this exhortation is, *That, for as much as he had found him so distempered in his speech and carriage, he now earnestly beseeches and intreats him, that he would seeke unto God, beg favour, and believingly commit himself and his cause unto God.*

The second branch of exhortation begins at the 17<sup>th</sup> verse, and is continued to the end of the Chapter. The Scope whereof is, *That Job would humbly and patiently submit himself unto, and under, the correcting hand of God, quietly waiting the time of his deliverance.*

The matter of the former exhortation lyes in the words of the 8<sup>th</sup> verse, *I would seeke unto God, and unto God would I commit my cause.*

He strengthneth this exhortation by two arguments, whereof.

The first is taken from the cause of his afflictions, and that either the efficient, or the meritorious cause of his afflictions, both which we find in the 6<sup>th</sup> and 7<sup>th</sup> verses.

The second argument by which he strengthneth his first exhortation, is contained in the 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> verses following, and

and it is grounded upon the power, wisdom and goodness of God: As if he should say, *Who would not seeke unto a God, who is of infinite power, able to deliver? Who would not seeke unto a God and commit his cause unto him, who is gracious, and pitifull, mercifull and ready to deliver? Who would not seeke unto a God and commit his cause unto him, who is of infinite wisdom to find out wayes and means for the contriving of deliverance, though mans condition (to the eye of sense or humane reason) seeme altogether desperate and remediable?*

These three verses containe the first exhortation, together with the first argument; And we may forme it thus, both respecting the efficient, and the meritorious cause of his afflictions.

First, respecting the efficient cause, the argument seemes to lye thus.

*He is to be sought unto in our afflictions, who is the principall efficient cause or sender of our afflictions.*

*But, God is the principall efficient cause and sender of our afflictions.*

*Therefore, he is to be sought unto, and, to him our cause is to be committed.*

The Major or first Proposition, is not expressly in this text, but it is plainly supposed, and logically to be understood. The Minor or the Assumption, lies in the 6<sup>e</sup> and 7<sup>th</sup> verses, where he proves that God is the efficient cause or the sender of afflictions; And his proof is grounded upon a deniall, or a removall of all other efficient causes. As, if he should say, there must be some efficient cause of affliction, but no efficient cause can be assigned or named, except God: therefore God is the efficient cause, the sender and orderer of afflictions. That, no other efficient cause can be assigned, he proveth plainly in the sixth verse, thus; *Affliction commeth not forth of the dust, neither doth trouble spring out of the ground, yet, man is borne to trouble, &c.* As if he should say, our eyes teach us, we see plainly, man is full of trouble; man is no sooner borne, but he is afflicted; these afflictions must have some efficient cause, some hand or other doth frame, forme, and fashion them, they come not alone; and if they come not alone, then, we must find out this cause either in earth or in heaven: we must find it, either in the Creatour or among the creatures, but from the earth, or from creatures, they come not, *Affliction commeth not forth of the dust, neither doth trouble spring out of the ground, that is, it rises not by or from the*

the creatures in themselves, and alone considered; and if so, it must needs come from heaven, from the hand of God, who dwelleth above, and disposeth all things according to the pleasure of his owne will. It is such a kind of speech, as often fals from us, when a thing is lost; we say, some body must have it; *Sure it is not gon into the ground, You or You must have it, for there were none else in the place.* So, *Eliphaz* seemes here to argue about the afflictions, which he saw upon *Job*: here are heavy afflictions upon thee, these afflictions must come some way upon thee, *They come not forth of the dust, neither doe they spring out of the ground, they come not up alone*; Either then they must come from God or man; and from man, they come not; they spring not out of the earth: therefore he leaves it, as a cleare inference, that God is the efficient cause or sender of affliction.

Again, if we consider this argument, as it strengthneth the exhortation from the *meritorious cause* of his afflictions. It may be formed thus;

*If the sinne of man be from himselfe, and the sufferings of man be for his sinne, then in his sufferings for sinne, he ought to seeke unto God, and to commit his cause unto him.*

*But, the sinne of man is from himselfe, and the sufferings of man are for his sinne.*

*Therefore, he ought in such a condition to seeke unto God, and commit his cause unto him*; For, remedy is no where else to be had. This second argument is grounded rather upon the exposition, then the letter of the text, as shall be further cleared in pursuance of the words.

Thus, you see, how the *Minor* or second Proposition is confirmed, both, as it respects the efficient cause, and the meritorious cause of mans affliction. The conclusion lies in the 8<sup>th</sup> verse, which *Eliphaz* pronounces in his owne person, *I would seeke unto God, therefore seeke thou unto God*, he speaks it in his owne person, thereby more freely to insinuate his counsell, and make way for his exhortation. As if he had said, *Were I in thy case I would doe so, therefore doe thou so likewise, Seeke unto God and commit thy cause unto him.*

So much of this context in the Logick of it, as it contains an exhortation, with an argument to strengthen and back that exhortation. Now for the clearing of the words.

*Although*

*Conclusio enunciat in persona Eliphazi. quod modestum exhortationis genus magnam vim habet, & est usitatisimum Merl.*

*Although afflictions come not forth of the dust.*

The Hebrew particle, which we translate *Although*, may be taken three ways, and so I find it rendred upon this place.

First (which is its most proper sence) it is taken causally, and then the text is read, *For, affliction commeth not forth of the dust.* So Mr Broughton, *for sorrow issueth not from the dust.*

Secondly, It may be taken *Adversatively*, as we reade it, *Although affliction or sorrow comes not forth of the dust.*

Thirdly, it may be taken *Affirmatively*, according to which acception the text is thus carried, *Certainly, Affliction commeth not out of the dust,* or, *Surely, affliction commeth not out of the dust.*

Either of these ways, the sence is good, yet to me our translation by the *Adversative Although*, doth a little obscure the sence: And to say, *Surely or certainly, affliction comes not forth of the dust*, seems to carry it more clearly.

*Surely affliction commeth not out of the dust.*

It is considerable, that the word by which affliction is here expressed, beares a double signification in Scripture, and I conceive it may also in this text: properly it signifies sinne, iniquity, iniquity of all sorts, but especially, *That sinne of Idolatry*; As (Hos. 4. 15.) when the *house of God* (*Bethel*.) was polluted with idolatry, the name is changed and it is called *Bethaven*, the *house of an Idoll*, or the *house of iniquity*: or of that speciall iniquity, namely of idolatry; Sinne alters the nature of man, no marvell then, if it alter the names of things, Hos. 10. 15, and often in the old testament we finde this word added, to set out the worst of men, the *workers of iniquity*, Psal. 5. 5. &c. *Iniquity comes not out of the dust*, the soyle where it grows, or the shop where it is wrought and formed is mans heart. *Eliphaz* would carry us to the wel-head our sinfull natures, or our birth-sin.

Secondly, the word signifies affliction or sorrow, calamity or misery, because sinne is the cause of affliction, the mother of sorrow: And therefore by a *Metonymie* of the effect for the cause (which is frequent in Scripture) The same word notes both sinne and sorrow; The mother and the daughter are called by the same name. We translate by the effect, *Surely, affliction commeth not out of the dust*; Many by the cause, *Surely, iniquity comes not out of the dust*. And for the full understanding of the text, we must take in both; where the effect only is mentioned, the cause is sup-

אִי־נִי

Iniquitas, vanitas, molestia labor, quia iniquitas laborem afflictionemque parurit. Sept. verunt per תִּבְיוֹן שְׂכִינָה Schind.

אֲשַׁר־יָבֹא

Ascendit Eliphaz ad communem et naturalem sortem hominum quod omnes in peccato et ad miseriam nascimur, damnati in Adam. Coc.



posed, *Affliction springs not out of the dust; because sin springs not out of the dust.*

Proverbialis  
quedam senten-  
tia est, quæ tol-  
lar casum affe-  
rat; divinam  
erga res huma-  
nas & impio-  
rum supplicium  
providentiam.

Pined. Sa. 11.

• Nihil in terra  
sine causa fit.

1. ulz.

Quasi diceret  
non casu mala  
nobis accidunt,  
neq; ex terra  
germinant ut  
soler herbe;  
nullo jacto se-  
mine.

• Terra filium.

• Magna patris  
saxa eff.

Now this forme of speaking. (*Iniquity or affliction springs on cometh not forth of the dust.*) is proverbiall: and no doubt was well knowne and often used in thole times. When they would remove chance or fortune (as we say) or deny any event to be without a certaine directive power, They spake in this language, *This came not from the ground*; thereupon the vulgar translates it so in termes, *There is nothing in the world without cause*, alluding (it is probable) to the Proverbe. Hence, a man obscurely borne, whose parents and originall are unknowne, is called *A sonne of the earth*. Which imports, that no man can tell whence he is, or how descended. They whose originall cannot be assigned, are usually assigned to the common originall, or *parent of us all, the earth*; and as in regard of persons, so of things, when no man can tell how or which way they come, they are said to come out of the ground; We speak also (in the other extreame) affirmatively, *Such a thing comes out of the clouds*, that is (we know not, but) *God knows how it comes*. So then, here is a deniall of chance or fortune; As if *Eliphaz* should say, reason may be found and assigned for these things, they come not out of the dust.

Further, for the clearing of this, *The dust and the ground* stand in a two-fold opposition. First unto God, and secondly unto our selves. First in opposition to God thus, *Affliction springeth not from the ground*, that is, it comes from the wisdom, power and disposition of God, as the efficient cause. Secondly, in opposition to our selves, and then the sense may be thus conceived, that the materiall and meritorious cause of our affliction, is not without us, it is not in the ground or in other creatures, but it is in our selves. Every man in himselfe hath the ground which beares, the source or fountaine which bubbles out his sorrowes and his sufferings. Man hath no reason to accuse or charge heaven or earth, as the aurtherours of his sorrow, he carries the reason about with him, *The sinfull esse or sinke of his owne polluted nature*. And therefore (to allude to that of the Apostle in the point of Justification, Rom. 10. 6, 7.) Say not in thy heart, *Who shall ascend into heaven, that is to bring thy troubles downe from above, or Who shall descend into the deepe, that is to bring up thy troubles from below, for the cause is nigh thee, even in thy mouth and in thy heart, that is, The corruption of nature, Which We preach.*

Non exit de pul-  
vere iniquitas,  
q. d. ab homini-  
bus est non e ter-  
ra vel pulvere,  
nam terra non  
profert iniqui-  
tatem, sed homi-  
nis, ea est natu-  
ra eorum cor-  
rupta proinde  
proclives ad ca-  
juriandum. Diul.

The latter branch of this verse, *Neither doth trouble spring out of the ground*, is of the very same importance with the former, therefore I shall not need to stay upon it. The word which we translate *Trouble* signifies properly, toyle some labour, or any laborious toyl accidentall to man in this life, as a fruit of sinne. This doth not spring out of the ground. It is an allusion to plants or herbes, which grow in the open field, without the worke or care of man, and so are opposed to plants or herbes in a garden: As if he should say, thy troubles are not like those herbes, that grow wild, in the fields, without the labour and paines, the care or art of man. There is some hand or other, that both plants and waters them.

We may ground some observations as the text is read, *Iniquity comes not forth of the dust*. And then as it is read, *Affliction comes not forth of the dust*. And it is necessary to give it this latitude; the word equally bearing both senses, As it is read, *Iniquity comes not*, &c. We learn,

First, *The materiall cause of sin is in our selves.*

We bring forth the fruit at our tongues or fingers ends, and the root is in our hearts. Our sinnes spring not out of the dust, but out of the dirt and filth of our owne corruptions, Gen. 6. 5. *Every thought of the imagination of mans heart it is evill, and onely evill and that continually*; the Hebrew is every figment or every creature in the heart of man, whatsoever a man moulds and fashions within himselfe, naturally, is evill, and nothing but evill, and it is alwayes so. The naturall births of mans heart have all one common face and feature; They are all of one common constitution. *Evill all*. Secondly, We may observe, That

*The meritorious cause of mans suffering is from his sinne.*

*Iniquity springeth not from the ground, neither doth trouble come out of the dust*. As iniquity springs from our selves, so we may resolve it, that misery springs from our sinne. It is a truth, as hath been touched upon the second Chapter) that, God, in many afflictions laid upon his deare children and servants, respects not their sinne, as the cause procuring and drawing on these afflictions. And very many are afflicted by the world, not for sinnes sake, but for righteousnesse sake. As Christ, so some Christians may say in their speare, *We have done many good works, for which of them doe ye stone us*. Yet this is as cleare a truth, that, the sinne of any man is in it selfe a sufficient meritorious cause of any, yea, of all afflictions. A creature cannot beare a greater punishment, then the least

*Terra nata dicuntur illa, quibus nulla ab agricoltis impensa est opera, ut sunt herbe quas utro terra undit in pratis & in cunctis.*

of his finnes deserves. Man weaves a spiders webb of sinne out of his owne bowels, and then he is intangled in the same webb; the troubles which insnare, and wrappe about him, are twisted with his own fingers. Thirdly, observe,

*Naturally every man seekes the reason of his sorrows and afflictions out of himselfe.*

When man is afflicted, he is not willing to owne himselfe, as the cause of his afflictions, or acknowledge that they spring from his sinne; and, that may be the reason, why *Eliphaz* speaks thus to *Job*, as if he had said, thy thoughts are wandering abroad, thou little thinkst that thy afflictions were bred in thy owne bosome: Thou art fastning the cause of them upon this, and t'other thing; Thou art complaining of the day wherein thou wast borne: but thou shouldest rather complain of the sin, wherein thou wast born; Thy birth-day, hath not hurt thee, but thy birth-sin. Thy birth-sinne hath given conception, to all the sorrows of thy life.

The *Jewes* in the Prophet *Isa's* time were in great distresse, and could get no deliverance. The ports and passages of mercy were all obstructed. Now, whether went their thoughts? And what did they looke upon, as the reason of those abiding lingering evils? we may reade their thoughts in the refutation of them; we may see what the disease of their hearts was, by the medicine which the Prophet applies unto them: he labours to purge them from that conceit, as if either want of power, or want of love in the Lord were the stop of their deliverance. *The Lords hand is not shortned that he cannot save, neither his eare heavy, that he cannot heare,* *Isa. 59. 1, 2.* as if he had said, I know what your apprehensions are in these afflictions, you thinke the reason is in God, that either he cannot, or he will not save you: You think the hand of Gods power is shrunke up, or the eare of his mercy shut up, but, you reflect not upon your selves, nor consider, that *Your iniquities have separated between you and your God*; Your sinne does you hurt, and you touch not that with a little finger, but lay the weight of your charge upon God himselfe. So (*Hos. 13. 9*) *Thy destruction is from thy self, in me is thy help*, God is forced to tel them so, that their destruction was from themselves, they would not believe it: they supposed it was from the cruelty or malice of the creature, from the wrath and rage of enemies, from some oversight or neglect of their friends; therefore the Lord speaks out, in expresse termes, *Thy destruction is from thy self.* It springs not forth of the dust, neither is thy destructi-

on from me; *In me is thy helpe*; in both the heart of man failes equally, we are ready to ſay, that the good we have comes from our ſelves, that our helpe and comforts are from our owne power and wiſdom, and ſo offer ſacrifice to our own nets, *as if by them our portion were fat*: but for evill and deſtruction we aſſigne it wholly over, ſometime to men, and ſo are angry; ſometime to God, and ſo blaſpheme. *We naturally decline what reflects ſhame upon our ſelves, or ſpeaks us guilty.*

From our Tranſlation, *Although Affliction, &c.* Obſerve

Fiſt, *Every affliction hath a cauſe.*

The Proverbe carries that ſenſe, in every common underſtanding. Our afflictions have a cauſe, a certaine cauſe, they come not by hazzard, or by accident. Many things are caſuall, but nothing is without a cauſe. Many things are not fore-ſeene by man, but all things are fore-ordained by God. The Prophet *Amos* (*Ca. 3. 6.*) ſets forth this by an elegant ſimilitude, *Can a bird fall in a ſnare upon the earth, where no ginne is for him?* As if he ſhould ſay, is a bird taken in a ſnare by chance, where none have prepared, let or induſtriously laid a ſnare or a ginne to take him? The bird ſaw not the ſnare, but the ſnare was ſet for the *Bird*. Snares fall not on the ground at adventure, they grow not out of the earth of themſelves: but the Fowler, by his art and induſtry, invents and frames them a purpoſe to catch the bird: Thus, the calamity and troubles in which men are caught and lime-twig'd, inſnared and ſhackled in the world, come not out of the ground, *They are not alls of chance, but of providence*: The wiſe and holy God ſets ſuch ſnares, to take and hold fooliſh, unruly men, like ſilly birds, gaping after the baits of worldly pleaſures. Which meaning is cleare from the ſcope and tendency of the whole Chapter; but the next queſtion reſolves it in the letter, *Is there any evill in a City, and the Lord hath not done it?* Thoſe words are both the concluſion and explication of the former ſimilitude. Secondly, obſerve

*Affliction is not from the power of any creature.* As it comes not by chance or without a cauſe, ſo not by the power of creatures, they are not the cauſe; *dust and the ground*, are oppoſed to Heaven or to a divine power: Creatures in this ſenſe, can neither doe good, nor doe evill. *The World would be as full of trouble, as it is of ſin, if ſinfull men could make trouble*: It is not in the compaſſe of a creature, no not of all the creatures in Heaven or earth, to forme or to make out one affliction, without the concur-

rence, and allowance of God himselfe. *Men alone, can neither make staves of comfort, nor rods of affliction.*

Whence thirdly, A consolatary from both may be, That

*Afflictions are from the Lord as from the efficient cause, the director and orderer of them.*

These evils are from a creating, not from a created strength. *I (saith the Lord) forme the light and create darknesse, Isa. 45. 7.* Naturall darknesse hath only a deficient cause, but poenall darknesse hath an efficient cause. *Darknesse is created.* As in the first creation God said, *let there be light*, so in providence (which is a continued creation) he saith, *let there be darknesse.* If afflictions come not forth of the earth, then they come from Heaven. That wicked King preacht very good doctrine, when he said of an extreme devouring famine, *This evill is from the Lord,* though he failed utterly in the use or application, while he murmured out, *why should we waite on the Lord any longer, 2 King. 6. 33.* For, the reason holds strong to the contrary, This evill is from the Lord, we will waite upon the Lord for ever.

Verse 7. *Yet, man is borne unto trouble, as the sparks flye upward.*

*Yet man, or but man* is borne to trouble: Some reade, *Man is borne to sin*, that is, he is borne with a nature ready and prone to sin, because *he is borne in sin, P sal. 51. 5.* And so by consequent he is borne to trouble, which is caused by, and is the fruit of sin. These two, sin and trouble, are so neere in blood and kindred, that still one word includes them both; The former word which signifies sin properly, is translated affliction, and this word which signifies affliction, properly may be translated sin. When it is said, *That Man is borne to trouble or sin*; It notes two things.

1. A right to them, a right to sinne, and a right to sorrow. That which a man is borne to, is duely his, it is his inheritance, or his birth-right; that is the common understanding of the phrase: As some men are born to a great estate, to lands and honours, &c. so all men are borne to trouble and sin; They are ours by a lineall right, derived from our next, yea first parents, so they descend to us as land descends.

2. It implies a readinesse, or a fitnesse to commit sin, or to fall into trouble: When a man is said to be borne to a thing, it notes him exceeding apt and forward to take it: He needs little teaching and

and instructing, little cultivating or manuring. As when a man makes verses readily, we say he was borne to Poetry; or when a man gets wealth easily, we say, he was borne to be rich. So in the present case; A mans understanding, will and affections, need no manuring or dressing to bring forth sinne, or the fruit of it, sorrow. He is borne to sin.

The latter clause of the verse cleares the sense fully, *Man is borne unto trouble, or unto sinne, as the sparks fly upward*; The meaning is, as the sparkes have a principle in themselves, by which they ascend, they need no directing; when a sparke comes out from the fire, no man bids it flye upward, or shewes it the way, it will flye upward alone, it knowes no other way, but upward; so, it is a naturall course for man, as soone as he is borne, to sin and work his own sorrow. This he can doe, the first thing he doth, and before he can doe any thing, well, he can doe this, but, too well; *He needs no Tutor for these, sinning and sorrowing, are not his art, but his nature*; though he should have neither rule nor example in the world, he would find out the mysteries of iniquity, and doe enough quickly to make himselfe miserable.

The particle, *As*, is a copulative in the Hebrew: So divers render it in this text, *Man is borne to trouble, And the sparks flye upward*; that is, mans trouble and sparks flying upward, are alike naturall; we, as in divers other places, translate it by way of similitude; *Man is borne unto trouble, as, the sparks flye upward*; So Job 34 3. *The eare tryeth words, and, the mouth tasteth meate*; we translate the copulative by a comparative; *The eare tryeth words, as the mouth tasteth meate*. Againe, Mark. 9. 49. *Every one shall be salted with fire, and every sacrifice shall be salted with salt*; The sense lyes in the similitude, *Every one shall be salted with fire, as every sacrifice is salted with salt*; It is an allusion to the old sacrifices, wherein salt was continually used; so here, *Man is borne unto trouble, and the sparks, that is, as the sparks flye upward*.

*As the sparks.*] The Hebrew is, *The sonnes of the cole*; the sons or children of the cole, are sparks; blow a cole, and presently a sparke is begotten and borne; therefore the Hebrew elegancie calls sparks, *The sonnes or children of the cole*. And it is observable, that by a metaphor this word signifies in the Hebrew, the Head of an Arrow heated with motion, as also, a bird flying in the ayre; and the reason is, because birds flye up in the ayre, they at-

Val.

כני רשף

*Filij prunæ, hoc est scintille. Metaphorice semis/agittæ incalcescens moru, & quicquid volat in ære, sive scintille, sive sagittæ, sive aves.*

cend.



Νεοσσὶ δὲ  
 ζῳῆς τὰ ὑψώ-  
 λα πένανται,  
 Sept.  
 Νεοσσὶ δὲ  
 ἀέθαι, Com-  
 plur.  
 Non secum ad  
 arumnas &  
 miseras hic  
 perferendas na-  
 tus est homo,  
 quam innatus  
 est & natura-  
 le scintillis &  
 volatilibus om-  
 nibus ut in  
 sublime attol-  
 lantur. Merc.

ceed naturally, they flye about and flutter, like sparks of fire in the ayre. Hence the vulgar and some others translate the words, *Man is borne unto trouble, as the birds flye upward*; The Septuagint, *as the young Vultures flye upward*, others, *as the young ones of the Eagle flye upward*: *Aben Ezra* a learned Rabbín, makes ule of that sense also, and gives the glosse thus, *as it is naturall and innate for birds to flye, so it is naturall for man to suffer trouble*. Hence observe, first,

*Sorrow and sinne, are the portion, and all the portion, that man hath by nature*. He is borne to these.

They who are ascended to the greatest heights, and have got the greatest stock, either of spirituall or outward comforts, were borne to nothing, but a cup of sorrow, to the bread of affliction, and to the waters of adversity: And these we are instated in, yea possessed of, as soone as we are borne; we need not waite the death of our parents for this inheritance, they devide it all to every child, and yet keep it all, to themselves: All our reall comforts are from our second birth, and have their pedigree from the blessing and love of God. Therefore the Apostle puts that generall question, *what hast thou, that thou hast not received?* that is, what good hast thou? Thou hast all thy evill from thy selfe, but whatsoever good thou hast, was received from above; all our good is founded in free Grace. Secondly observe, That

*All finnes and sorrowes are contained virtually, in the nature of man*.

Though a man doth not formally commit or bring forth every sin, though a man doth not formally beare every affliction, or tast every cup of sorrow, yet virtually and radically a man hath every sin in him, or it is possible for any sin to be formed and shaped out of the nature of man: Radically also every man hath every affliction, all sorrowes in him; and the justice of God, may forme the most dreadfully shapt afflictions out of his sins: And as the sparke lyes closely in the fire, or in the flint, till you smite or blow them up, so sin lyes secretly in our hearts, till some temptation or occasion smites and brings it out.

Again we may observe, That

*Man can sin without a teacher*. You need not instruct him, or teach him to doe evill, He doth that by a naturall instinct, since his nature was corrupted. He sins as the sparks fly upward, or as a bird flies in the ayre, whom no man directs, how to use her wings, nature

*Nature is her rule.* There needs much teaching against sin, and it is the businesse of all the Ordinances, to bridle us from acting our corruptions: But man walkes in the ways of wickednesse, without guide or precept.

It was the ancient error of the *Pelagians*, that the sin of man came only by imitation: they denied that man had a stock of corruption in his nature, or that his nature was corrupted; but, seeing others sin, he sinned; an opinion which carries its condemnation in its own face, as well as in our hearts. And though similitudes are no proofes, yet, the reason of a similitude is: mans sinning is therefore compared to a sparks flying, to shew how naturally he sins. A sparke flies upward without any to leade it the way; and a bird would flye, though she should never see another bird flye: And if a man could live so, as never to see any one example of sin all his dayes, yet that man, out of his own heart, might bring forth every sinne, every day. Example quickens and encourages the principles of sin within us, but we can sin without any extrinseck motion or provocation, without patterne or president from without. Lastly observe,

*To sin, is no burden or labour to a naturall man:* For it is his nature. It is no paines to the sparke, to flye upwards: what we doe naturally, we doe easily. Holy duties are no burdens to a godly man, because, through grace, he doth them naturally; he hath an inward principle, which dictates the law of holinesse to him, though he should want outward teaching: *He hath an unction from the holy Ghost, and knoweth all things,* 1 *Joh.* 2. 20. Not that a godly man becomes like God, Omniscent, or knowing all, for at most we know, here, but in part: but he knowes all things necessary, and so farre as necessary: his new birth teaches him: He lives not meerey upon the outward teaching, he hath both light and liberty in himself; and so hath a tendency to these things in his own spirit, as there is a tendency in fire to ascend.

We should wonder and rejoyce, to see how grace conquers the course of sinfull nature. The new man is borne to mercy and holinesse, to grace and glory, as the *sparks flye upward.* Hence it is said, *He that is borne of God, cannot commit sin, for the seed of God remaineth in him,* As, the sparke cannot flye downward, because the heate of fire remaines in it: The Apostle affirms it, of himselfe and his Fellow-labourers in the Gospell, *we can doe nothing against the truth, but for the truth,* 2 *Cor.* 13. 8. The possibilities and impossibilities

bilities of a regenerate man, are directly opposite to those of a naturall man: The one cannot sin, the other cannot but sin: the one can doe nothing against the truth, the other can doe nothing for the truth; gracious acts become as naturall, as sinfull, when nature is changed from sin, to grace. What a blessed change is this, that man should doe good as readily, as once he did evil; that, he who was borne free to iniquity, should be re-borne free to righteousness, as the sparkes flye upward. *A godly man is a heavenly sparke*: He hath a fire in his nature, which carries him upward for ever.

Thus having opened these two verses, being the grounds of the following exhortation; let us now examine the matter of the exhortation it selfe, contained in the 8<sup>th</sup>. verse.

Verse 8. *I would seeke unto God, and unto God would I commit my cause.*

Our Translation omits one word in the beginning of this sentence, which though it may be understood in our reading, yet the expression of it betters the sense. *Surely, or truly I would seek, &c.*

There are two opinions about the meaning of these words; Some conceive, that *Eliphaz* speaks in high contempt of *Job*: and I may give you their sense, by that proud schooling, which the Pharisee gave the poor Publican, *Luk. 18.* As that Pharisee insulted over the Publican, thus, *I thank God, I am not such a one as thou art, &c. but I fast, and I pray, &c.* So, they represent *Eliphaz* here insulting over *Job*, *I thank God, I am not such an impatient person as thou art, no such rude curser of my day, or complainer of my trouble; I am not (I thank God) so distracted, and so disordered as thou art; and if I had been in thy case, I should have shewed more wit, and grace too, then, to do, as thou hast done; I should never have been so vaine and foolish, so forgetfull of my own duty, or the Lords Sovereignty, as, to cry out against and accuse his providence and dealings with me, to lay about me like a mad man, as thou hast done; no, I would have sought unto God, and committed my cause unto him, this should have been my course, such and such the frame and temper of my spirit.*

But I rather take these words in a good sense, implying much sweetness and meekness of spirit in *Eliphaz*. And so this verse is as an application of the Doctrine, contained in the former two; As if *Eliphaz* had said, *Seeing matters stand thus in themselves, and these are undoubted truths, that afflictions come from our selves,*

*ſelves, and that our finnes are our own: and ſeeing thy caſe ſtands thus, that now thou art under great afflictions and troubles; I doe aſſure thee my loving friend Job, were I in thy condition ( I will give thee faithfull counſell, and tell thee my heart, what I would doe ) I would no longer ſtay complaining againſt my day, curſing creatures, diſtempering my head, and diſquieting my heart with theſe paſſions; but, I would even goe and addreſſe my ſelfe unto God, I would apply my ſelfe to Heaven, I would ſeek for remedy there, earth affords it not. I have ever found this the way to eaſe my heart, when burdened; to aſſuage my ſorrowes, when encreaſed; to compoſe my ſpirit, when diſtracted; to ſtrengthen my reſolutions, when unſetled: I can give thee this rule with ( *A probatum eſt* ) an aſſurance from mine own experience, in the uſe of it, and with cleareneſſe of conſcience, that it is my purpoſe in ſuch caſes to uſe it ever.*

*I would ſeek unto God.]* The word ſignifies a very diligent ſearch; I would ſeek exactly and enquire laboriouſly unto God. It ſignifies to ſeek by asking queſtions or by interrogating: And it imports ſeeking with much wiſedome and ſkill; a curious or a criticall enquire; So *Eccleſ. 1. 13. I gave my heart ( ſaith Salomon ) to ſeek and ſearch out by wiſdome.* And this ſeeking implies foure things.

רדש  
Significat que-  
rere diligenter  
et cum cura  
ſed interroga-  
tione et verbis  
ut plurimum.

First, A ſuppoſition and a ſenſe of our wants; no man ſeeks that which he hath already, or, but thinks he hath it. He that is full loathes a hony-combe.

Secondly, A ſtrong deſire to find that, which we want; it notes not a bare deſire only, or woulding, but a kind of unquietneſſe or reſtleſſeneſſe, till we find: ſuch a deſire tooke hold of *David*. *Pſal. 132. 4. I will not give reſt to mine eyes, nor ſlumber to mine eye-lids, untill I find out a place for the Lord, or, untill I find the Lord.*

Thirdly, A care to be directed about the meanes which may facilitate the finding or recovery of what we want, and thus earneſtly deſire. A ſeeking ſpirit, is a carefull ſpirit, after light and counſell.

Fourthly, A diligent and faithfull endeavour, in or about the uſe thoſe meanes, to which counſell directs us. *Through deſire a man having ſeparated himſelfe, ſeeketh and intermedleth with all wiſdome, Prov. 18. 1.* That is, he is very induſtrious in purſuing thoſe advices, which wiſdome ſhews him, or, which are ſhewed him, as the wayes of wiſdome. *A lazi ſpirit is unfit to ſeek.*

*I would seek unto God, and unto God would I commit my cause.* In the former clause, the word for, God, is *El*, and in the latter, *Elohim*, both names note the power of God. *El*, notes power or strength to act and execute; *Elohim*, power or authority to judge and determine. *I would seek unto El, The strong God.* I would commit my cause to *Elohim, the Mighty God*: As if he had said: Thou art in a weak and low condition, now therefore seeke unto God, the strong God, the mighty God, who is able to deliver thee: Thou wantest the help of such a friend as he.

אֵלֹהִים  
רַב־תִּשְׁתָּ

The Hebrew, word for word is thus rendred, *Unto God would I put my words, or turne my speech.* We reach the meaning fully, rendring, *Unto God I would commit my cause, or put my case.*

The terme which we translate, *cause*, signifies any businesse or cause, but most properly a word; *Explicite prayer is the turning of our thoughts into words, or the putting of our case to God.* It is a speaking to, or a pleading with the Lord. The Septuagint is cleare in this sense, *I would deprecate the Lord, I would call upon the Lord, the governour of all things.*

Significat ver-  
bum vel nego-  
tium, res meam  
ei committe-  
rem.

καὶ εἰς τὸν θεόν  
τὸν δεικνύων  
ἐμπροσθέν μου,  
δύο.

Both these significations of the word, are profitable for us, and congruous with the scope of the text, *I would turne my speech and prayer, or I would commit my cause unto God.*

The committing of our cause to God, notes a resignation of our selves, and of our condition into the hands of God: It is as much as to say, Let God doe what he will, or determine what he pleaseeth concerning me, I will not strive or contend about, question or dispute his decision or judgement of my cause: I will lay my selfe down at his feet, and tell him how the case stands with me; then, let him doe with me, what seems good in his eyes: This is the committing of our cause, and condition unto God. And the Originall word here used for God, doth very well suite and correspond with this sense; *I will commit my cause unto God, unto Elohim*, the great and impariall Judge of Heaven and earth; the God who loves Judgement, and the habitation of whose Throne is righteousness: The God who knows how to discern exactly between cause and cause, person and person, and will undoubtedly give a righteous sentence concerning every cause and person, that comes before him. Unto this *Elohim* would I commit my cause, and refer my self to his arbitration.

Observe first in the generall; *Eliphaz* having reproved *Job*, turnes himself to counsell and exhortation; From which we may learne, That

As

*As, it is our duty to reprove a fault in our brother, ſo, it is our duty to adviſe and counſell him how to amend, or come out of that fault, for which we reprove him.*

It is not enough to eſpy an error, but we muſt labour to rectifie it; or, to tell another that he is out of the way, but we muſt endeavour to reduce him. Many can eſpy faults and failings in others, who either know not how, or care not to reforme and help them out. Secondly obſerve, That

*It is a duty to exhort and excite our brethren to thoſe duties, wherein we find them ſlack or negligent.*

Elphaz conceived, that Job was much behind in the duty of prayer and ſelf-reſignation unto God, and therefore he quickens him up to it. The Apoſtle calls us to this Chriſtian inſpection (*Heb. 3. 13.*) *Exhort one another daily, leſt any of you be hardened through the deceitfulneſſe of ſinne*; ſin growing and getting ſtrength, hardens the heart; it is beſt to oppoſe it betimes, and therefore he bids them doe it at all times, *exhort one another daily.* Though the Apoſtle Peter (*2 Pet. 1. 12.*) was perſwaded of the Saints eſtabliſhment in the preſent truth, yet (ſaith he) *I will not ceaſe to put you alwayes in remembrance of theſe things.* It is a dangerous error (which ſome hold) that the Saints in this life may out-grow counſell and exhortation; as if there were no need, to bid a godly man pray, and ſeek unto God, no need, to bid a godly man repent, or humble himſelfe, or beleeve: he cannot but doe theſe things (ſay they) theſe are connaturall to him. They are indeed, to the new man, within him: But let them wicall remember, that the neglect of all theſe duties, is as connaturall to the old man, within him. While there are two men within us, we had need every man to look, not only to one, but, to one another. It may goe ill with the better part, *the new man*, if while he hath an enemy within to oppoſe him, he hath not a friend without to helpe him. On this ground (beſides the command of Chriſt) the holieſt man on earth, may be exhorted, to look to his holineſſe: none are in more danger then they, who think they are paſt danger. And, as it is a certaine argument, that a man was never good, if he deſires not to be better; ſo, it is a great argument, that a man was never good, who feares not that he may be worſe. They who are truly aſſured they cannot fall from grace, are aſſured alſo that they may fall in grace, and fall into ſin: The foundation of God ſtands ſure, but the footing of man doth not; and therefore, *Let him*



that ſtands, take heed leaſt he fall : And let them who ſee their brethren, heedleſſly falling, lend them the right hand of exhortation to raiſe them up againe : and when they are careleſſe of, or wandering from the Lord, leade them by the hand of counſell, into ways where he may be found. *I would ſeek unto God.* Obſerve in the third place ; That

*We ought to manage our exhortations with meekeneſſe and tenderneſſe.*

This of *Eliphaz* is a mild and tender expreſſion ; and to make it more eaſie he puts the exhortation ( as was noted before ) in the firſt, not in the ſecond perſon ; he doth not ſay, ſeeing afflictions come not from the ground, and that man is borne unto trouble, therefore doe thou ſeek unto God, and doe thou commit thy cauſe unto God ; but ſeeing thy caſe is thus, truly brother, I adviſe thee as I would adviſe mine own ſoul, *Seek unto God.* It moves ſtrongly and gaines upon the affection of another, to tell him, we would do the thing our ſelves, which we deſire he ſhould, and we wiſh him, as we doe our own ſouls. Fourthly, obſerve, That

*It is both our wiſedome and our duty in all our afflictions to ſeek unto God.*

I would ( ſaith *Eliphaz* ) if I were in thy caſe, ſeek unto God, Vnto whom ſhould we goe, but unto God ? He is our beſt friend, when it is beſt with us, and he is our only friend, when it is ill with us : all other friends will be Phyſicians of no value, as *Job* himſelte found them, therefore *ſeek unto God.* As the Diſciples ſaid unto Chriſt, when Chriſt asked them, *Will yee alſo goe away ? Whether ſhall we goe* ( ſay they ) *for thou haſt the words of eternall life ?* So ſaith the ſoule in afflictions, To whom ſhall I goe ? Vnto this creature or that creature, unto this friend or that friend ? No, I will ſeek unto God, That is the wiſeſt and ſhorteſt courſe : all other courſes are about, if not in vain. Other wayes may be uſed as helps, but this muſt ; *pitch mainly upon God.*

When we are directed to ſeek unto God in afflictions, it ſpeakes foure things.

Fiſt, To ſeek unto God about the cauſe of our afflictions, deſire that God would informe us, what his mind is in ſending ſuch an affliction, or what it is he aims at, in ſending it. *Afflictions are the Lords meſſengers, and we ſhould never be quiet, till we know their errand.* This is it which *Job* complained of in the third Chapter, *That his way was hid,* which was expounded, that he knew not the

the cause of his afflictions, the cause was hidden; and so was the issue, he could neither tell how he came in, nor how he should come out; If our way in afflictions be hid, we must seeke unto God for the opening of it.

Secondly, *To seeke unto God* for strength and patience, to beare the affliction. As the affliction comes from God, so doth the strength by which we stand under it, or, get victory over it.

Thirdly, *To seeke unto God* for the sanctifying of affliction to our profit, that we may be partakers of his holiness. Afflictions are the good creatures of God, and they (as all other creatures) are sanctified to us, by the word and prayer. We have as much reason to seek unto God for a blessing upon our *daily Rod*, as upon our *daily bread*.

Fourthly, *Seeke unto God* for cure and ease, for the removing or mitigating of them. *In their affliction they will seeke me early*; saith the Lord, *Hos. 5. 15.* But, for what will they seek? even, for medicine and healing. *Come and let us returne unto the Lord: for he hath torne, and he will heale us, he hath smitten and he will bind us up, Hos. 6. 1.*

Observe from the other branch, *And unto God would I commit my cause*; That

*It is a very great ease unto the soule in affliction, to commit our cause unto God, and to put our affairs into his hand.*

Man is not able to stand alone, under the weight of his afflictions. Both sinne and sorrow are burdens too heaue for us to beare: if you would have ease, lay both upon Christ, it is no unbecomming boldnesse to doe so, for, he calls us to it, and bids us doe it, *Psal. 55. 22. Cast thy burden upon the Lord, and he shall sustaine thee.* Christ is willing to beare a part, and put his shoulder under these burdens, yea, it is his strength that beares the whole. The committing of our cause to God, is at once our duty, our safety, and our ease. Thus *David* did, *Psal. 142. 2. I poured my complaint before him, I shewed before him my trouble.* *David* brought out his evils and set them (as it were) one by one, in the sight of God, and told him, thus it is with me. We may see *David* acting this rule, to the life, when *Absholom* had fomented a most unnaturall rebellion against *His*: He hastens out of *Jerusalem*, *All the Country wept with a loud voice*, and the Priests with the Arke of the Covenant of God came with him also. In what posture was *Dauids* spirit, in the midst of these commotions? His words to *Zadok* shew (no doubt) the

the true picture of it. *And the King said to Zadok, carry back the Arke of God into the City, if I shall find favour in the eyes of the Lord, he will bring me againe, and shew me both it and his habitation: but if he say thus, I have no delight in thee, behold, here am I, let him doe to me as seemeth good unto him* (2 Sam. 15. 25, 26.) As if he had said, I am uncertaine what God will doe with me: but I am resolved to let the Lord doe with me, what he will, I am willing to be, what God will have me; I lay my cause and leave my businesse at his foot-stoole, if he will have me dethroned and unking'd, I am content my honour should lye in the dust. If he say, I shall never come againe to *Jerusalem*, or see the Arke of his strength and pretence, I am content for ever to be banisht *Jerusalem*, never to see the Arke, (which to me is the most beautiful and desirable sight in the world) any more. Here was self-resignation, and cause-committing to the height. And when *David* had brought his heart to this, his heart was unburden'd, he (doubtlesse) found the weight and stresse of the whole businesse lying upon God himselfe. His cause was with God, and his cares were with God; And therefore, *Though his throne shak'd, yet his heart was fixed*. Nor doe I find, that ever his heart was more fixed, then in this stresse, while his Throne and Crowne were tottering. *Hezekiah* did the like with like successe. In the day of that great and publike calamity, he went and spread the letter of *Rabshakeh* before God, he, as it were, desired God to reade it, to observe the blasphemous contents, and see in what condition he was. *He that commits his cause to God, breathes a composed spirit, when the greatest stormes and distractions are upon his bodie or est. : upon Church or State.*

Only, take this caution, be sure the cause you commit to God, be a good cause. The committing of a sinfull cause to God, is a dishonour to; and a high strain of presumption against God. We may commit a doubtfull cause to God, desiring, that he would try, and examine, whether it be good or bad. But we must not commit a doubtfull cause to God, desiring him to protect it, or us in it, whether it be good or bad. And, if (in this sence) we may not commit a doubtfull cause to God; What shall we thinke of those, who shall dare to commit an openly unjust, and wicked cause to God? A wicked mans prayer is alwayes sinfull, but, how abominable is it, when he prayes to be prospered or directed in acting his sin, or to be strengthened in suffering (impenitently) for his sin. There

is no gracious act, but a wicked man, at one time or other, will imitate it. He will pray, and repent, and forgive, and commit his cause to God, and when he dyes, commit his soule to God. There is no trusting to a mouth full of good words, while the heart will not empty it selfe of wickednesse. It is good alwayes to commit our cause and our soules to God, but a cause or a soule are not therefore good, because committed unto God. The language of *Israel* is often spoken by the men of *Absdod*; And many who never had the least part of holinesse in them, can yet set themselves (when there is no remedie) to act a part in it. The Apostle *Peter* gives us this rule, ( 1 Epist. 4. 19. ) *Let them that suffer according to the will of God, commit the keeping of their soules to him, in well-doing, as unto a faithfull Creator.* Except we suffer according to the will (or from the hand) of God, and, also, doe well in our sufferings, Christ will not admit this *Fecoment*, though we commit our selves to him, he will not accept the trust. But he that suffers according to (or by) the will of God, and doth well in suffering, that is, hath a good cause, and a good conscience, He ( I say ) may commit all to God, (and in the mercy of the most High) he shall not miscarry.

Lastly, Whereas *Eliphaz* saith, I would *seeke unto God* were I in thy case, observe, That

*It is a wise course in advising others, to shew our selves readie to follow the same advise.*

It wins exceedingly upon others, to take our counsell, when it appeares we are ready to follow the same counsell, our selves. *We ought to doe nothing unto others, but what we would have done unto our selves, and we should advise nothing to others, but what we our selves would doe; It puts strength into a rule, when he that gives it, is readie to enliven it by his owne practice.* As a Physician, for the encouragement of his patient to take a nauseous medicine, will say to him, *Sr you seeme unwilling to drinke it, but if I were sicke and distempered, as you are, I would drinke it readily, and that you may see there is no hurt in it, I will tast a little my selfe; His tastings sweetens it, and the patient likes it well.* Thus when either Minister or private friend offers advise or counsell, and shall say, thus I would doe, this I would follow; This takes upon the heart: whereas it disparages prayer of any duty, to say to another, *Seeke unto God*, put your case unto him, fast and pray, when he that gives the counsell neglects all these

duties, and is careless of communion with God.

Christ saith of the Pharisees, that they bound heavy burthens upon the shoulders of others. These burthens were counsels and directions, rules, and canons; they would have men doe thus and thus, in the manner of Gods worship, or daily converse with men. But, *They themselves would not touch them with one of their fingers;* (*Mat. 23. 4*) That is, they would not practise them in the least degree. As to do evill with *both hands*, (*Mic. 7. 3.*) notes the highest degree both of desire and endeavour, in doing evill: So not to touch that which is good with a finger, notes a total neglect of doing good. A finger is the least member, and a Touch is the least act, then these Pharisees not touching with a finger, imports they did not act at all. It is good to act a rule privately by way of experiment, before we put it upon others: but it is most necessary to act it by way of example, when we have published it to, and pres'd it upon others. It was a speech of one of the Ancients, *I never taught my people any thing, but what I had first practised and experimented my selfe.* Doctrine is sooner followed by the eye, then by the eare; He that (like the Scribes and Pharisees, *Mat. 23. 3.*) *saith and doth not, shall find but few to doe what he saith.* No man ought to teach any thing, which he is not willing (as he is cal'd) to doe and observe himselfe. It is very sinfull to give counsell, which we will not take. *Our Works ought to be the practise of our Words, and as practicable as our Words.* Woe unto those of whom it may be said, as Christ of the *Pharisees*, *Mat. 23. 3.* *Whatsoever they bid you observe, that observe and doe, but do not ye after their works.*

Job Chap. 5. Ver. 9.

*which doth great things and unsearchable; marvellous things without number, &c.*

**T**HIS context unto the 17<sup>th</sup> verse, contains the second argument, by which *Eliphaz* strengthneth his former Exhortation, *To seeke unto God and to commit his cause unto him.* The argument may be thus formed.

*He is to be sought unto, both in duty, and in wisdom, and unto him our cause is to be committed, who is of absolute, infinite power, wisdom and goodness.*

*But God is of absolute, infinite power, wisdom and good-  
neſſe.*

*Therefore it is our duty and our wiſdome to ſeek unto God, and  
unto God to commit our cauſe.*

That, God is infinite in power, wiſdome and goodneſſe, *Eli-  
phaz* proves by an enumeration or induction of divers effects and  
works, which call for infinite power, wiſdom and goodneſſe to pro-  
duce and actuate them.

These effects are laid down, firſt in general, v. 9. *Who doth great  
things and unſearchable; marvellous things without number.*

Then, theſe works or effects are given in particulars, and the firſt  
particular inſtance of Gods mighty power, is in naturall things, or  
his preſervation of the world, at the 10<sup>th</sup> verſe, *Who giveth raine  
upon the earth, and ſendeth waters upon the fields.*

The ſecond inſtance is given in civill things, or his adminiſtrati-  
ons in the world, at the 12, 13, 14. verſes. And that we may conſider  
two wayes.

1. In deſtroying the counſels and plots of the wicked, in the 12,  
13, and 14. verſes, *He diſappointeth the devices of the crafty, ſo that  
their hands cannot performe their enterpriſe, &c.*

2. In delivering thoſe who are in trouble, at the 15. verſe, *He  
ſaveth the poore from the Sword, &c.* Theſe are workes of  
Power.

Further the goodneſſe of God ſhines forth in two things.

1. By the preſent intendment, or end aimed at, in theſe mighty  
works, ver. 11. *To ſet up on high thoſe that be low, that thoſe which  
mourne may be exalted to ſafety.*

2. By the future benefit of theſe works, and that in two reſpects,  
verſ. 16.

1. The raiſing up of their ſpirits who are oppreſſed, *So the poore  
hath hope.*

2. The confounding and ſhaming of their oppreſſours, expreſt  
in their ſilence, at the latter end of the 16<sup>th</sup> verſe, *And iniquity  
ſtoppeth her mouth.*

Thus you have a briefe account, of the ſeverall points contained  
in this argument, and the diſpoſition of the whole context. For the  
better underſtanding thereof, we wil firſt conſider what might be the  
aime or ſcope of *Eliphaz*, in making ſo accurate and large a deſcrip-  
tion of God, in his great and marvellous works, and then ſurvey theſe  
works in order as they are digeſted.



To the former, we may take notice of a foure-fold aime, which *Eliphaz* might have in describing these works of God.

First, plainly to assert the providence of God, in ordering or disposing all actions and events here below : and so it is in prosecution of what he had said in the 6<sup>th</sup> verse, *Affliction commeth not forth of the dust, neither doth trouble spring out of the ground.*

Or secondly, his intent might be, to humble *Job*, to bridle and take downe his spirit, which he conceived over-bold with, and too much heightened towards the Almighty ; A discovery whereof himselfe made in his extravagant speeches before noted, in the third Chapter. *The remembrance of God in his greatnesse is one of the readiest means to humble man :* And God himselfe tooke this way to humble *Job*, in the latter end of this booke, even, by a large discourse of his owne power, exemplified in many great acts and peeces of the creation.

Or thirdly, the intent of *Eliphaz* might be, to support and comfort *Job* in his afflictions, by shewing him a God, that had done such wonders, and therefore able to worke another wonder in delivering and raising him up againe : A God, who could provide medicines for all his diseases, heale all his breaches, repaire all his losses, supply all his wants, and resolve all his doubts. *To consider God in himselfe and in his Works, Who he is, and what he doth, is a mighty encouragement to secke unto God in our greatest extremities, in the saddest and cloudiest day of our afflictions.* Neither can we doe any thing more prevalent, for the support and reliefe of our owne spirits in a time, when we are lowest, than to spread before the eye of our owne thoughts, the power, greatnesse and goodnesse of the high God, in his works and wonders.

A fourth intent in probability was to stoppe *Jobs* curiosity, in enquiring so much into the reason of Gods dealing with him ; which *Eliphaz* it seemes observed in the complaints of the third Chapter, where *Job* expostulates, *Why is light given to a man whose way is hid, and whom God hath bedged in ?* *Job* was troubled, because he could not see the bottome of Gods dealings with him, he could not see thorough them, either what the cause was, why he came into those troubles, or by what issues, and out-lets, he should escape those troubles. Now, to stoppe *Jobs* curiosity in prying too farre, or too boldly, into the secret workings of God, *Eliphaz* tels him, *That God doth great things and unsearchable, no man can fathom : therefore, if his wayes were hid ; That he doth marvellous things*

*things without number*, no mervaille then, if he could not meaſure his dealings, by the line of humane underſtanding, or ſumme up their account, by the beſt of his Arithmerick.

This in general, for the common tendency of his diſcourſe, about thoſe noble act of divine Providence in earthly things. I come now to open the words in particular.

*Which doth great things and unſearchable, marvellous things without number.*

*Which doth.* He ſpeakes in the preſent tenſe, he ſayes not, *which hath done great things*, or, *which will doe great things*; but *which doth great things*. And that notes not only a preſent act, but a continued act, or an everlaſting act; or, as if the workings of God were but one act, paſt, and to come, all included in the preſent, *He doth*. As in his *Nature and Eſſence*, though God was from all eternity, and ſhall be unto all eternity, yet his Name is, *I am*. So in his works, though he hath done great things, and ſhall doe great things for ever, yet all are comprehended in this, *I doe, or He doth great things*. Chriſt (*Joh. 5. 17.*) ſpeakes this language, *My Father Worketh hitherto; Worketh*; All that which God had done, and all that he ſhould doe, is to be looked upon as his preſent act, *My Father Worketh hitherto*.

Againe, there is ſomewhat to be conſidered in the naturall emphasis of the word it ſelfe, as well, as in that circumſtantiall of the time. The word which we tranſlate, *Doth*, ſignifies more than an ordinary *Doing*; *which doth great things*. The Criticks obſerve, that in ſtrictneſſe and propriety of the Hebrew, it ſignifies to doe a thing compleatly, perfectly and exactly, or (as we ſay) *the ſetting of our laſt hand to a worke*. Hence *Eſau* (*Gen. 25. 25.*) had his name. When *Jacob* and *Eſau* were borne, *Eſau* came forth firſt, and the text ſaith, *they called his name Eſau*, and why? becauſe he was borne, *made up, in greater perfection*, than an ordinary child. *Eſau* ſignifies, *adorned and perfected*, becauſe he came into the world hairy, or with haire upon him, which is both a naturall ornament, and an argument of naturall ſtrength, activity and beaſte of ſpirit &c. Hence they call'd him, *Eſau*: So then, the word [*doth*] imports doing, not by way of eſſay or inchoation, but doing compleatly, or to carry a thing on, or up to an extraordinary degree of perfection. I ſhall give one Scripture to illuſtrate that ſignificancy of the word, *Iſa. 43. 7.* where the Lord

*Apres concinne,*  
*Et exquifit*  
*facit.*  
*Eſau vocatus,*  
*quia cum n-*  
*ceretur juv. a-*  
*ſau, et perfe-*  
*ctus pilu.*  
*Eſau ſenat per-*  
*fectum et or-*  
*natum. nam*  
*perfeſtior pue-*  
*ru, i. e. inſtru-*  
*ctus pilis inlu-*  
*cem veneris.*  
*Jua in loc.*

כִּרְאָה  
Prodixit ad  
eſſe

יָצַר  
Conſtituit rem  
in forma ſua.

עָשָׂה  
Perfecit, diſ-  
poſuit.

by the Prophet, ſhewing the abundant increaſe of the Church, ſpeaks thus, *Bring my ſons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him, yea I have made him.* Obſerve, here is a plaine gradation in thoſe three words, *Created, formed, made*; *I have created him*, ſignifies the bringing of a thing from a not-being, to a being. But, ſaith God, I have not only given him a being, but, *I have formed him*; which notes the limming, proportioning and poliſhing of a thing: And not only have I done ſo, but, in the third place, (which is the word of the text) *I have made him*. There is more in this word, than in the former two, and therefore we tranſlate it with an emphasis, *yea, I have made him*; that is, I have not only given him a being and a ſhape, but I have put upon him all the perfections of nature, yea, and the perfections of grace, the impreſſions of my ſpeciall love and favour; I have liſted him up to the top of all; and ſo ſome render the word, *I have magnified or made him great*; I have exalted and ſet him upon the higheſt pinnacles of perfections, and mountaines of holineſſe. Hence obſerve,

*When God begins a worke, he compleats and carries it thorough.* He doth not only Create, and give a being: *Forme*, and give proportion, but *He doth, or He makes*, giving beauty and exactneſſe to his works. Whether we conſider the works of God as naturall, civill or ſpirituell; in this ſenſe God *doth them*. Deut. 32. 4. *Moses ſpeakes in generall, concerning all the works of God; He is a Rock, and his work is perfect*: The works of Creation are admirable to the eye; the works of Providence, how often doe they fill the heart with admiration: That which he ſpake to *Samuel* concerning the houſe of *Ely*, is appliable both to his works of Mercy and of Judgement; *When I begin, I will alſo make an end*, 1 Sam. 3. 12. that is, I will doe it fully, there is nothing ſhall take me off, or ſtay me in the mid way; I will not work to halves, I will alſo make an end. And ſo it is in ſpirituals, when once God hath begun, he carries on his work of grace, when once he hath laid the *foundation ſtone of mercy*, he never leaves, untill he hath ſet up the *top ſtone, the higheſt ſtone of glory*. Hence the Apoſtles (Heb. 12.) entitles Chriſt, *The author and finiſher of our faith*; that is, the beginner and ender, *Alpha and Omega*. firſt and laſt about our faith. It ſhall never be ſaid of any work of God (as Luk. 14.) *That, he began to build, but could not finiſh it.*

And

And as he finishes, so he beautifies: all his works are full of order and comeliness: He doth his work exquisitely (or as we say) artificially; yea, those works that we looke upon, as full of confusion, are full of order; and those works, in which we see no forme, or nothing but deformity, even these will one day appeare (now they are) admirable in beauty and comeliness. That which the Apostle speaks in his exhortation to *Timothy*, *2 Tim. 2. 15.* bidding him *doe the work of an Evangelist*, bidding him *shew himselfe a workeman, that needeth not to be ashamed*, is most true concerning the great God of Heaven and earth, He shewes himselfe a workeman, or a worker that needeth not to be ashamed: When he works, *he doth the work of a God; He works like himselfe*: Man cannot so much as be suspected to have done such things: The Name, that is, the wisdom, power and goodness of God, is written upon them in so faire, and cleere a letter, that it must be said, by way of assertion, *This hath God wrought*: And by way of admiration, *What hath God wrought?* *Numb. 23. 23.* *A man* (sc. a meere naturall man beholding these things) shall say, *verily he is a God that judgeth the earth*, *Psal. 58. 11.* Man cannot judge, or doe like this. The Lord needs not engrave or subscribe his Name to his works; His works, like so many Capitall letters, spell, and like so many Heralds, proclaim his Name.

*Which doth great things.*

To passe from the act or manner of doing, we will consider the object; *He doth great things.* Some men with a great deal of paines doe nothing; and others with a great deal of art, doe a thing of nothing, a trifle, a toy, a meere fancy; at ~~least~~ some meane or inferiour work takes up their time, skill, and study: But when God goes to work, we may expect a noble work, *He doth great things.* *The works of GOD, answer the stile or Attributes of God.* He is a great God, and His are great works. The works of God speake a God. And here are foure things spoken in this one verse, of the works of God, which speake aloud, *This is the finger of God.* I will first bundle them together, and then, both take and weigh them asunder.

He doth { *First, Great things.*  
*Secondly, Unsearchable.*  
*Thirdly, Wonderfull.*  
*Fourthly, Innumerable, or without number.*

No.

No works of man or Angel, are capable of such a foure-fold *Stamp* as this: no, nor any one work of all the creatures put together, could ever be stamped with any one of these characters, in any comparilon, with the works of God. Some, in a sense, have done *great things*, but none have done things *unsearchable*: Man may fathom the works of man, his closest wayes are not past finding out. As there was never any thing made so strong by the strength of man, but there was some other strength in man, that could match, yea overthrow it; so there was never any thing so wisely, so artificially or mysteriously contrived, by the skill, knowledge and deepest understanding of a man, but that the skill knowledge and understanding of another man, hath, or might have ridled and searcht it out. The works of most men, are wrought above ground, and their intentions floe and swimme upon the face of their actions: And although some, as the Prophet speakes (*Isa. 29.*) *werke deepe to hide their counsels* (as they hope, not only from men but) *from God*, yet God gives other men a light, to discover the very lowest hell of those counsels, even, all the *depths of Satan, The master-Engineere* of those mines and subterranean contrivances. Further, Though some men doe that, which makes other men (especially fooles, or men weake in knowledge) wonder, yet no (*Thaumaturgus*, or) wonder-worker ever did that, which makes all men wonder. Or, if it should be granted, that any have done things great, unsearchable, wonderfull, yet I am sure, none have done these things *without number*.; one great, unsearchable, wonderfull work, is taske enough for one mans life: And a little skill in numbers will serve the turne, to cast up, and give us the totall summe and number, of all the works of all men, which deservedly beare (as mans may) the title and superscription of great, unsearchable, wonderfull.

More distinctly. First, *He doth great things*. There is a greatness upon every thing God doth: The great God leaves (as it were) the print of his own greatness, even upon those things which we account little; little works of nature, have a greatness in them, considered as done by God, and little works of providence, have a greatness in them, considered as done by God; If the thing which God doth, be not great in it selfe, yet it is great, because he doth it. As there is no sin of man little in it selfe (though comparatively it be) because committed against a great God: So there is no work of God little (though comparatively it be) because acted by the great

sufferable indignity is this, to the wisdom and power of God, that He whose works are unsearchable should be made accountable for his works? That of *Augustine*, when he was in a deepe meditation about the nature of God, may well be applied to the works of God, who walking by the sea-side in deepe thoughts of God, either heard this voyce, or was filled with this thought, *That he might as soone empty the sea with, or comprehend the Ocean in one of those little cockle-shells, which lay on the shore, as with the narrow vessell of his Spirit, comprehend the infinite greatnesse of the God of Spirits.*

*Marvellous things.* ] <sup>a</sup> Unsearchable things and marvellous, differ thus; Those things are unsearchable, which lie hid, and cannot be found: that is a marvell whole cause cannot be found, though it selfe be not hid. This is the third adjunct or attribute of the works of God. The word is derived from a root, which signifies, *Separated, Disjoynd or Divided.* And marvellous things are exprest by that word, because *marvels* or *wonders* are separated or removed from us three degrees at least. They are separated

First, from our knowledge or reason.

Secondly, from our sense: not that marvels are invisible, marvels and miracles, are wrought to be seene, and the use of them lies in this, from the sense to confirme faith, or to convince of unbelieve. Which (by the way) quite overthrowes the Popish refuge of a miracle, in their supposed transubstantiation of the bread at the *Eucharist*, who tell us of a miracle, but can shew us none. But though in all miracles and marvailles the thing wrought is plain to the senses, yet both the power and manner of doing it, are removed from the senses, *The marvell wrought is seene, but the working of the marvell is not seen.*

Thirdly, *Marvels* are separated or removed from our imitation; we cannot doe such things. The Lord stands alone working wonders. They are a separated part and portion for God himselfe. The *Egyptian Sorcerers* seemed to doe by their devillish enchantments, what *Moses* did by the command and power of God: But at the best they did but seeme to doe like *Moses*, and presently they could not so much as seeme, *Exod. 8. 18. And the Magicians did so,* (that is, they attempted to doe so) *but they could not.* *They that worke by the devils art or power, cannot worke long.* They will quickly be at *A Could not.* Both their religions and their *miraculous workes* are at best but in appearance, at last they will

<sup>a</sup> Inscrutabile et mirabile differunt; Inscrutabile est, quod latet & perquiri non potest; Mirabile est, quod ipsum quidem apparet, sed causam ejus perquiri non potest. Aquina in loc.

וּנְדָבָה

from נָדַב

*Separatus, disjunctus. Hinc significat mirabilia, quia talia sunt a nobis separata, & caput superant, ita ut ratione quis assequi, aut re prestare nequeat.*



not so much as appeare. In these three respects *marvels* are rightly called, *separate*.

Further, the word also signifies sometimes, *A hard or a difficult thing*, because those things that are very hard and difficult have somewhat of wonder in them, and caule us to wonder at them, Deut. 17. 8. *If a matter come which is too hard*, the word is, *which is too marvellous and wonderfull for thee*, &c. And Gen. 18. 14. *Is any thing too hard for me* (saith God) the word is, *Is any thing wonderfull to me*? *Nothing is wonderfull to me, but that which is too hard for us. There is nothing wonderfull to God, who doth all wonders, and is himselfe all Wonder.* It hath been said concerning those lovers of and seachers after secret wifdome, called *Philosophers*, that it doth *not* become a *Philosopher* to wonder: For admiration is usually the daughter of ignorance; we marvell at most things, because we know the causes of few things. It was therefore a shame for a *Philosopher* to wonder, because it betrayed his ignorance, who would be thought studied in, yea, a master of all causes, and able to give a reason of all things in nature. But it is most certaine, the great God never marvelleth at any thing; *For is any thing too hard for me*, saith the Lord. Wonders are things too hard for us, and the same word signifies *a wonder and a thing too hard*.

There are three words of neare alliance in the Hebrew, *Signes, Miracles and Mervails*. And they may be distinguished thus, A *Signe* is the representation of a thing present, or before us: A *Miracle* or *Portentum* (as contra-distinct from the former) shews forth somewhat future, or, that is to come. A *Mervaille*, as differing from both, is any act of providence, secret or separate from us in the manner of doing or producing it, a thing to us *unsearchable*; so (Exod. 33. 16.) *Wherein shall it be knowne, that I and thy people have found grace in thy sight* (saith Moses) *Is it not in that thou goest with us? So shall we be separated, I and thy people*; So we translate it, or *made wonderfull*; that is, if thou goest along with us, thou wilt doe such mervails for us, as will make a difference betweene us, and all the people in the world: we shall be a people marvell'd at, all the world over, or a *spectacle to the world, Angels and Men*. The presence of God with a people, is their difference, or will make them differ, from all people with whom God is not (under the *Notion of Favour and Protection*) present.

Againe,

Againe, *Marvels* are taken sometimes for *Miracles*, which are meerly and puerly supernaturall. For in ordinary acceptation of the word, a *Marvell* is only the heightning and sublimating of nature, or acting in the highest Spheare of nature; but a *Miracle* is a crossing or a contradicting of nature. A worke altogether above, yea against Nature. Now we are not to take *marvells* here in that strict sense, for *miracles*; for the great works of God are call'd *marvells* or *wonders*, which yet are but either the ordinary constitutions of Nature, or the extraordinary motions of nature, as Psal. 136. 4. *O give thanks to the Lord, to him, who alone doth great wonders*: What are these? In the 5, 6, and 7. verses, instances are given in naturall things, as making the heavens and stretching out the earth above the waters. The making of those great lights, the Sun and Moon<sup>a</sup>. One of the Ancients discoursing upon that miracle in the Gospel, *The multiplying the loaves*, observeth, that in naturall things there are very great wonders, though we lightly passe them by; They were astonished to see the loaves multiplying, while they were eating: To see bread grow upon the Table or between their Teeth, made all wonder: but there is as great a miracle wrought every yeare, and no man takes notice of it: That is, when Corne cast into the ground, multiplies thirty, sixty, a hundred-fold, It is (saith he) a greater miracle for corne to multiply in the earth, then for loaves to multiply on the Table. And he makes a like Conclusion in his *Booke of the City of God*, *Whatsoever is wonderfull in the world, is not so great a wonder, as the world*; Yet men rarely wonder at the making of the world, the *Earth, the Heavens, the Sea, the Aire*, every creature in them exceed in wonders, the things we wonder at. Ordinary vvorks of Nature are *marvellous*. First, because they proceed from a divine power. 2. Because man is posed to give a reason of most of them, *Canst thou tell how the bones grow in her that is with child?* saith the Preacher. The bringing of an Infant alive from the Wombe is a wonder, as vvell as the raising of a man from the dead. And the budding of a *Tree*, as well as the budding of *Aarons Rod*<sup>b</sup>. The usualnesse of the one, and the rarenesse of the other, is, though not the only, yet the greatest difference. And as the ordinary *Workes of Creation, in making, so of Providence, in governing the World, are full of wonders*, though they passe unobserved. Such *Eliphaz* takes notice of, in the words following, *The disappointing of craftie oppressours and the deli-*

<sup>a</sup> *Mirabilior est grani in terra multiplicatio, quam illa quinque Panum.* August. *Tract.* 24. in Ioban. *Quicquid mirabile fit in mundo, profectò minus est, quam totus hic mundus.* Quamvis itaq; miracula visibilium naturarum videndi assiduitate vilescent, tamen cum ea sapienter intuemur, inusitatissimis rarissimq; majora sunt. August. l. 5. de Civ. Dei, cap. 12.

<sup>b</sup> *Fer multa sunt que ad mirari non solemus propterea quod illo vulgo quotidie fiunt.* Etenim et in solita commoventur animam.

verance of the poore. When God shall destroy Babylon, the Song prepared is, *Great and wonderfull are thy works*; and (Exod. 15. 11.) from whence that is taken, *Who is like unto thee, O God! Who is like unto thee, glorious in holinesse, fearefull in praises, doing wonders*! The wonder was, a deliverance, the wonderfull deliverance of his people from Egypt, and through the red Sea. Works of judgement are often called works of wonder (Deut. 28. 59.) *I will make thy plagues wonderfull*; and Isa. 28. 21. *The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act*: What act was this? An act of judgement upon his, and his peoples enemies, as is cleare, 2 Sa. 5. 20. and Josh. 10. 12. where we may reade, what God did in Mount Perazim, and in the valley of Gibeon; strange works indeed. And these works of God are called marvellous, not only, when God is in them alone, and acts without the intervention of the creature, but when he acts with the creature, above the strength of a creature, so that little of the creature appears in the act: this also is a marvell. *What God doth more by a man, then man can doe, whether in strength or wisdom, ordinarily assist-d, so much of a wonder shewes it selfe, in what man doth*. And therefore no man is ordinarily to attempt any thing beyond his strength, for that is to tempt God, and to call him to worke a miracle, at least a wonder for us. *Lord* (saith David, Psal. 131. 1.) *Mine heart is not haughty, nor mine eyes loftie; neither doe I exercise my selfe in great matters, or in things too high for me*; The word is, in things too wonderfull for me, that is, I doe not ordinarily put my selfe upon things which are extraordinary, or beyond my strength and parts. I measure my undertakings and my abilities together, and would keepe them even. I doe not put God upon doing wonders every day; therefore I set my selfe to those things, which are according to the line of man. If God call us to it, we may expect a miracle, but we must not call God to worke miracles for us, or with us. *I doe not exercise my selfe in matters too high for me. Miracles or marvels are not every dayes exercise*. We ought rather to be above our worke, or any of our designes, then below them: but we must be sure they are not above us. *It is the safest and the holiest way for man, in all his actions to be upon a levell. We cannot but displease God and hurt our selves by clambering*: It is but sometimes that the Lord will worke wonders to relieve our necessities.

*Non me extul-  
ego, quæ meas  
vires aut inge-  
nium superaret.  
Eleganter The-  
odoretus, Meip-  
sum metiebar, et  
non me ex-  
celsus sum.*

necessities and help our faith, but he will never (unlesse in wrath) work wonders to please our humours, or comply with our ambition. Hence observe. First,

*When we see marvels done, we must acknowledge the hand of God.* Marvels are proper unto God, *Psal. 75. 1. In that thy Name is neere, thy wondrous works declare:* Wondrous works are an argument that God is neere: When wonders are among us, we may know, who is among us; and if so, then, this is a time wherein God is seene among us. We may well apply that of the Psalmist to our selves, *Marvellous things hath the Lord done in our sight, in Ireland, and in the Fields of England, Psal. 78. 12.* Mervails are rare things, things seldom done, or seene.

We have things amongst us, which were never done or seene before in our Nation.

*A Parliament, which cannot be legally dissolved but by its own Vote.*

*An Assembly, where neither Diocesan Bishops nor Deane (as such) can Vote.*

*The three Kingdomes of England, Scotland and Ireland, entred into a solempne Covenant, approved by the Assemblies, and authorized by the Parliaments of two Kingdomes.* May we not conclude of these in the language of the Prophet, *who hath heard such a thing? who hath seen such things? Isa. 66. 8.* Surely, we may say as Moses to Israel (*Deut. 4. 34.*) *Hash God assayed to goe and take him a Nation, from the midst of another Nation, by temptation, by signes and by wonders, and by war, and by a mighty hand, and by a stretched out arme, and by great terrors, according to all that the Lord our God doth for us in England, before our eyes.* To take a Nation out of the midst of a Nation, is our case. If England finding (as now it doth) her children struggling in her wombe, should goe and enquire of the Lord as Rebbecca did. (*Gen. 25. 22.*) *Why is it thus?* The Lord may answer, as he did to her, *Two Nations are in thy wombe, and two manner of people shall be separated from thee.* A Nation fearing God, and a Nation blaspheming God, a Nation seeking Reformation, and a Nation opposing Reformation.

Secondly, If God work mervails and we beleve him not, hath he not reason to marvell at our unbelieve: Christ having wrought miracles to gaine the believe of his countrymen, *mervailed at their unbelieve, Mark. 6. 2, 6.* Unbelieve is a great sin at all times,

but in a time when mervailles are wrought for the cure and healing of it, unbelleeſe is a marvellous ſin. Will not Chriſt, think you, marvell at our unbelleeſe, if we beleeve not after all theſe marvels? *Ye will not beleeve* (ſaith Chriſt, and he rebukes the Jewes for it, *Joh. 4.*) *except you ſee ſignes and wonders*: Surely if they were ſo charged, becauſe they would not beleeve, except they ſaw ſignes and wonders, how ſhall they be charged, who will not beleeve, when they ſee ſignes and wonders? eſpecially when God ſeemes to work a wonder a purpoſe, that, they might beleeve? *God loves and prizes the faith of man ſo highly, that ſometimes he bids a miracle for it, rather then goe without it.* And ſurely now, as God hath wrought marvels, to abate the marvellous pride of the Adverſary, ſo, to overcome the marvellous unbelleeſe of his own people: As hath been obſerved concerning the Lords ſwearing, *As I live I deſire not the death of a ſinner, &c.* O happy man, for whoſe ſake the Lord ſweares; but O moſt unhappy, who doeſt not beleeve the Lord, when he ſweares. So, we may ſay of the Lords-wonder-workings: O happy people for whom the Lord works wonders; but O moſt unhappy people, who beleeve not the Lord, when he works wonders.

Thirdly, *Seeing God works extraordinary things for us, let not us ſtay in ordinary duties.* Let our works have ſomewhat of a marvell in them too; Let our repentance, and the change of our lives be marvelous; let our zeal and courage for Chriſt be marvelous; like that of the Apoſtles, who carried themſelves with ſuch heroically magnanimity, in the work of the Goſpell; that when the High-prieſt and Councel (who had convented and threatned them) ſaw their boldneſſe, *They marvelled*, ſaith the text, *Acts 4. 13.* Let our love and thankfullneſſe be marvellous, let us pray marvelouſly, and beleeve marvelouſly; Marvels done by God, ſhould ever work faith in man: And faith in man, doth ſometime work marvell in God. Chriſt ſpeakes with a kind of admiration to the woman of Canaan, *O Woman, great is thy faith*, *Mat. 15. 28.* O that his people in this Nation, would ſet *Him*, thus a wondring once more, *O England, great is thy faith in me!* O England, *great is thy love to me!* O England, *great is thy zeale for me!* O England, *great is thy repentance, exceeding glorious thy Reformation!*

I will cloſe this point with this own word. God hath begun to doe ſo many marvels amongſt us, that I verily beleeve, the work he

is about, will end in a marvell too: and we in the cloſe, ſhall be made either a *Wonder of mercy*, or a *Wonder of judgement* to all the Nations round about.

The fourth Attribute of the works of God, raiſes the glory of them all. They are innumerable.

*He doth marvellous things without number.* The Hebrew word for word is, *Untill there be no number: Without number*, may be taken three wayes.

First, Strictly and abſolutely, for that which is without number; and thus there is no number innumerable: Things abſolutely without number would be infinite; but there cannot be two Infinits: *As God, is ſo One, and without number, that he is Infinite; ſo, whatſoever could be ſo many, that it were without number, would be infinite too.*

Secondly, *Without number*, is that which man cannot reckon or caſt up the ſumme of it (*Rev. 7.9.*) John ſpeakes of a great multitude, which no man could number: As a ſmall number is ſaid to be ſuch, as a child may write, *Iſa. 10. 19.* So ſuch a multitude as a man cannot write, notes the greateſt number. And *Heb. 12. 22.* there is mention made of an innumerable company of Angels: So God calleth Abraham out, and ſaith *Look now towards Heaven, and tell the Starres, if thou be able to number them*, *Gen. 12.* The Starres are innumerable, that is, beyond mans Arithmetique.

Thirdly, Things are ſaid to be without number, or innumerable (in a more common ſenſe) when they are a very great number; and ſo we find it frequent in Scripture: As that which is very high, is ſaid to be as high, as Heaven: Thus the diſcouraging Spies, deſcribe the Cities of the Canaanites, to be *Cities walled up to Heaven*, *Deut. 1. 28.* And when Sea-men or Martiners are toſſed upon the waves and billowes of the Sea, they are ſaid, *to mount up to the Heaven, and to goe downe againe to the depths*, *Pſal. 107. 26.* So here, a very great number, is ſaid to be innumerable or without number: In this third, and in that ſecond ſenſe, the great works of God are innumerable: God hath done ſo many marvellous things, as are impoſſible for man to reckon. His mighty works are not only beyond the writing of a child, but of the wiſeſt men: The man who numbers moſt dayes, cannot number the wonders of God.

I ſhall note but one or two Inſtructions from this, That the works of God are innumerable. First, *Then, what God hath done,*



done, he can doe it againe a second time, yea a third, a fourth time, ten times, yea ten thousand times over, if our necessity and his good pleasure meet together, for his works are innumerable: *Eliphaz* speakes not only of what God had done, but of what he can doe, yea of what he is doing; he doth innumerable marvels. Some men can doe great things, many have done great things, but they cannot doe them without number; even a child may write all that any man can doe, and at most it needs but a man to reckon all the great things, which all men have done. The hand of God shortens not in an eternity, but the hand of man shortens every day, sometimes in a day, and therefore he cannot doe things innumerable: Man cannot doe that to day which he could yesterday; whether we respect his civill abilities, or his naturall. As old *Barzillai* said unto *David*, 2 *Sam.* 19. when the King invited him home with him, and offered him all the pleasures of the Court, *Can I any more heare the volce of singing men and singing women? or can I any more tast what I eate and what I drinke?* As if he should say, It is true, Sir, I have known the time when I could have made use of this royall favour, and have taken in the pleasures of your Court; I once delighted in musick, and my eare could tast a sweet voice; I once delighted in rich fare, and my pallat could tast meate and drinke, but can I any more doe thus? my naturall strength is gone, my senses cannot renew innumerable acts of pleasure: *If grace doth not meane us from the abuse, yet nature will tire, in the use of worldly comforts.* But the civill abilities of man wither sooner then his naturall; you may see a man, that hath done great things in a State or Common-wealth; come to him a while after, and he may say, *Can I any more doe those things?* I am not what I was, my power is gone: But come to God, after he hath done this or that, and a thousand great things, he will not say, *can I helpe you any more?* can I deliver you any more? can I destroy your enemies, can I discover their plots and counsels any more? Yes Lord, as thy works are unsearchable, so they are innumerable, and thou canst doe them for evermore. The Lord saith sometime to a people, as he did to *Israel* (*Judg.* 10. 13.) in anger, *I will deliver you no more:* But he never saith to any people out of weaknesse, *I can deliver you no more.* *Psal.* 78. The people provoked God by making a question of this (*ver.* 20.) *Behold (say they) he smote the rock, that the waters gushed out, and the streames overflowed, (we acknowledge that God hath done a* marvell)

marvell) *but can he give bread alſo? can he provide fleſh for his people? ſurely he cannot doe this marvell alſo: what ſaith the text? The Lord heard this, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael: What doe you think, that I can doe but one great thing? that I have but one bleſſing, but one deliverance, but one wonder? Know, that I who ſmote the rock, can provide you fleſh; I who gave you water, can give you bread; I who have diſcovered one wicked plot of the enemy, can diſcover all; I who have given you one victory, can give you a thouſand; I who have given you one deliverance, can give you innumerable deliverances; Therefore take heed of ſetting bounds to God, of limiting the Holy one of Iſrael: Men love not to be limited, but God ought not.* We at once provoke and diſhonour the Lord, by thinking, that our wants can renew, faſter then his ſupplies: or that our innumerable evils, ſhall not find innumerable good things to ballance or remove them, from the hand of God. We weary men, when we come often to them, to doe great things for us, yea, to come often for ſmall matters, will weary men. But we never weary the Lord by coming often, we weary God only, when we will not come often. How doth the Prophet, not only complaine, but expoſtulate, becauſe that unbeleeving King wearied God (take it with reverence) *by not ſetting him a worke, and that about the hardeſt and moſt knotty peece of worke, that can be, the working of a miracle, and that as hard a one as himſelf would aſke, either in the depth beneath, or in the height above. Is it a ſmall thing with you to weary men, but will ye weary my God alſo, Iſa. 7. 13.* It is no wearineſſe to God to doe innumerable miracles for us, but he is weary when we will not beleeve he can doe them. *To be diſtruſted the doing of one, is more laborious to God, then to doe a million of Miracles.*

To conclude this, take heed above all, that you limit not God in works of ſpirituall mercy; As, to feare, to aſke pardon of ſin, becauſe ye have aſked it often. His great works of forgivenefſe are as much without number, as any of his works, *He multiplies to pardon, ſaith the Prophet, Iſa. 55. 7.* And when the people of Iſrael had committed a new ſin, it is admirable to reade, by what argument, *Moses* moves the Lord for pardon. It is not this (as uſually with men) Lord this is the fiſt fault, Lord thou haſt not been often troubled to ſigne their pardon: But *pardon I beſeech thee,*

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*the iniquity of this people, as thou hast forgiven this people from Egypt untill now, Num. 14. 19.* as if he had said, Lord, because thou hast pardoned them so often, therefore I beseech thee pardon them now. It is a most wicked argument to move our hearts to sin, because God will pardon often; but when we have sinned, it is a holy argument to move God to pardon againe, because he hath pardoned often before: For he pardons without number.

Secondly, Seeing God doth innumerable great things for us, let not us be satisfied in doing a few things at the command, and for the glory of God: Let us continue in acts of holinesse, charity, humility, zeale and thankfulness, without number: Let us never stand reckoning our duties, when we heare the mercies of God are beyond reckoning. It is a noble rule in our friendship with men, *That courtesies must not be counted:* I am sure it is a holy rule in our obedience to God, *That duties must not be counted:* God hath no need of any one of our good works, but he will not beare it, if we think we have done enow, or can doe too many. Let our hearts be like the heart of God, as he doth great things for us, let us doe (in what we are able) great things for God, and good things for one another, without number.

So much in generall of the prooffe of Gods power, by the *Greatnesse, &c.* of his works.

*Amicitia non  
est reducenda  
ad calculos.  
Obediantia non  
est reducenda  
ad calculos.*

## Job Chap. 5. Vers. 10, 11, 12.

*Who giveth raine upon the earth, and sendeth Waters upon the fields.*

*To set up on high those that be low, that those which mourne, may be exalted to safety.*

*He disappointeth the devices of the crafty, so that their hands cannot performe their enterprise, &c.*

**T**His Context, from the 9<sup>th</sup>. to the 17<sup>th</sup>. verse, contains the second argument, by which *Eliphaz* strengthens his exhortation upon *Job*, to seek unto God. The argument speaks to this effect. *He is to be sought; and unto him our cause is to be committed, who is of absolute power, infinite in wisdom and goodness. But such is God; Therefore seek to him, and commit thy cause unto him.* That, God is of infinite power, wisdom, &c. was proved in generall at the 9<sup>th</sup>. verse, by those foure adjuncts of his works, *Great, unsearchable, marvellous and without number.* And now at the 10<sup>th</sup>. verse he begins his prooffe, by an enumeration of the particular effects of Gods power, wisdom and goodness. The first instance is in naturall things; *God doth great things and unsearchable, marvelous things without number: And would you know what those things are? You need not goe farre to enquire; there are things very neere unto us, and very common among us, which yet if they be well looked unto, will advance the power, wisdom and goodness of God; Every shower of raine drops down this truth, that God doth great things; He giveth raine upon the earth, and sendeth waters upon the fields.*

There is not any difficulty about the meaning of these words which calls for stay in opening of them. Therefore in brieve. The Hebrew word for *Raine*, in our letters (*Matar*) is so neere in sound to our english, water, that some think it a derivative from it.

By the *Raine*, we are to understand, not the showers only which fall from Heaven, but all those blessings and benefits for the support of our naturall life, which are the fruits of raine: *He sendeth rain* (as it were) *on his errand, to bring or carry the blessings of plenty, & to drop fatnes on the earth. He giveth rain to the earth, & then*

נֶמֶט

Generale nomen est ad quamcumq; pluviam. Non desunt qui putant cognitionem habere cum נֶמֶט

quod est humectari, quod pluvia liquefaciat, humectet & dissolvat dura. Macer,

the earth giveth her encrease. The Rabbins have a saying, that *raine is the husband of the earth*, becaule those showers fecundate the earth, and make that *great mother* of plenty, fruitfull, in bringing forth all things usefull and comfortable for the life of man.

*He giveth raine upon the face of the earth*, (so the letter of the Originall) that is, upon the earth; as the *face of Heaven*, and the *face of the sea*, so the face of the earth, is an Hebraisme, for the earth it selfe.

It is said in the latter clause of the verse, that *he sendeth waters upon the fields*; We must distinguish these waters, from the raine, taking them for rivers and streames of water, as the Psalmist speaks, *He causeth the rivers to runne among the hills*; and the Prophet Habacck, *Thou cleavest the earth with the rivers*.

□<sup>12</sup>  
Forma duali  
significatur.  
aquæ duplices,  
superiores in  
aëre, ut nubes,  
& inferiores  
in terra, ut ma-  
re, fontes &  
flumina.

The word is of the *Dual number* in the Hebrew, and therefore by some applied to those two sorts of waters: or to the waters above, and to the waters that are beneath; So the waters are distinguished, *Psal. 104. v. 3. we reade of the upper waters, Who layeth the beams of his chambers in the waters, Who maketh the clouds his chariot*; and of the inferior or lower waters, *Gen. 1. 9. The Lord said, let the waters under the earth, be gathered into one place*: and both are put together, *ver. 7. God made the firmament, and divided the waters that were under the firmament, from the waters that were above the firmament*. So that the waters above, and the waters below, may both here be understood.

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Nomen propriè  
est, sed sumitur  
saepe adverbialiter,  
& in univer-  
sum pro loco  
exteriori Merit,  
Deserta, hor-  
rida: loca &  
mortalibus in-  
accessa.  
Erugat aqua u-  
niversa. Vulg.

It is added further, *He sendeth waters upon the fields*. The word we translate [*fields*] signifies any place, that is without doores, as streets and high-ways; and becaule *fields* are without (*sub dio*) covered only with the canopie of the heavens, therefore we translate, *he sendeth waters upon the fields*. And it takes in all sorts of fields, whether till'd or untill'd: though some conceive that here *Eliphaz* meanes, those fields especially which are untill'd, unfowne or unmanured: fields where men come not; namely desarts and wildernesses; as if he should say, there is no place but God sends waters to it; Hence the vulgar reade, instead of *fields, all places*: *He moistens all places with waters*.

Here first, Forasmuch as an instance of Gods greatnesse, power and inscarchable wildome is given in the raine, a naturall thing, we may note; That

*The common blessings of God, are not dispensed without a speciall*

*ſpeciall providence: Nature workes not without the God of nature.*

*He doth great things; and what? He ſendeth raine.* The whole courſe of nature moves, as it is turned by the hand of God, and directed by his counſell. It is not in the frame of nature, as in many artificiall frames, which being once ſet up, will ſtand, or goe alone. When the Artificer hath made a clock, and put it in frame, and hung on the weights, let him goe whether he will, the clock will goe; and if there were roome for the weights to deſcend, the clock (continuing in frame) would goe perpetually, though no hand helped or toucht it: But it is not ſo, in the frame and workings of naturall things; God hath ſet all creatures in a frame and curiouſly ordered them, one within another, but there is no motion of the leaſt wheele, much leſſe of the whole fabrique, without the ſpeciall hand of God: when raine comes, God ſaith goe; raine is his gift, not the clouds; the cloud receives a commiſſion from God to diſtill and diſſolve upon man: The moſt full, ſpongy clouds, diſtill no more then the rock did in the wilderneſſe, till the Lord ſpeaks to them. *As, When he uttereth his voice, there is a multitude of waters in the Heavens, and he cauſeth the vapours to aſcend from the ends of the earth,* Jer. 10. 13. So, till he uttereth his voice, not one ſingle drop of all that multitude of waters, falls from Heaven, nor will thoſe vapours deſcend and returne againe to the earth, except he bid them.

*Cum plena ſunt  
nubes effun-  
dunt pluviā,  
non tamen abſ-  
q; Dei juſſu.  
D. uſ.*

*He giveth raine upon the earth.*

*Raine is the ſpeciall gift of God.* Speciall, not in that ſenſe as grace is a ſpeciall gift, for raine is a common gift: but ſpeciall, becauſe it is that, of which and about which, God takes ſpeciall notice, as we reade, *Amos 4. 8. I cauſed it to raine (ſaith God) upon one place, or upon one City, and not upon another:* There is a ſpeciall diſcriminating work about the raine; it raines by appointment, not accident, upon one place, rather then another. And *Iſa. 5. 6.* when God expreſſes diſpleaſure againſt his vineyard (he ſaith) *I will command the clouds, that they ſhall not raine upon it:* The clouds are as vaſt bottles full of raine, but they cannot unſtop themſelves, or let out one drop, untill God himſelfe commands them; *He melteth the clouds (as it is in Job) and then the raine falleth downe. Thou O God, didſt ſend a plentifull raine, whereby thou didſt confirme thine inheritance when it was weary,* Pſal. 68. 9.



*How wearie or drie soever the Earth is, unlesse God by a word broach those vessels of raine, the very inheritance of God cannot have a draught, no nor a drop, to quench his thirst.*

Therefore though raine be a common blessing in respect of all places and persons; yet we ought to acknowledge a speciall hand in giving it. And this checks that naturall Atheisme, which reigns in their hearts, who thinke that they are beholding only to the motion of the winds, or change of the Moone for raine: And hence in times of drought they looke most, when the wind will turne, or when the Moone will change. To confute this, the Prophet tels us by way of question, That as Idols cannot, so neither can the Heavens give raine, Jer. 14. 22. *Are there any among the vanities of the Gentiles that can cause raine? Or can the Heavens give showres?* They cannot. Indeed the holy Prophet Elias speakes such language, as if he had carried the keyes of the clouds at his girdle, or had been master of the raine, 1 King. 17. 1. *As the Lord liveth, there shall not be dew nor raine these yeares, but according to my word.* But the Apostle James shews us what word this was, namely a word of prayer, not of command, Chap. 5. 17. *Elias prayed and it rained not; againe he prayed and it rained.* All the power of man cannot prevaile with the heavens to raine, but the prayer of faith can prevaile with the God of heaven. *To send raine was the worke of God, though it were at the word of a man.* They, who denie God in one worke, will quickly denie him in another. And if we deny him in lesser, yea the least of his works, in a drop of raine, we are in danger to deny him in the greater. *And they who denie God in his working, have but an easie step, to the deniall of his being.*

This should teach us to walke in dependance upon God for all naturall comforts. *He giveth rain.* All creatures drinke from Heaven, that they may have their eyes and their hearts in Heaven. And if we must walk in dependance upon God for natural comforts, how much more for spiritual; if for the rain of the clouds, how much more for the dews of his Spirit, & the rain of grace upon our hearts?

Further observe, *It is a great, wonderfull and unsearchable worke of God to send raine:* For we must put the stampe of those foure characters upon all these workes, And so the raine, is a great, a wonderfull, and an unsearchable worke of God: so great and wonderfull that (as hath bin proved,) no creature can communicate with God, or share in the honour of this worke. The Rab-  
bins

bins have a ſaying, that upon every (apex or) *Tittle of the law* their hangs a mountaine of ſence and holy Doctrin. We may ſay, that in *every drop of raine there is an ocean of wiſdome, of power, of goodnes, and of bounty.* If we ſtudy the ordinary workes of God, we ſhall learne ſomewhat extraordinary in them; common things are full of wonder: and among all common things, none fuller of wonders then the raine; To illuſtrate this a little, in ſome particular conſiderations.

Fiſt, There is marvellous power ſeen, in cauſing and giving raine. Is it not marvellous power, which raiſes the vapours and holds (as we may ſo ſpeake) *A ſea of water above the earth?* That ſuch mighty ſeas and floods of water hang in the ayre, and thence are diſtill'd and ſprinkled downe (as *Job ſpeakes*) in ſmall drops, are acts and arguments of the wonderfull power of God.

Secondly, Behold in the raine the wonderfull goodnes of God: who by this meanes cooles and refreſhes, nouriſhes, and ſuckles all earthly living creatures. When the ground is chapt and gapes, as it were with open mouth, the Lord opens theſe bottles and gives it drinke. And a miracle of goodnes is ſcene in this, for ſo much as when his very enemies hunger, he thus feeds them, when they are naked he thus cloaths them, when they thirſt, he thus gives them drinke. *Mat. 5. 45. He ſendeth raine upon the juſt, and upon the unjuſt:* They are maintained in life by the goodneſſe of God, whoſe lives maintaine a continuall warr againſt his juſtice.

And as there is a wonder of goodneſſe in giving raine for the uſe of evill men: So there is a wonder of bounty in ſending raine upon thoſe places, which are not of uſe to any man; *he ſendeth waters upon the fields,* that is, all over the world. Hence when *Elihu* would ſet forth the marvelous power and bounty of God, he exemplifies it in this (*Job 38. 25.*) *Who hath divided a water courſe for the overflowing of waters, to cauſe it to raine on the earth where no man is, and on the wildernes, where there is no man?* Such an open and bountifull houſe doth the Lord of Heaven and earth keep, that rather then any ſhall want, he will (in a ſence) let the water runne waſt. God will not have ſo much as an herbe or a plant to want: though there be no man to come there, yet the graſſe and ſhrubs ſhall have drinke, and taſt of his bounty.

And ſo legible is that goodnes of God, which is written with drops of rain, ſo wonderfull his power and bounty in giving rain, that the Prophet wonders, at the ſtupidity of thoſe men, who are not convinced

*In ea mira Dei in ſuas creaturas ſpectatur benignitas, clementia ſimul et potentia, unde paſſim Prophetæ, & præſertim in hoc libro, quando ſocij Job, aut Job ipſe, admiranda Dei opera propoſunt pluviam inter ea, primo loco ponunt. Mccc.*

vinced of and taught obedience by it. *They have not said, let us feare the Lord that giveth the first and the latter raine in his season,* (Jer. 5. 24.) As if he should say, what a strange thing is it that sweet showres of raine have not softened the hearts of men, into the feare of God, and made them blossome with and bring forth abundantly the fruits of holines? Hereupon it is very remarkable, how *Moses* makes this a motive to perswade the children of Israell to obedience in Canaan, because that country stood in much need of raine, which *Egypt*, from whence they came, did not, *Deut. 11.* Therefore shall ye keepe all the Commandements, which I command you this day, *ver. 8.* *For the land whither thou goest in to possesse it, is not like the land of Egypt, from whence ye came out, where thou soweest thy seed, and wateredst it with thy foot, like a garden of herbes.* That is, *Egypt* being a flat plaine country all upon a levell, when the Land wanted moylture, thou didst not stay for or depend upon the raine, to moisten it, but with thy foot, thou diggedst drains and madest sluices or water-courses, from the river side (meaning *Nilus* that famous river, which ran quite through *Egypt*) and that refreshed thy lands and made them fruitful. But (*Canaan* is another kind of Country, *vers. 11, 12.*) *the Land whether thou goest in to possesse it, is a Land of hills and valleys, and drinketh water of the raine of Heaven. A land which the Lord thy God careth for, his eyes are upon it, &c.* As if he had said, *Canaan* is not a country capable of being watered by the foot, it is so mountanous and uneven. All the labour of hand or foot, cannot bring the streames upwards, to give thy thirstie land drinke, it must drinke from heaven, or be burnt up and parcht with thirst, and if so, then, that must be the Lords care, his eye must observe, when thou wantest raine, his hand must make water-courses in the heavens, and open the sluices and cataracts of the clouds for thee. And wilt thou not serve this God in duty, who in bounty thus serveth thee, and gives thee such a sensible evidence of his care over thee? The Apostle *Paul* preaches this to the *Gentiles*, as *Naturall Theologie*, to leave them inexcusable, *Though he suffered all Nations to walke in their owne wayes* (in that he gave them not either the light or restraint of grace, yet he did give them light and restraint too in nature) *Nevertheless he left not himselfe without Witnesse, in that he did good, and gave us raine from heaven.* As if he had said, though yee have not had the raine of the word, yet the raine of the cloud, is such a Preacher of Gods power and goodnesse,

goodneſſe, as will leave you for ever without excuſe. The Lord himſelfe ſeemes to glory in this, as one of the chiefest of his works: (Job 38. 37.) *Who can number the clouds in wiſdome? Or who can ſtay the hottles of heaven? I challenge all creatures to a competition with me in this.* And again in this book (Ch. 36. 26.) *Elihu lifts up the greatneſſe of God in this act of his providence, Behold God is great, and we know him not; (wherein doth he instance his greatneſſe?) it follows, ver. 27. For he maketh ſmall the drops of water, they powre downe raine according to the vapour thereof.* Reade paralell texts, *Jer. 10. 13. Pſal. 65. 10, 11. Pſal. 147. 8.* So much of this firſt worke of God, the raine; and of his power, wiſdome, goodnes, bounty viſible and apparent in it.

The ſecond instance of Gods power and wiſdome, &c. is in civill things, both in ſetting up and pulling downe: Firſt, in raiſing and ſetting up.

*To ſet up on high thoſe that be low, that thoſe which mourne may be exalted to ſafety.* As if he ſhould ſay, will you ſee another way, wherein God ſhewes himſelf in his power, wiſdome and goodneſſe? It is in looking thorough the world, for ſuch as are low, that he may liſt them up: in clypyng out mourners and weeping eyes, that he may wipe them, and more; *exalt them to ſafety.*

Some of the Jewiſh Writers connect this verſe with the former; making this as an effect of Gods bounty and wonderfull worke in ſending raine. He ſendeth raine and ſhowers upon the earth with ſuch plenty of bleſſings, that by this means, many who were poore, low, meane and ſad-hearted may be ſet in high eſtate, and exalted unto ſafety. And there is a truth in it, Gods bleſſing upon the earth hath exalted many, that were low, to an high eſtate, to riches and proſperity.

But rather, we ſhall take it in a more generall ſence: And ſo *Eliphaz* in theſe words ſeemes to comfort *Job* by giving him a hint, that though his eſtate was now very low, yet if he would apply himſelfe unto God, as he had adviſed, ver. 8. *By ſeeking unto and committing his cauſe to him,* as low as he was, he might be ſet high againe; and though he was now a mourner, ſitting in duſt and aſhes, *He might be exalted to joy and ſafety*; for in this the power, wiſdome and goodneſſe of God are uſually put forth and exalted.

The words carry an alluſion to that cuſtome of Princes and Magiſtrates, who ſit in high places, upon erected thrones. As (1 K. 16. 19)

is said of Solomon, that he built him a magnificent throne or chaire of state, which had an ascent of six steps to it, *he sat on high*. And the Prophet *I say* (Cha. 6. ver. 1.) describes the Lord in the same manner, sitting in state, *I saw the Lord* (saith he) *sitting upon a throne, high and lifted up*. The pride and arrogancy of the Assyrian is thus exprest (Isa. 14. 13.) *He hath said in his heart I will exalt my throne above the stars, I will sit also upon the Mount of the Congregation*. So that to *sit on high*, is as much as to be preferred or advanced, whether we respect honour or riches, dignity or authority.

*To set on high those that be low.*

The word may note either those, that are low in their own eyes, or those that are made low by others, active or passive lownesse. Grace in our owne hearts, causes the former lownesse, and sinfull oppression from the hand of others, causes the latter. The former are humble, the latter are humbled; The Lord sets both these on high. And

אֲנִי יָרִיד  
קָרָר

Obscurus, obscuratus, luce privatus fuit, et ingruit per Metaphoram contristatus fuit, in tristitia enim fugit splendor faciei. Sic latine, Attrahi duntur lugentis. *Obscurus, obscuratus, luce privatus fuit, et ingruit per Metaphoram contristatus fuit, in tristitia enim fugit splendor faciei. Sic latine, Attrahi duntur lugentis.*

*Those which mourne.* The Hebrew word signifies to be blacke, darke, or obscured. And the reason why that word is borrowed to note mourning or sorrow, is, because sorrow causeth blacknesse, or darknesse of habit and countenance; Mourning and blacknesse usually goe together (Jer. 4. 28.) *For this cause shall the earth mourne, and the heavens above shall be blacke*. And usually Mourners goe in blacke, it is the die and dresse of Mourners. As white is the colour of joy, *Let thy garments be alwayes white*, saith the Breacher to him, that is to eat his bread with joy, Eccles. 8. 8: *Yea the very beauty of the face is obscured, the light of the countenance shadowed or clouded with teares and sorrow*. Hence the Seventy render it, *They whose faces are sad or sorrowe*. It is the word used, Mat. 6. 16. *When yee fast be not as the hypocrites; of a sad countenance*; It implies an affected, studied sadness, feverie, austerity, grimmesse, gastlinesse, unpleasantnesse of countenance, proceeding from art, rather then from nature, much lesse from grace, as the words following imply: for they disfigure, vitiate or discolour their faces, corrupt or abolish their native complexion, so as it appears not, what it is, that they may appeare, what they are not. *Hypocrisie can paint the face with blacke, as well or rather worse then pride with red and white; and so doth reall sorrow sometimes, whether for sin or outward affliction*.

affliction. *True passion in the heart, will dim the brightnesse and staine the beauty of the face.*

*These Mourners shall be exalted to safety.* ] The word which we translate *Exalted*, signifies to set in a high place, and in a place so high, that a man so placed, is beyond the reach of danger or the power of an adversary; it is to be set upon a place impregnable; Hence the word is used for a *Fort, Tower, or Castle*, because forts and Towers, being places of defence, were for the most part built upon some high place, upon some rocke or precipice (Prov. 18. 10.) *The name of the Lord is a strong Tower*; That is, we are as safe under his protection, as in a strong Tower founded on the steepest rocke. And the Prophet describing the safety of him who walks uprightly, gives it in this word; *His place of defence shall be the munition of Rocks*, Isa. 33. 16. So Jer. 48. 1. *Misgab is confounded and dismayed*, That is, the high place or Castle of defence is dismayed, That word which is common to all places of safety, being supposed by our translators, as the proper name of some one place of more eminent safety.

וַיִּשָּׂא in loco  
sublimi stetit  
exaltatus, ailed  
ut ab hostibus  
pertingi neque-  
at. Per Meta-  
phorem, sumus  
in expugnabilis.  
Hinc מִסְגָּב  
turris.  
Olim munitiones  
extruebantur in locis edi-  
ficatoribus in mon-  
tibus præruptis  
et inaccessis,  
ut latine, arc ab  
hoste arcendo  
dicitur.

Further, although this word (*Exalted*) implies safety, yet in the Original, we have two words, *They are exalted to safety*. He that is exalted (according to the sense of that word) is safe: But to shew the compleatness of their safety, safety or salvation is expressed. *He is exalted to safety with salvation, or he is safely exalted in safety*. It is a full and a perfect safety, to which God exalts his mourners and oppressed servants. They are as safe as salvation it selfe can make them. That's the force of the Hebrew.

וַיִּשָּׂא דִּיכָר.  
Eadyadu.

From the former clause of the verse, we may observe.

First, *That advancement is the gift of God.*

He setteth on high those that are low, Plal. 75. 6, 7. *Promotion cometh neither from the East, nor from the West, nor from the South* (neither this way nor that way, nor any way of man) *but God putteth downe one and setteth up another*. When a man is advanced by the favour of a Prince, it is God that setteth him up. If a man be advanced by the vote of the people, yet it is God that setteth him up. Though a man be advanced by that, which may seeme to have most contingency in it, by a lot, yet it is God that setteth him up, Prov. 16. 33. *The lot is cast into the lap, but the whole disposing thereof is of the Lord*. The Lord gives speciall direction to mans peradventure, and certainly determines, what we call contingent.



Secondly observe;

*They that are low and mourning, are neereſt to exaltation and ſafety.*

To be very low, it is to be (as it were) in a due poſture and readineſſe to be exalted very high; *He ſetteth the low on high* (Luk. 1. 51.) *He hath put downe the mighty from their ſeate, and hath exalted the humble and meeke*; or, hath exalted the lowly and the meeke. We are not to underſtand it only of thoſe, who are low, that is, lowly in mind (that frame of heart which is wrought above in the higheſt heavens (is in this ſenſe) loweſt upon the earth) but we may underſtand it likewiſe of thoſe, who are low in their eſtates; (many that are low in mind, may be high in place; a man may have abundance of humility in the height of outward eminency) Therefore (I ſay) we muſt take in both; *Before honour goes humility, as a high mind before a fall, Prov. 15. 33. And (Pſal. 113. 6, 7.) He raiſeth up the poore out of the duſt, and liſteth the needy out of the dunghill, that he may ſet him Wiſh Princes, &c.*

And as it is in reference to particular perſons, ſo to the Church and people of God in generall; when they are low, then look for their raiſing up. The Scripture is frequent in this, *Deut. 32. 36. Pſal. 12. 6. Pſal. 102. 13.* And in that notable place, *Iſa. 33. 9, 10. The Ambaſſadours of peace weepe bitterly, the earth mourneth, and Lebanon languiſheth, and Carmel ſhakes off her fruit, &c.* All places, every creature is brought in, mourning with that mourning people. When it was thus with them, *Now will I ariſe*, (ſaith the Lord) *now will I be exalted, now will I liſt up my ſelfe.* There are three *Nowes* for it, to note *That* the ſpeciall *Now* of their exaltation. But the text ſaith, God would then be exalted. Was he brought low? God is alwayes alike exalted in himſelfe, but he is not alwayes alike exalted in his people; therefore when he ſaith, *now will I be exalted*, the meaning is, I will exalt this people who are low, that my name may be exalted and liſted up in the ſight of all people.

Therefore our low eſtate ſhould be ſo farre from ſinking, that it ſhould liſt up our faith in beleeving deliverance and exaltation. A low eſtate, is a great advantage for faith; faith hath ſureſt footing when we lye proſtrate upon the ground: There faith ſtands firmeſt, becauſe there faith meets with moſt promiſes: Promiſes are the foundation of faith. *The people of God have never ſo much of the*  
Word

word about them, as when they have least of the World about them. The covenant ſits cloſeſt to us, when we are divested of the creature. When the river is at the lowest ebbe, we are sure the tide is coming in: The night is darkeſt a little before day breakes: When the dayes are shortest, and the winter sharpest, then the ſpring of mercy is at hand. As the highest flourish of ungodly ones, is the immediate forerunner of their downfall (*Psal. 92. 7.*) *When the wicked ſpring as the graſſe*, what then? would you know the meaning of it? The next words are a comment upon the former: *It is, that they ſhall be deſtroyed for ever*: So, the lowest downfall of the godly, is usually the immediate forerunner of their advancement. *When the godly wither as the graſſe*, the interpretation of it is, *That they ſhall flourish for ever*.

Obſerve in the third place, from that word, *exalted to ſafety*, That

God can ſet his people on high, beyond the reach of all their enemies. Beyond the reach of their heads or counſels, and beyond the reach of their hands and words; *1ſa. 33. 16.* *The munitions of rocks ſhall be their place of defence*: He ſetteth them ſo high, that no ladders can be found long enough to ſcale theſe rocks, nor any Artillery or engine, ſtrong enough to batter them downe; And leaſt any ſhould ſay, but we will hold the ſiege, till we ſtarve them out; it followes in the text, *Bread ſhall be given him, his waters ſhall be ſure*. I remember a ſtory in *Alexanders warres*, that when he came to beſiege the *Sogdians*, a people who dwelt upon a rock, or had the literall munition of rocks for their defence, they jeered him, and asked him whether his Souldiers had wings or no? Unleſſe your Souldiers can fly in the ayre, we feare you not. It is a moſt certaine truth, when God exalts a people, he can ſet them upon a rock, ſo high, that unleſſe their adverſaries have wings, and thoſe more then Eagles wings, to ſoare higher, then God himſelfe, they are beyond annoyance. He carries his owne upon Eagles wings, what wings then muſt they have, who get above his people?

There are theſe two things, about which the thoughts of men are moſt converſant. The one is, to be ſet on high; the other is, to be ſet in ſafety. They both meet in the mercy here promiſed: *He ſetteth on high thoſe that are low*, that's their honour: *He exalts them to ſafety*, that's their comfort. The firſt thoughts of men are ſpent to get a great eſtate, but their next thoughts are to keep

*Nu are solent  
exalta omnia.*

and protect it. Experience hath often shewed us the men of the world, rolling riches and Titles together into a mountaine, but it hath bin a mountain of snow, one hot day hath melted all down. The mountain of outward blessings, upon which God raiseth his people, shall be (if he pleases) like a mountain of Adamant, which cannot be melted, or like mount *Sion*, which cannot be removed. A high place is seldom a safe place: *All high things are tottering, and, the more high, the more tottering.* Then how unsearchable is the wisdom, how great the power of God, who can set his people very high, and yet very safe? who can make a man stand as firme and steady upon the highest pinnacle of honour, as upon a leuell ground, or in a valley of the lowest estate and condition. *He exalts to safety.*

And hence we may draw downe a difference between Gods exaltation of his own people, and the exaltation of his enemies and wicked ones. Wicked men are oft times exalted, and God exalts them, though they know it not: but how? He exalts them to a high place, but doth he exalt them to a safe place? No, the Psalmist, after a long temptation, concludes, *Thou hast set them in slippery places, thou castest them downe into destruction; how are they brought into desolation, as in a moment, Psal. 73. 18, 19.* *Haman* was exalted high, but not in safety: Many are exalted, as *Jezebel* exalted *Naboth*, high among the people; but it was to stone him, rather then to honour him. It is said of *Pharaoh*, he lifted up the head of his chiefe *Baker*, he lifted up his head out of prison indeed, but he lifted up his head to the gallows also; he lifted him out of prison, but it was unto his death. Such is the lifting up of wicked men, they may be set on high, but they are never set in safety. How many have we seen suddenly advanced, and as suddenly deprest'd? *We are never safe, but Where God sets us, or while God holds us in his hand.* Fourthly observe;

*It is a wonder, a wonderfull work of God, to exalt those that are low, and set mourners in safety.* The 107. Psalm, is a Psalm, recounting the wonderfull works of God; *O that men would praise the Lord for his woundefull Works!* is the burthen of that holy song And all those wonders conclude in this, ver. 39, 40. *Againc, they are minished and brought low, through oppression, affliction and sorrow: what then? He powreth contempt upon Princes, &c. yet setteth he the poore on high from affliction, and maketh him families like a flock.* How wonderfull is this, that

that the Lord will give Kings for the ranfome of his people, and to raife his poore, will powre contempt upon Princes? The highest muft downe, rather then his low ones fhall not be fet on high. There are foure things, which encrease this wonder, and make it exceeding wonderfull. Firft, Thefe poore have no strength, (*Deut. 32. 36.*) *He fees that their strength is gone.* Secondly, Many times they have no hope, no faith, *When the Son of man comes, fhall he find (among low ones) faith* (this faith to be exalted) *upon the earth, Luk. 18. 8.* Thirdly, *They have many enemies, fubtill enemies, powerfull enemies, confident enemies, enemies (above hope) arrived at affurance, that they fhall keep poore ones at an under for ever.* Lord (faith David) *how many are they that trouble me?* So many they were, that he could not tell how many. Fourthly, They are fupposed to have no friends, none to appeare for them. *Let us perfecute and take him (fay they) for there is none to deliver him.* Not a man, no nor God, as they conclude, *They fay of my foule, there is no help for him in his God.* I need not fay, it is a wonder to exalt a people, upon all thefe difadvantages: The fact fpeakes; fhould you fee a man trod upon the ground, and many there holding him downe, one by the arme, another by the leg, a third laying a great weight upon his breaft, were it not a wonder to fee this man rife up, and refcue himfelfe from them all? Thus it is with the Church and fervants of God, when they are low, all the world is upon their backs; the world of wicked ones hang about them, one with his power, another with his policie, all with their utmoft endeavours to hold them downe; yet the Lord fets them on high, who were thus low, and exalts them to fafety, who were thus in danger. *Oh that men would praife the Lord for his goodneffe, and declare his wonderfull works to the children of men.*

Pfal. 71. 11.

And this is further cleared in the 12<sup>th</sup>. verfe, *He difappointeth the devices of the crafty, fo that their hand cannot performe their enterprife.* As if Eliphaz fhould fay, would you know, how God exalteth his people, and fetteth them in fafety? 'Tis true, they have many enemies, many that plot and devife evil againft them, but the Lord breakes their plots, he out-plots them, *He difappointeth the devices of the crafty, &c.* And as this is a proof of the former, fo it is a further instance of Gods wonderfull works. The firft was in naturall things, *fending raine*; The fecond and third were in civill things, firft, *exalting his own people*; and fecondly, in de-  
feating

feating the policies and power of their adversaries: so then, this twelfth verse, may be taken either as it hath reference to the former, or as a further instance of Gods wisdom and power.

*He disappointeth the devices of the crafty.* ] Or, *he defeateth the purposes of the subtile* (so Mr Broughton readeth it) *that their hands can bring nothing soundly to passe.* The Apostle in 1 Cor. 3. 19. sets the holy stampe of divine authority, upon this whole booke, by quoting this or the next verse, as a proofof his doctrine: *For it is written* (saith he) *He takes the crafty in their own counsell; He disappoints the devices of the crafty* (saith Eli-phaz.) and, *He takes the wise in their own craftinesse.*

*He disappointeth.* ] The word signifies to breake a thing to peeces: and by a metaphor, to disappoint or to defeat, because if an engine or instrument, with which a man intends to work, be broken, he is disappointed of his purpose, and cannot goe on with his work: So here, *He breakes the devices of the crafty*, the crafty frame very curious engines and instruments, they lay fine plots and projects, but the Lord breakes them, and then they are defeated or disappointed. The word is often used for breaking or making void the law, as *Psalm 119. 126. Ezra 9. 13.* because wicked men, as much as in them lies, would defeat and disappoint the holy purpose and designe of God, in giving those lawes. They would repeale and abrogate the laws of God, that they might enact their own lusts. They would doe that by the will of God, which the Lord doth with their wills, *Null and disappoint it.*

*The devices.* ] The word which we translate, *devices*, signifies not barely *cogitation* or *thinking*, but *excogitation*, or *studied thinking*; not only a naturall thought, but an artificiall thought, or thoughts made up and formed after long debate of a businesse in our ow breasts: This is properly exprest, by *devising*. Those pooles of water in the 7<sup>th</sup>. *Cant. ver. 4.* are called from this word, *The pooles in Heshbon*; some take *Heshbon* for a City (*Numb. 21. 26.*) and so it notes the place where those pooles were: Others translate it thus, *\* Pooles artificially made*: And we may observe much skill and curiosity used, in making pooles or water-works. So (*Exod. 28. 8.*) the holy girdle which was made for the high Priest, is called, a *curious girdle*; it is from the same root; because that girdle was made of cunning work, and exquisite embroyderies. So that, this word notes, the very *spirits and quintessence* of sinfull wit, drawne out for the devising of evill. In the

מפר  
à radice פור  
fractus contri-  
tus.

הפר  
Confregit, dis-  
spavit. Meta-  
phoricè irritum  
fecit. Latine po-  
test reddi abro-  
gari.

מחשבה  
à radice חשב  
Cogitavit, ex-  
cogitavit, de-  
notat opus in-  
geniosum, in-  
ventum artifi-  
cium, quia ar-  
tificium fit per  
cogitationem.  
\* Answrth on  
the Cant.

the 119. Psalm. ver. 59. David useth this word, to shew the accuratnesse, and holy curiosity which he used, in surveighing his own life. *I thought on my wayes*, that is, I studied my selfe and my works, with greatest exactnesse, to find out every error or failing, or to frame my wayes to a haire bredth (if it were possible) according to rule; which answers the Apostles phrase, *Ephes. 5. of walking circumspectly or exactly*. *Grace will vie it with sinfull craft, for ex. tnesse*, that will make as curious workes or devices in holinesse, as the other can in wickednesse.

*Of the crafty.*] Here the workmen are described as well as their work; their works are *devices*, and the workmen are *crafty*. *As the man is, so is his employment; we are in working as we are in being: Devices are the proper trade of crafty ones.* The Original word, sometimes imports holy wisdom; and sometimes corrupt and sinfull wisdom: We read it in a good sense ( *Prov. 1.4.* ) and ( *Prov. 22.3.* ) *The prudent man* ( a man that hath holy craft and skill in him ) *foresees the plague, and hideth himselfe*; Again, *Prov. 8.12, I wisdom dwell with prudence, and find out knowledge of witty inventions.* But usually the word is taken in an ill sense, for subtil and sinfull craft, for craftinesse and subtilty to doe mischief; therefore the vulgar translates it, *He disappointeth the devices of the Malignants*; noting, that it is not any honest craft, but a malignant craft, by which the counsels and devices of these men are contrived or acted: ( *Psal. 83.3.* ) that word is used, *They have taken crafty counsell against thy people, and consulted against thy hidden ones*: And *Gen. 3.1. Now the Serpent was more subtil than any beast of the field*; The word properly signifies to be *↓ naked*; and by a metaphor, to be subtle, fly, crafty, nimble; because men, who ( as tumblers, racers, ropedancers ) are to doe a thing nimbly and speedily, subtilly and flyly, often strip themselves of all, but will never cumber themselves with many clothes. We know, that craft alwayes puts a cloake or veile upon actions, and walks in a disguise: yet because the crafty man is so nimble to turne and wind, and vary himselfe a thousand wayes, both for the plotting and acting of his designes, therefore he is elegantly named, from *nakednesse*. Hence also in the Greek language \*, the word which signifies any nimble acting or exercising the mind or body, as also places and Schooles where those exercises were performed and taught, is derived from nakednesse, or from being naked: And it is observable, that our first

107  
 Nuda, signifi-  
 cat etiam invo-  
 lutum vafum,  
 cujus in animo  
 plures fun-  
 flexiones, &  
 diuertical.  
 \*νυδαζω, ex-  
 erceo, unde  
 \*νυδατορ,  
 Locu ubi nudi  
 fe exercebant:  
 nunc fi-  
 mitur pro ludo  
 literario, ubi  
 ingenia literi-  
 di fciendi exer-  
 centur. Nudi  
 funt agiliores:  
 & minus pre-  
 pediti.



parents *Adam* and *Eve*, before they sinned; are called (*Gen. 2. 25.*) *naked*; And the serpent in the very next verse; (being the first of the third chapter) is called *subtle*, by one and the same word. Our first parents were naked outwardly (*innocency needed none, and glory shall need no cloathing*) they were also (in opposition to evil) naked inwardly; they were simple, plaine-hearted, without any cloake of malice or wickednesse. But the serpents nakednesse, notes only a fitnessse, synesse, readinesse or activenessse to doe evill: For he was double-cloath'd with craft, cloakt and hooded with subtilties, to aet mischiefse unseen. The naked-crafty ones of the text, are the seed of the serpent; his children, and therefore they beare their fathers name. The Chaldee paraphrast tells us, that the crafty ones here meant by *Eliphaz*, were especially the Egyptians, who when they would oppress the people of God, said, *Come on, let us deale wisely with them, least they multiply*, *Exod. 1. 10.* A crafty man, is one, who hath not alwayes more understanding then his neighbour, but ever lesse conscience: Yea, how great soever his wit is, his conscience is so little, that it never stands in his light, whatsoever he is doing. He takes measure of his actions, not by what he ought to doe, but by what he would have done; and yet, he can feldome doe what he would, for the Lord disappoints the devices of the crafty so, that as it follows in the text;

*Their hands cannot performe their enterprife.*

To every business, two things are required, Invention and Action; or, the electing of Means, and the pursuing of the End: The former is *Head-work*, the latter is *Hand-work*. The hands are the instruments of action, as the head is the instrument of invention and consultation. These crafty heads were at work before, now their hands go to it: What they devise craftily, they would act industriously; but they cannot, *Their hands cannot performe their enterprise.*

תענה

a radice  $\text{W}$   
 ut  $\text{W}$  ab  $\text{W}$   
 Denotat essen-  
 tiam rationem  
 sapientiam  
 virtutem sem-  
 per primasch-

The word which we translate *Enterprise*, signifies *Being*, as also reason, wisdom and virtue; because wisdom, virtue and reason, are as it were, the being, stability and permanency of things; And therefore as in the Hebrew, this word signifying wisdom and virtue, is derived from a root, which notes *Being*. So the word signifying wickedness and folly, is derived from a root (as some Critics observe) which notes only a negative, or a not *Being* of any

any thing: because wickednesse is nothing; or it is good for nothing: *Those things which want wisdom and reason, are as if they were not, and shortly will not be at all.* Hence some render the words thus; *Their hands cannot performe their wisdom, that is, they cannot bring to passe that enterprize, which they had determined and layed (as themselves conceived) with so much wisdom and strength of reason.* Mr Broughton to the same sense: *Their hands bring nothing soundly to passe.* And the Chaldee exemplifies it in the Egyptians before mentioned, who as the holy story informs us, could not effect, that which they had consulted with those depths of policie, and principles of intull wisdom, The destruction of the children of Israel. Here then we may observe. First, That

*The Wisdom of naturall men, is nothing but craft or wit to doe wickedly.*

The Prophet Jeremie gives us this character of them, *They are wise to doe evil (Jer. 4. 22.)* And to be wise to doe evil is very ill wisdom, the worst wisdom, indeed meere folly; *better be a foole, than to be but so wise:* And these have it from their father, it dwells and is derived in their blood, *They are the seed of the serpent* (as was toucht before) and his subtilty was made the instrument of the greatest evil, the tainting of that first created innocence, and the overthrow of man: Now, they are called the serpents seed, because they are like the serpent, the serpent was the subtillest of all the beasts of the field, and *these* (as Christ speaks of the men of the world) *are wiser in their generation than the children of light;* yet it is but in their generation, and their wisdom lasteth but for their generation, if it last so long: *Elymas (Act. 13. 10.)* being charged to be *full of all subtilty and mischief,* is called at the next word, *child of the Devil.* Subtill to doe mischief, is the *Genius* or disposition of the Devils children; and they shall have the serpents, the Devils portion: For as the serpent, who was once the subtillest of all the beasts of the field (applying his subtilty to mischief) became the most cursed of all the beasts of the field; so they, who are thus the subtillest among the children of men, shall be the most cursed of all the children of men, *Jer. 18. 18.* we find crafty men in consultation, and under a curse. *Come* (say they) *let us devise a device against Jeremias, and let us smite him with the tongue;* *Let us devise devices,* it is the same word in the text, but doubled for greater emphasis: These were their craft-

*tem alijs rebus in mundo transcurrentibus. Hoc significat, omne quod cum intellectu et ratione fit, et hic specialiter pro eo, quod quis statuat ut faciat quod scilicet opus asequatur, et in malum. Mor.*

masters; To *devise devices*, notes more then ordinary skill in that *black art*; as to *work a work* (*Job. 6. 28.*) notes great industry and intention of the mind in working. Some play their works rather then work their works: *I must worke the workes of him that sent me*, saith our Lord Christ, *Job. 4.* None ever laboured as Christ laboured, therefore his was *working a worke*. As (I say) to *worke a worke*, notes great industry in working; to to *devise a device*, implies much cunning and skill laid out in devising. Now as these men would be witty above others in devising evil, so they are cursed above others in bearing evil. The Prophet gives them their load, *ver. 21, 22.* *Therefore deliver up their children to the famine, and powre out their blood by the force of the sword, and let their wives be bereaved, &c.* And it is most just, that they should be deepest in the curse, who are deepest in such craft; for the truth is, that, *Every sinfull act, the more skill there is in it, the more sinne there is in it; it is best to be a dullhead, a very bungler in doing mischief: Wit commends and sets off other things, but it makes sin the more sinfull and deformed.* Secondly observe; That

*Satan makes use of subtle, crafty men, and abuseth their parts for his owne purposes. He disappointeth the devices of the crafty.* God never disappointeth those, whom he sets aworke: If God disappoints the devices of men, these devices were not of God; Satan sets those aworke, whose worke God spoiles. The Lord loves to breake Satans engines, tooles and instruments. Christ came to destroy the works of the Devill, both his works within us, and his workes against us. All Satans works and workmen shall rue it, when Christ pleases. And here wee see whom Satan sets aworke, even men of the finest wits, of the most reaching braines, of the deepest judgements and richest endowments: these he draweth in to his pay, and makes serviceable for his ends; that's Satans designe; such as are amongst men, as the serpent amongst the beasts, the most subtil of all, these Satan makes use of: The deepe policie of an *Achitophel*, the *Great Oracle* of his times for counsell, he desires to improve against a *David*; The high parts and learning of a *Julian*, he desires to improve and boyle up against the Christians; such a one will not only *Fire and sword*, but set hard to *jeere and wit them out of the profession of the Gospell.*

And it is observable, that the seeds of the greatest heresies and  
errors

errours, that ever poyſon'd the ſpirit of man, or vext the Church of God, have been ſowne in that ranke ſoyl, the wits of Philoſophers. Which gave *Tertullian* occaſion to call *Philophers*, *The Patriarkes of Heretikes*, or *The Patrons of Heresies*; They were men of high conceits and apprehenſions, and in thoſe fertile and rich grounds, Satan with great ſucceſſe caſt the tares of errour. When Chriſt came into the world, he had moſt oppoſition among the craftie *Scribes* and *Phariſes*; And *Herod* the Fox (as Chriſt himſelfe calls him for his ſubtilty) was a notorious inſtrument of Satan, to hinder the receiving of Chriſt. Our Lord Chriſt ſometimes chuſeth the ſimpleſt, the meaneſt, the plaineſt men, fiſher-men to do his worke. But Satan chuſeth the ſubtileſt he can find in *learned Thronges*, to ſend of his errand. The reaſon of this difference betweene Chriſts choiſe and Satans, is; *Satan cannot make a Mercurie out of every blocke*, he is not able to give a man underſtanding, wiſdome or abilities for his worke: neither can he increaſe or improve any mans parts and gifts: he muſt have inſtruments ready to his hand, he can but put them forward and tempt them on. He will give ſuch as are ſtrong and craftie, many motives to ſerve him, but he cannot furniſh them with ſtrength or craft to ſerve him. But Chriſt can give gifts to men, which they have not, and raiſe the parts, which they have. *He can make himſelf a Mercury, a meſſenger out of any blocke. Chriſt can ſend a ſoule of his errand, and cauſe him to doe it wiſely*; He can cauſe the ſtammering tongue to ſpeake plaine, and the plaineſt man to ſpeake the higheſt Rhetorick. When a *Moses* complains of a ſlow tongue, he can ſay, *I will be wiſh thy mouth, and teach thee what thou ſhalt ſay*, Exod 4. 12. If he finds us not fit to doe his buſineſſe, he can make us fit. If Chriſt pleaſe, he can make a man maſter of his trade, before, or as ſoone as ever he is a ſervant to it. Thus, without the wiſdome of the world, Chriſt overcomes the wiſdome of the world: And *by the fooliſhneſſe of preaching* (as men count fooliſhneſſe) *ſaveth thoſe that beleewe* (1 Cor. 1. 21.) *the fooliſhneſſe of God is wiſer then man*; That is, thoſe inſtruments which Chriſt employes, how fooliſh ſoever men account them, ſhall foile all the wiſdome of man.

Therefore let no man boalt of his naturall parts, unles they be ſpiritualiz'd, and reſign'd up (for ſuch Chriſt commonly uſes, though he can make uſe of others) to the ſervice of Chriſt. Conſider to whom you are inſtrumentall, with your parts and knowledge. All

*Philophi be-  
reticorum Pa-  
triarche, Tert.*

wit out of Christs worke, degenerates into craft, and wisdom into wickednesse. It is Satans worke to sollicite the learning of men (even as an Adulterer sollicites the beauty of women) that he may commit folly with it; and beget some monstrous birth of mischief and villanie.

For, when such appeare on Satans side, they are a great credit to his cause, and by the reputation of their learning and parts draw others to it. Doe ye not see (will he suggest to inferior ones) such and such wise, learned men, goe this way; such learned Divines, such learned Lawyers, such deepe Politicians, and doe you scruple? And how many have been caught in this snare, and led aside by the noise of their abilities, whom Satan abuseth to his own side; what? such wise men, such learned men, thinke thus, and doe you simple ones stand off? Hath he not reason then to say of wise men, (as it was once said of one) *Seeing ye are such, I wish you would come over to me*; and to bragge of them, as much as ever that Persian Monarch did of *Themistocles*, whose revolting to him, from the *Grecians* transported him so, that he broke suddenly out of his sleepe with these words, *I have Themistocles the Athenian*. I remember what *Augustine* observes (it is a very remarkable passage) in an Epistle unto a young noble man of great learning, who it seems had been sometimes his Schollar. *Augustine* having received from him a Poem or copie of accurate verses (but perceiving that he abused his wit to wantonnesse or uselesse curiosity) returns him answer to this effect. *I have read this Poem, and I know not with what verses, or with what lamentation to mourne over it; because I see an excellent wit sparkling in every line, but such an one, as I cannot dedicate unto God. A little after he thus exhorts him, Give thy selfe unto my Lord, who hath given thee this excellent wit; If thou hadst found a golden Cup, what wouldst thou have done with it? Wouldst thou not have given it to some good publike use? God hath given thee a golden wit, Thy understanding is a golden Cup, and wilt thou let thy lusts drinke out of it, or wilt thou drinke thy selfe to the devill in it? I tell thee thus much, the devill would faine make thy wit his ornament, and thy parts, the credit of his Court and Cause. Satan serves himselfe of the best wits, and his is the worst service of wit. Such shall be paid at last with crying, We fooles. Of all fooles the knowing, wise fooles, will be in the saddest condition. Observe thirdly,*

*Cum talis sis, utinam nosceres. Hæc Themistoclem Atheniensem.*

*Augustinus ep. 29. ad Licentium. Unluvenem nobilem & doctum. Di. Domino meo te, qui tibi istud donavit, ingratum &c. Accepisti a Deo ingenium spirituale, ut ex rebus, & minis, & ind: libidinibus & in illis Satanae propinas te ipsum? Ornari abs te diabolus querit.*

*The craftie are full of hopes, that their devises will succeed, and full of trouble, because they succeed not. Otherwise it could not be said, that God disappointeth the devises of the craftie; Disappointment implies expectation; And it is no afflicting affliction to misse of that, which we never looked for: These thought all sure. These doubted not to over-wit and over-power all, at last. This brought them somewhat beyond hope, even to the borders of assurance, at least it so endeared them to their hopes, that they would rather hazard their souls, than loose their plots; They were burthen'd to be delivered. Having conceived mischief, they were in travell with iniquity, Psal. 7. 14. As the Lord suffers his owne people to feare much, that when deliverance comes, their joy may be full: so, he suffers wicked men to hope much, that their sorrows may be full, when they cannot be delivered. A woman forgets the pains of her travell, for joy that a man child is borne into the world; And these men shall remember the paines of their travell, for sorrow that a monster (such are their designs) is not borne into the world. That their mischief comes not (in their sense) to light, leaves them in desperate darknesse. Fourthly observe,*

*What such plot and devise, they labour to att and effect; Their hands cannot performe their enterprise; which intimates, that they put their hands to the worke, as well as their heads; as soone as they have layed their plot, they fall to acting. We should in this imitate our enemies, not to stand devising and consulting, this is a good way, and t'others a good way, and then doe neither, or then sit still and moulder away in expectation; love to, and zeale for Christ, and his truth, should render us as full of action, as of invention, of execution as of designe.*

Fifthly, though they did attempt it with their hands, yet they could not effect it with their hands, *Their hands did not performe their enterprise.* Hence note, That

*Craftie men may devise strongly, but they have not strength sufficient to accomplish their devices.*

The Pharisees after all their confederacies against Christ were forc't (without any racke, but that of their owne consciences) to make this confession, Joh. 12. 19. *Perceive yee how we prevail nothing.* At this day, they have many fine devices and Ideas ready framed in their heads, but the hand shakes, *They cannot performe their enterprise.* They want not counsell, nor craft, nor skill, nor will, nor desires, nor endeavours, only they want God with them.

Hence



Hence it is, that though they gather very proper materials, and lay very strong foundations, yet they cannot reare up their building. And in the issue (Luk. 14. 29.) *All that behold it shall mocke, saying, These men began to build, and were not able to finish*; It is the maine worke of God to stop evill men in their workes: what they would doe, he saith they shall not, and what they would not doe, he saith they shall. *Pharaoh* devised a devise against the children of *Israel*, but his hands could not performe his enterprife. *Haman* devised a devise against the Jewes, but his hands could not performe his enterprife. *Achitophel* gave craftie counsell against *David*, but his hands could not performe his enterprife. *Herod* the Fox plotted against *Christ*, to hinder the course of his *Ministerie* and *Mediatourship*, but he could not performe his enterprife; 'Tis so all along, therefore (*Psalm*. 2. 1.) it is said, *Why doe the Heathen imagine a vaine thing*; a vaine thing, because a thing successelesse, their hands could not performe it; It was vaine, not only, because there was no true ground of reason, why they should imagine or doe such a thing, but vaine also, because they laboured in vaine, they could not doe it. And therefore it followes, v. 4. *He that sitteth in the heavens shall laugh, the Lord hath them in derision*. The Lord sees what fooles they are, and men (yea themselves) shall see it. The Prophet gives us an elegant description to this purpose (*Isa*. 59. 6.) *They weave the Spiders webb, but their webs shall not become garments, neither shall they cover themselves with their workes*. As if he had said, they have beene devising and setting things in a goodly frame to catch flies, they have been spinning a fine thread, out of their braines, as the Spider doth out of her bowels, such is their webb: but when they have this webb, They cannot cut it out, or make it up into a garment. They shall go naked and cold, notwithstanding all their spinning and weaving, all their plotting and devising. *The next broome that comes will sweepe away all their webbs, and the Spiders too, except they creepe apace. God loves and delights to crosse worldly proverbs and worldly craft.*

How many visible demonstrations have we of this in our times! How many cunning, but ruining devices, lie by the wals at this day unacted! They went thorough the *Head-work*, but they could not get through *their Hand-work*. We may say, as in the *Psalm* (76. 5.) *None of the men of might have found their hands*: The men of craft found their heads, but the men of might (blessed

sed be God) have not yet found their hands, to execute up to the height of the devisers, either, wit or malice.

In this we see the glorious prerogative of God. How many thousand, thousand, thousand thoughts do men loose. The thoughts of many yeares are lost in a moment. *God never lost, nor never shall loose one thought.* And therefore David puts these two together in a breath. Having said (Psal. 33. 10.) *The Lord bringeth the counsell of the Heathen to nought, he maketh the devices of the people of none effect.* In the next verse, he subjoynes, *The counsell of the Lord standeth for ever, the thoughts of his heart to all Generations.* And as the counsell of the Lord stands, so he causeth the counsell of those to stand, who consult for him. *He confirmeth the word of his servants, and performeth the counsell of his Messengers,* Isa. 44. 26. So that their hands shall performe their enterprize, as the Lord encouraged his ancient people; (Zach. 4. 9.) *The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it:* And againe, Chap. 8. 13. *Feare not, let your hands be strong.* As if he had said, *Feare not, goe on with your worke. For your hands shall performe their enterprize, you shall not be beaten from your worke, neither shall ye worke in vain. The Lord himselfe hath no barren counsels, and he makes all the counsels which are for him, bring forth in their due time, desired fruit, the longed for and beloved issue.*

Lastly, observe; That

*It is a great and wonderfull worke of God, to disappoint the devices, and stop the enterprizes of crafty men.*

Eliphaz puts this among the wonders of God. This is reported in a way of admiration concerning God (Isa. 44. 25.) *He frustrateth the tokens of the liars and maketh diviners mad, he turneth wise men backwards, and maketh their knowledge foolish.* The wisdom of God is most seen, in defeating the wise, as the power of God is most scene, in overthrowing the strong. While we consider that *Theirs*, are secret devices, and that they are subtil devices, that they have many devices, and that they have many wayes to bring these devices to passe, it cannot fall below a wonder in our thoughts, that their thoughts, or devices are not accomplished. Therefore the Psalmist concludes (Psal. 124.) *Unlesse it had bin the Lord, who was on our side, &c. we had bin swallowed up quick and taken in their snare.* As if he had said, if we should have had any lesse then God, to helpe us, we had been gone, all the world

could not save us. To passe thorough a place full of gins and snares and pits set and made on purpose, to take a man, and that man not taken, is marvellous in our eyes. Thus it is with the people of God, they walk among snares and traps; *The trade of most wicked men, is to be Trap-makers, Snare-makers, if not Sword-makers against the Saints of the most high.* They meet with devices upon devices, and plots upon plots; now, that God should disappoint all these, and exalt his people to safety in the very face of death and dangers, how admirable!

But some may object; Yet we see that, at least some of, these plots are not disappointed, at least some of these devices take, and we have seen bloody hands performing their enterprize.

I answer, in a word; First, this text and the observation bottom'd upon it, are to be understood of what is often done, not strictly of what is alwaies done. The Lord very frequently *disappoints the devices of the crafty.*

But secondly, their very successe is a disappointment, and their prosperity is their curse. For their cause is under a curse, and so are their persons, when both seeme most successefull. If outward judgments slay not wicked men, *Their prosperity shall,* Pro. 1. 32.

Thirdly, all the successe, which the devices of wicked craftie ones have, tends to the fulfilling of Gods counsels, more then their own: So that, though it be to the eye, or in the letter, successe to them, yet in truth, and upon the matter, it is successe to the cause of God; Craft prevails no further, and no longer on earth, than serves to accomplish the counsels of heaven, and fulfill what infinite wisdom hath devised. Therefore when you see any devices of the craftie thrive, know, that God is serving himselfe upon them, and that they are but acting, *What his hand and counsell hath determined before to be done,* Act. 4. 28. As Christ himselfe overcame by dying, so doe they who are Christs, they have successe in all their disappointments; and these are disappointed in all their successes, and die while they overcome. No finfull device of man ever did, or ever shall prevaile, beyond a contribution to the just and holy purpose of God. All their prevailings are disappointments, who intentionally opposte, though they really accomplish the good pleasure and purpose of God.

Job Chap. 5. Verſ. 13, 14, 15, 16.

*He taketh the wiſe in their own craftines; and the counſell of the froward is carried headlong.*

*They meet with darknes in the day time; and grope in the noon day as in the night.*

*But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.*

*So the poor hath hope, and iniquity ſtoppeth her mouth.*

**I**N theſe four verſes *Eliphaz* proceeds in, and finiſhes the former argument, by a further and fuller clearing of the power and wiſdome of God, in catching and over-matching crafty ones, in their wayes and counſels. Having ſhewed before (in the 12<sup>th</sup> verſe) that their devices are diſappointed, he ſheweth now, that they are intangled in their devices. There, we ſaw they could not performe their enterpriſes, and here we ſhall ſee them ruined in their enterpriſes. *It is a ſore trouble to ungodly men, when they cannot do the miſchiefe, which they intend to others; but it is a farr ſorer trouble, when their counſels recoyle, and when their own projects promote their own ruine: When their own actions effect that, which they had rather die, then ſee done, when that miſchiefe falleth upon their own heads, which they intended others; That's their calamity in this text.*

*He taketh the wiſe in their own craftines.*

Theſe wiſe men, are no better then the crafty, before mentioned, for we ſee their wiſdome is but craftineſſe. We had the *Crafty* in the former verſe; and here we have their *craft* or *craftines*. The Apoſtle in 1 *Cor.* 3. 19. quotes this text of *Eliphaz*; *The Wiſdom of this World is fooliſhnes with God*; For it is written, *He taketh the wiſe in their own craftines*. The Greeke word there uſed hath ſomewhat more in it, then the Hebrew word, opened at the 12. ver. For it notes a ſineſſe for all purpoſes, a dexterity to ſerve any turn, be it never ſo ſiniſter or evill. Such a man can be on any ſide, and is for any purpoſe, you will turne him to. A godly man hath but one worke, and he can doe but one worke, that is, one worke in kind; Every worke he doth (as a godly man) hath a ſtampe of goodneſſe, or godlineſſe, of holineſſe, or juſtice upon it. But theſe

*ἡ σοφία αὐτῶν ὡς  
ἡ δικαιοσύνη αὐτῶν  
ὡς τὸ ἔργον αὐτῶν  
ὡς τὸ ἔργον αὐτῶν  
ὡς τὸ ἔργον αὐτῶν  
ὡς τὸ ἔργον αὐτῶν  
ὡς τὸ ἔργον αὐτῶν  
ὡς τὸ ἔργον αὐτῶν*

crafty ones are for any worke, for various works, you may turne them loose to any service; they are ready to doe good for a need, to serve their owne ends, and they will not sticke at any evill, for their owne ends. Their byas is not within them, but upon them, and they can clap it to which side they please, or may be most pleasing to, or taking with others; yet this *Turn-coat Craftinesse* shall not serve their turne; For saith the text, *He taketh the wise in their own craftinesse.*

The word which we translate [*He taketh*] is very significant. It imports a taking by force or strength, and it imports a taking by skill or stratagem. God will have them both wayes: If these cunning men worke by their wits, *He can take them*: The Lord hath more stratagems to take them, then they have had to take others: Or if they worke by power and by plaine strength, *he can take them*. The Lord hath more strength to take them, then they have had to take others.

The word is applied to the taking in of Cities or Forts, places strengthened both by art and nature, and to the taking of them (which includes both fences) either by siege or sudden surprisall; Reade *Numb. 21. 32. Josh. 6. 2. Deut. 2. 34.* And so the sense may be, that, although these men thinke, they have so intrenched and fortified themselves by their wits, policies and counsels (as it were in a strong City or Castle) that they seeme impregnable, and laugh at all opposite power: Yet, then God besieges, batters and takes them presently; he takes in, and sleights their works with ease, he levels to the ground their great thoughts, even the high Tower of their imaginations; That may be the force of the word [*He taketh them.*] For as every naturall man labours to secure himselfe and his lusts, against the power of the word of God, by carnall reasonings and pleadings for them. All which the Apostle calls *strong holds* (2 Cor. 10. 4, 5.) *The weapons of our warfare are not carnall, but they are mighty, thorough God to the casting down of strong-holds.* Now (I say) as naturall men secure themselves (as it were in strong-holds) by their carnall reasonings; so wicked Politicians thinke to secure themselves, and fortifie their designs by plots and platformes of craftie counsell. But as God in the ministry of his word, casteth downe all the arguments, which a man frames in his heart, to protect his lusts. So the Lord in the administrations of his providence, throwes down all the fortifications

727  
Cepit, apprehen  
dit de loco aut  
urbe, expugna-  
vit in opina  
et violenta ex-  
pugnacione.

tions, which crafty men frame in their hearts, to protect their law-  
less practices, *and takes them in.*

Secondly, The word may imply the taking and binding of a man in bonds or in fetters. *He takes the Wife in their own craftines,* that is, he takes and binds them as with a chaine, or he fetters them in their own craftinesse. So the word is used (*Prov. 5. 23.*) *His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sinnes.*

Thirdly, The metaphor may be, carried in an allusion to Hunters of wild beasts, or to bird-takers; who set nets and gins, traps or toyles to take them: These wife, crafty men, are cunning hunters, their trade and businesse is, to set nets to catch, and toyles to intangle, they dig pits and lay snares for others to fall into; So the Prophet describes them (*Jer. 5. 26.*) *They lay waite as he that setteth snares, they set a trap, they catch men:* But at last, *God takes the wise in their own craftinesse,* that is, the pits they have digged, and the snares they have layed, and the nets they have set shall catch themselves.

Fourthly, The word is applied in Scripture, to a taking, or a discovery by a lot: So (*Josh. 7. 15.*) The rule was thus given, *He that shall be taken with the accursed thing, shall be burnt*; and *verf. 18. Achan was taken*, that is, taken by a lot, the lot discovered and caught him. *Achan* had hid the Babylonish garment, and the wedge of gold safe enough, as he thought: and one would have thought, that in such a multitude, in such an huge host and throng of people, he might have been hidden too; but God sends a lot, and takes out *Achan* from the midst of all the multitude, he calls him out by name, this is the man. There may be a like meaning and use of the word in this place, *He taketh the wise in their own craftines*, that is, men who think to shelter themselves amongst the multitude, or to walke in the clouds of craft: men who hide and shadow themselves from the eye of the world, as if none should see who they are, or what they doe; even these God will take, he will direct a *divine lot*, one time or other to apprehend and lay hold on them; he will discover *Achans*, the *trouble-bers of his Israel* in their wicked counsels; and bring to light their *folded wedges of gold, and their Babylonish garments*.

There is one thing further considerable, from the sense of that Greeke word, which the Apostle uses (1 Cor. 3. 12.) \**He taketh the wife, &c.* The Apostles word signifies properly to take, or a

\* δεσσομεν  
α δεσσομεν.  
Manu capio et  
firmiter tenes  
sagientem in  
curru deprehē-  
dere manuꝝ  
inietta capere,  
Ita tenere  
quicquam ut  
non elabatur;  
unde δεσξ  
μανι-  
πυλος pugil-  
lus. Erasm.



taking with the hand, a laying hold upon one that is flying: As in a battell, when the enemy flies and runnes, the purſuer takes hold of him, and will not let him eſcape: And ſo the ſenſe is, that though theſe crafty ones think to make an eſcape, when they have done miſchiefe, to out-run the juſtice of men, yea, to get out of the reach of God, *yet he taketh them*, as flying enemies or malefactors, that would make an eſcape; he catcheth them by the back, takes them by the ſhoulder, layes faſt hold on them, ſo that they ſhall not be able to get away. *He takes the Wiſe in their owne craftineſſe.*

*Plerqꝫ aſſum  
illorum ſunt  
Deus instru-  
mentum ad vi-  
cendum ab ijs  
quos cogitant.  
Kab. Levi.*

Laſtly, It is obſerveable, that the Prepoſition [*in*] he takes them [*in*] their craftineſſe, may be underſtood inſtrumentally; and ſo it is as much as the Prepoſition [*by*:] He takes them in, that is, he takes them by their devices; That prepoſition is often put inſtrumentally (*Gen. 32. 10.*) *Jacob ſaith, In my ſtaffe I paſſed over this Jordan*; we tranſlate, *With my ſtaffe*, or, *by my ſtaffe I paſſed over this Jordan*. And ſo *Heb. 1. 1. God who at ſundry times, ſpoke in time paſt to the fathers* [*in*] *the Prophets*, to the Greek; we tranſlate, *by the Prophets*, becauſe they were the meanes or the inſtruments, which God employed to ſpeake by. Thus here, *He takes the wicked* [*in*] *their craftineſſe*; or [*by*] their craftineſſe, their craftineſſe is the very meanes and inſtrument by which God apprehends and takes them. So much for the opening of this firſt claule. We may note hence, firſt, That

*No wiſdome or craftineſſe of man, can ſtand before the wiſdome and power of God.* He not only takes them in their fooliſhneſſe, but in their craftineſſe; He ſtays not, till they begin to dote and doe weakely, before he takes them; but when they are in their height of wit, and in the depths of worldly wiſdome and policie, when they put forth the quinteſſence of craft, and give counſell like *the Oracle of God* (*2 Sam. 16. 23.*) then God takes them. *He takes them in their craftineſſe.* (*Prov. 21. 30.*) *There is no wiſdome, nor underſtanding, nor counſell, againſt the Lord.* No counſell againſt the Lord. How is it then ſaid in the ſecond Pſalme, *The Kings of the earth ſet themſelves, and the Rulers take counſell together, againſt the Lord, and againſt his anointed?* There are many counſels oppoſed againſt the Lord; but there are none prevailing againſt the Lord. The meaning of that holy Proverbe, is, That no wiſdome, not the moſt ſublime and refined wiſdome; no counſell, not the moſt machivilian or Achitophelian counſell, can  
prevaile

prevaile againſt the Lord. Men, uſually catch others, when they are at a fault, or take them upon ſome advantage, and error in their counſels: *Moſt ſucceſſes of men, are made out of the ſlips and defects of their adverſaries*: They take, upon miſtakes, either in adviſing or acting; but after the moſt deliberate and grave debates, the choiceſt and beſt grounded reſolves, the Lord takes them. For (1 Cor. 1. 25.) *The fooliſhneſſe of God is wiſer than man*: And if the wiſdome of man cannot match the fooliſhneſſe of God, how ſhall it contend with the wiſdome of God? As the Prophet *Jeremiah* ſpeakes in another caſe, *If I have runne with ſootmen and they have wearied me, how can I contend with horſes?* ſo, if theſe men are not able to deale with the fooliſhneſſe of God, how ſhall they deale with his wiſdome? Not, that there is any, the leaſt imaginable fooliſhneſſe in God, for as *God is light, and in him there is no darkneſſe at all, ſo God is wiſdome, and in him there is no fooliſhneſſe at all*; but the Holy Ghoſt ſpeakes thus, to put God as low as the fooliſheſt thoughts of man can put him, which is to think there is fooliſhneſſe in God, yet in that, or then, he is wiſer than they. Secondly obſerve;

*That God turneth the counſels of wicked men againſt themſelves*: He taketh the wiſe, not only in, but by their craftineſſe; He beates their own weapons againſt their heads; He wreſts their weapons out of their hands, and with them wounds their hearts. Thoſe counſels and contrivements, by which they thought to ſecure themſelves, are their deſtruction. He deſtroyes them in their counſels and by their counſels.

This wonderfully magnifies and commends the wiſdome of God: He doth not trouble himſelfe to deviſe ſome new way or ſtratagem to take theſe men, but he makes uſe only of that which they have deviſed. It is the nobleſt way of conquering, to conquer our enemy with his own weapon; ſuch was that victory of *David* over *Goliath*: and that was a type of Chriſts victory over the Devill and all ſpiritually wickedneſſes. And ſuch will his victory be over all the wickedneſſes of this world. *The Lord is (and ſhall ever be) known by the judgement which he executeth, the wicked is ſnared in the work of his own hands, Higgsion Selah*\*, Marke and meditate, *Pſal. 9. 16.*

It was the plot of Satan, to tempt man, who was made in the image of God (for the doing of good and avoiding evil) to deſire to be as God, knowing good and evil; he tempts man to affect a De-

*Qui ſcripſerunt  
de arte milita-  
ri, dicunt ſum-  
mum genus de-  
micandi, quo-  
ties calcato  
umbone adver-  
ſarij, ſe in ho-  
ſtilem clypeum  
enigit miles.  
& ita contra  
ſtantis vulne-  
rat terga ſerv.  
in Virg. Æn.*

*11.  
\* Rem media-  
dam ſumme,  
Jun. in loc.*

ity, or a Godſhip, and his plot was, to ruine man below the beaſts, by aſpiring to an equality with God; or to make man leſſe then he was made, by ſeeking to be, as much as his maker. Now the Lord takes (as it were) this weapon out of Satans hands, and deſtroys him by it. Satan would have man aſpire to be a God, that he might be ruined; and God becomes man to ruine Satan; *This was the greateſt counterplot that ever was.* God tooke the Devill in and by his own craftineſſe. As if God had ſaid; *Satan, Thou ſhalt ſee what a fine device thou haſt deviſed, I will meete thee in thy owne way, and turne it upon thee. Thou wouldeſt have man become God, ſo to ruine him; now God ſhall become man, and by that I will at once ruine thy counſels, and repaire the broken condition of man.*

*Joſeph*s brethren, had a device to hinder his prophecies, and make his dreames but phancies; *Joſeph* dreamed that his brethren ſhould worſhip him; they ſell him for a captive into *Egypt*: what more oppoſite to honour among his brethren, then captivity among ſtrangers? yet this device effected what they oppoſed; *Joſeph* was exalted in *Egypt*, and his brethren preſs'd with want, worſhipt or bowed unto him for bread.

The *Jewes* tooke counſell to kill Chriſt, and what was the motive? A wife man among them ſuggeſts this feare; *If we let him thus alone, the Romans will come and take away both our place and Nation* (Joh. 11. 48.) But the Lord took the wife in this craftineſſe; For that cruell act in killing Chriſt, brought the *Romans* upon them; *The time commeth* (ſaith Chriſt, he foretaw what would come) *that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on every ſide, and they ſhall lay thee even with the ground, and thy children within thee, and they ſhall not leave in thee one Stone upon another, becauſe thou kneweſt not the time of thy viſitation,* Luk. 19. 43, 44. And thus as the *Pſalmiſt* (*Pſalme* 64. 8.) prophecied of his enemies, *they made their owne tongues to fall upon themſelves.* A ſtrange thing, that the fall of a mans tongue ſhould oppreſſe his body, and whole eſtate; yet ſo it is, the weight of a mans tongue falling upon him, cruſhes him to powder. The ſeventh *Pſalme* is the paraphraſe of this point (ver. 14.) *He travelleth with miſchiefe, and hath brought forth a lye;* (that answers the 12<sup>th</sup>. verſe, *He diſappointeth the devices of the crafty* :) *He made a pit, and digged it, and is fallen into the ditch which he made; his miſchiefe ſhall*

*ſhall returne upon his own head, and his violent dealings ſhall come down upon his own pate : Here is the 13<sup>th</sup>. verſe made good, He taketh the wife in their own craftineſſe.*

How doth this aggravate the ſorrowes of crafty men? It is ſad enough with the crafty, when they are taken by the craftineſſe of other men; *That any man out-wits them, is enough to put them out of their Wits*; How then will they live, being taken and enſnared by their own wit, when they ſee themſelves acceſſary to their own undoing; when they ſee they have pull'd downe their eſtates with their own hands, and have put fire to their own houſes? As it greatens the ſin, ſo it greatens the puniſhment, when a man falls by his own hand; ſelf-murder is the moſt ſinfull and moſt bloody murder. Neither is their ſin or puniſhment leſſe, who die, by the craftineſſe of their own heads, then theirs, who die by the violence of their own hands.

This is a viſible truth among us, and he that runs may reade it in the book of Gods later providences: I beleeeve our age will be able to make as faire a record of this point for poſterity, as any that hath paſſed, if not as all that have paſſed for many generations; my work not admitting long confirmations, I ſhall give but three inſtances, that by them this truth may be eſtabliſhed.

Fiſt, The Prelates procured a ſtinted, and (in ſome paſſages) a corrupted Liturgy, to be ſent unto, and impoſed upon the *Scottiſh Nation*; and that occaſion'd the totall ſuppreſſion of their Prelacy in that Nation.

Secondly, The Prelates who were rooted faſt enough in the Laws of the Land before, would make a *Canon Oath*, to ſettle themſelves in the conſciences of men too: that they being eſtabliſht both by Law and conſcience, might be like Mount *Sion* which cannot be removed, but ſtandeth faſt for ever: yet that very *Canon Oath*, hath been turned upon themſelves, and hath not only blaſted their pompe, but batter'd downe their power; and hath produced a *Sacred Covenant-Oath*, by which both Houſes of Parliament and the people of theſe three Kingdomes, are engaged for their extirpation.

Thirdly, That Act of many of the Prelates proteſting againſt the validity of any proceedings in Parliament, in that their abſence from the Houſe, as being againſt Law; Gave occaſion for a Law (which hath alſo paſſ'd the Royall aſſent) for their abſence from that Houſe (as Members of it) for ever. *O that men would ac-*

knowledge and praise the Lord in his Wisdome, and in these wonderfull Works, which he hath done among the children of men! He takes the Wise in their own craftinesse; And, as it followes in the text;

*The counsell of the froward is carried headlong.*

*Consilium est a-  
liquid faciendi  
non faciendū  
excogitata ra-  
tio, Cicero, l. 2.  
de Invent.*

נִפְתָּלִי

à radice נִפְתָּלִי

Et in niphal  
Niphal, tor-  
tus, distortus,  
per Metonymiā  
luctatus fuit,  
qui enim lu-  
ctatur cum ali-  
quo, cum variè  
torquet donec  
eum vincat &  
profernit.

Notatur bicta-  
tū vel versu-  
tū, quā quī  
facile aliū a-  
liumq; habiū  
induit, ut  
nec facile cave-  
ri, nec facile re-  
neri possit in  
actionib; suis:  
vel ad luctato-  
res abuduitur,  
Cocc.

*The counsell.*] There is somewhat further in that; not only are their devices disappointed, but their counsels; Counsels are the results of serious and sad debates; Craft is of one, counsell of many heads laid together. Counsell is the extract of reason, both about what we are to do, or leave undone: These counsels God carries headlong: There is nothing more opposite to counsell then precipitation. Long deliberation should go before determination, but their counsels shall be carried head-long: They shall either be overhasty in counsell, or their counsels being solemnly enough settled, shall be overhastily acted: Rash headlong execution may be as dangerous as rash headlong resolutions. But whose are these counsels? the same mens still, though under another notion. *The counsell of the froward.* Before we had, *the devices of the crafty*; and again, *the craftines of the Wise*; Now here, *the counsell of the froward.* The Spirit of God varies words, but the men are the same. There is scarce variety enough of words in all languages, to expresse the variety of wickednesses, which one heart speaks. The Hebrew word in the roote, signifieth to wrest or to writh a thing, or to wrest and turne a thing as wraстlers their bodies. Hence by a trope, it is translated often, to wrastle; because a cunning man in wrastling, turneth and windeth his body, and works himself in and out every way, to get an advantage of his adversary any way; therefore your cunning-headed men, your crafty men, are fitly presented under this word; they are like wraстlers, who turne and wind themselves in and out, and lye for all advantages; or, as we speake, *they lye at catch.* A man knowes not where to have them, or what they meane, when they speake plaineest, or sweare solemneest: when we think we see their faces, we see but their visards, all their promises and performances too, are under a disguise. Such cunning gamesters or wrestlers are here intended. One of the Patriarks had this name (*Gen. 30. 8.*) *Naphtali*, and the reason is there given, for (saith his mother) *with great Wraстlings have I wrestled with my sister, and I have prevailed, and she called his name Naphtali*: The Hebrew is, with wraстlings of God, that is, divine and

and vehement waſtlings; As if ſhe had ſaid, I have uſed great and earneſt endeavours, both with God in prayer, and all other meanes, as a waſtler by might and ſlight, to obtaine theſe bleſſings (given before to my ſiſter) and now I have prevailed. And it is obſerveable, that the Hebrews call an extraordinary *cunning waſtler*, *Peithothol*, which is this word doubled in the latter ſyllable: becauſe he is a man of double or extraordinary ſkill in waſtling, the word is doubled: and ſo it expreſſes one that is *double witted*, or *that hath craft enough for two or three, though not honeſty enough for one*. And this word is applied to the Lord himſelf (*Pſal. 18. 26.*) \* *With the froward thou wilt ſhew thy ſelfe froward*: that is, if men will be winding and turning, and thinking to catch others, or over-reach the Lord himſelfe, with tricks and turnings of wit, the Lord will meet and answer them in their own kind, he can turne as faſt as they, he can put himſelfe into ſuch intricate labyrinth of infinite wildome and ſacred craft, as ſhall entangle and enſnare the moſt cunning waſtler or tumbler of them all. He will *Cretize the Cretians, ſupplant the ſupplanters of his people*.

Some of the Greeks \* interpret this elegantly by a word in that language, noting a thing that hath many knots, folds or twiſts, wreathes or plaits in it, as plaited haire, or a folded garment; thereby ſhadowing out men like a ſerpent, of knotted, twiſted, enfolded ſpirits, men who wreath and plaite their actions ſo cloſely and artificially, that few can underſtand or tell what to make of them, or where to find them: The counſels of theſe cunning, intricate, froward men,

*Are carried headlong.* [It is very obſerveable (*Iſa. 44. 25.*) how the Prophet threatneth, that the *counſels of the wiſe ſhall be turned backward*; And here, their *counſels ſhall be carried headlong*, that is, forward. God hath wayes of all ſorts to croſſe ungodly policies: he turns them ſometime backward, and ſometime forward, by both or either they are diſappointed: Counſels, are turned backward, when the event is quite croſſe to the deſigne, or the motion of things, to the reſolutions of the mind: As if a man purpoſing to goe Eaſtward, ſhould be turned about (he knowes not how) with his face into the Weſt: Counſels are carried headlong, when they goe too faſt forward, and make ſo much haſt on in their way, that they tire and are out of breath, or ſtumble and breake themſelves, before they can attaine their journeyes end.

פִּתְחוֹל

Nomine literiſq; geminatis, ut inſignis vaſtricies, & quaſi duplicata caliditas ſignificatur.

Conſortuplicatus.

\* Uritur hoc verbo, ut indicetur maxima quedam & in viſa Dei quaſi diſortio, implicatio & ſcra caliditas adverſum pravos, calidos, diſortos, q. d. adverſum Cretenſes, cretizat Dem, cum vaſtro luſtatore, vaſtre luſtatur Dem, ſupplantatores ſupplantat.

\* Olympodorum verum melumixte, homines varios, nodosos, implicatos, intricatos.

Oane conſilium caprum inſeſtinatione eſt ſulitria, Raby. Sol.



נְהַרְהָרָה  
 א' radice מ'רה  
 Accelerare, fe-  
 ftinare a'q' in-  
 de præcipitem  
 eſſe, impruden-  
 tem, ſtultum :  
 Nam prudentia  
 tranquillitate  
 & delibera-  
 tione gaudet.  
 Eruto impetu  
 ruunt in ſuam  
 peſtem, Coc.

Ut beſtudo  
 lingue accele-  
 rationem habet  
 cum beſitan-  
 tia, ut nihil ex-  
 pedire pronun-  
 tiare poſſit, &  
 quo magis pro-  
 perat eo minus  
 proficit, citata  
 iſta lingue vo-  
 cabilitate. Ita  
 qui intelligenti-  
 a teſtimus eſt,  
 nullum proſper-  
 uit e & inie-  
 gram conſilium  
 ſed manca om-  
 nis & inuti-  
 lis. Bold.

The Originall word, ſignifies to haſten, and thence to be precipitate, raſh or fooliſh in counſell; *Prudence uſes to goe ſoſtly, wiſdome keeps a kind of ſtate in her pace, and loves to goe ſtep by ſtep, not headlong*; A prudent man ſets his head before his feet; his head goes before his feet in conſultation, but he loves to goe upon his feet, not upon his head, in action: It is the curſe of the froward, their counſels are carried headlong; when they ſhould goe ſteddily upon their feet, they run upon their heads, or run their heads againſt the next wall; The meaning (in a word) is, *They ſhall make more haſt then good ſpeed*: or, they ſhall go ſo faſt to their ends, that their end ſhall be their undoing: As the Lord (in mercy) makes *the raſh underſtand*, ſo (in judgement) he makes the *underſtanding raſh*. As this is here threatned, to the former is graciouſly promiſed, (1ſa. 32. 4.) *The heart of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerer ſhall ſpeake plainly*. When the Prophet would ſhew, how great a bleſſing God powres out upon his people by Chriſt, he thus expreſſes it: *Chriſt, who is the wiſdome of the Father, cauſeth the heart of the raſh to underſtand knowledge*; it is the word of the text, the heart of thoſe who naturally *runne headlong* upon buſineſſes, who have no ſteadineſſe nor ſtableneſſe in their underſtandings, ſhall be ſtayed and ballanced with wiſdome and gravity from above. Chriſt will take them off their hurrying pace, and teach them to goe and doe, to adviſe and act with ſobriety and deliberation. The latter claule of the promiſe, joyns ſtily with this, *And the tongue of the ſtammerer ſhall ſpeake plainly*; ſuch as ſtammerer is to ſpeech, the ſame is raſhneſſe to counſell; A man that ſtammers huddles his words: he that hath an impediment in ſpeech, ſpeakes faſteſt, and becauſe he cannot ſpeake one word well, he ſpeakes many words at once: This haſt is his hinderance: in making to much haſt to ſpeake, he cannot ſpeake at all; therefore we uſually adviſe ſtammerers, to take heed of ſpeaking haſtily, that they may ſpeake plainly. The Prophet joynes theſe ſweetly, to note the complete abilities of a Chriſtian, *The raſh ſhall underſtand, and the ſtammerer ſhall ſpeake plainly*; that is, he ſhall adviſe judiciously, and ſpeake elegantly; depth of wiſdome, and ſweetneſſe of elocution ſhall meet in him, though before, rude and ruſtick. But the counſels of the froward, though men of great parts, and filed ſpeech, *ſhall be carried headlong*. Obſerve hence,

*Hasty counſels are ſucceſſeſſe counſels. Haſt in counſelling always*

alwaies makes waste, and so doth hastinesse in acting. Hastie in either may hurt, as much as sloth, though usually we may divide the miscarriages that are in the world; between hastinesse in counsell, and slownesse in action. I know not which is the greater prejudice to any honest designe, to be quick in concluding, or to be dull in executing. *They who will not take time to consult about what they do, may have time enough to repent of what they have done. And they who will not take the time for doing what they consult, loose all the time they took for consultation.*

Note secondly, That

God disappoints evill counsels, as by stopping them, so by putting them forward. *The Princes of Zoan are become fooles (saith the Prophet) Why? The Lord hath mingled a perverse spirit (or a headlong vertiginous spirit) in the midst thereof, and they have caused Egypt to erre in every Worke therof, as a drunken man staggereth in his vomit, Isa. 19. 13, 14.*

Verse 14. *They meet with darknes in the day time, and grope at noon-day, as in the night.*

Here is a further aggravation of the misery upon crafty, froward Counsellours, *They meet with darknes in the day time.* Some understand this for the darknesse of trouble, falling upon these men suddenly in the day of their prosperity; as if the holy Ghost had said, *In the day time of their greatest glory, when they think their Sun at the height, then they are clouded and over-cast, they meet with the darknes of sorrow, and are benighted in a moment, Amos 8. 9. I will cause the Sun to go down at noon, and I will darken the Earth in the clear day; (It is meant of great afflictions, as the next words interpret) And I will turn your feasts into mourning.*

But rather by darknes in the day time, we are to understand the ignorance of those things which are very plain and clear. *They meet with darknes in the day time,* that is, they are puzzled to find out and discover those things which are as cleare as the light. God often sends such a spirit of giddinesse and blindnesse upon the counsels of his enemies; that easie things are hard, plaine things, obscure, and common questions, very ridles to them.

*Diurnæ tenebræ  
ignorationem  
denotant rerum  
clarissimarum.*

*They meet with darknes in the light.*

There is a double light necessary to the seeing, or discovery of a thing. First, an externall light. And secondly, an internall light. Externall light is of the *Medium* or place, in which we see: the aire must be enlightned: Internall light, is, of the Organ or instrument by which we see; the eye must be enlightned. Though there be much light in the aire, a blind eye sees nothing. So the meaning of these words may be explained [*They meet with darknes in the day time*] though these men have outward light, though the busines they are about, be plaine, a *clear case* (as we speake) yet they are so darkned in their understandings, that they canot apprehend or make it out. The Idoll-shepherd is threatned with this woe, Zach. 11. 17. *The Sword shall be upon his arme* (his power shall be broken) *and upon his right eye* (his understanding shall be darkned) *The Idoll-shepherd, shall be like an Idoll, having eyes, but seeing not;* He was before a *blind-Seer* sinfully, and now he shall be a *blind-Seer* judicially. As that *wicked Priest*, so these *wicked Politicians* in the text, shall have a sword upon their right eye, a wound in the best of their understandings, which shall make them also *blind-Seers*, and make the light to be darknes round about them. The latter clause clears it farther.

*They grope at noon-day, as in the night.*

*Palpare in meridie est cæci periphrasis. Cæcus tentat & palpat manibus antequam pedē effert. Præbent manus cæcis oculorum usus & ministratio. Sanct. in cæ. 59. l. 12.*

*To grope at noon-day*] is the description of a blind-man. For what the eye is to a man that sees, the same is the hand to a man that cannot see. A man that sees, looks his way, but a blind-man feels it, his hand is in stead of an eye to direct his way. They as it is said in the text, *Grope at noon-day, as in the night.* When the Sodomites were smitten with blindness, *They wearied themselves to find the door of Lots house*, Gen. 19. 11. And when the Philistines had put out *Sampsons* eyes, and he was brought to make them musick at their feast, he said to the lad that held him by the hand, *Suffer me that I may feel the pillars, wherupon the house standeth, &c.* He could not see them, but he could grope or feel them out. *Groping*, infers either want of light, or want of sight. These in the text, had light enough, therefore the failing was in their eyes, *They grope at noon-day.* This fearfull judgment the Lord threatens against his own people, Deut. 28. 29. *Thou shalt grope at noon-day, as the blind gropeth in darknes.* And it was brought upon them, as themselves

themselves lamentably complaine, *Iſa. 59. 10. We grope for the wall like blind-men, and we grope, as if we had no eyes, we ſtumble at noon-day, as in the night.*

In that it is here added as a further aggravation of the judgement of God upon theſe, who thought themſelves Eagle-eyed, all eye, and all the world blind, *That they ſhall meet with darknes in the day time.* We may obſerve; firſt,

*It is a ſore judgement not to ſee when there is light.* It is like ſtarving at a full Table, or periſhing with thirſt, in the miſt of a fountaine. It is a great judgement not to have light to ſee by, but it is a greater judgement, not to ſee by the light. It is a great judgement to a people, when they have not the light of the Goſpell; when *Chriſt who is the light*, is not ſhiningly preached among them; but if light ſhine, if Chriſt be preached, and a people ſee it not, This is a farre greater judgement. The poore Gentiles before the light of the Goſpell came to them, *ſate in darknes and in the ſhadow of death;* And in that eſtate, they could only (like blind-men) grope after God; as the Apoſtle elegantly expreſſes it, *Act. 17. 27. He hath made of one bloud all Nations of men, &c. that they ſhould ſeek the Lord, if haply they might feel after him, and find him.* The Gentiles were inexcusable, if they did not find the Lord by Feeling after him in the darke: What then are they, who find him not by ſeeing in the light? The Apoſtle ſhewes us them as *loſt men, and blinded by Satan, to whom the light of the glorious Goſpell doth not ſhine, when it ſhines* (2 Cor. 4. 3, 4.) To grope in Goſpel light, to be in darkneſſe, when truth is at her high-noon, is, as the ſhadow of death. It is the worſt of ſins to ſinne againſt the light, and it is the worſt of judgements, not to ſee the light, by which we may avoid ſinne. The heat of divine wrath breaks out in this, when abuſed light, is puniſhed with want of ſight, or when light is ſent, and eyes taken away, (*Iſa. 6. 9, 10.*) When the Prophet brought killing light to the Jews, he ſaith, *See ye indeed, but perceive not*, that is, becauſe ye have had light, and would not ſee beleevingly; Now yee ſhall have light, which yee ſhall not ſee, perceivingly, or diſtinctly: as the man in the Goſpell ſaw, but he did not perceive, when he ſaw men walking as trees, he had not a diſtinguiſhing eye, or a *diſcerning ſence*, as the Apoſtle ſpeaks, *Heb. 5. 14.* But why ſhall they not perceive, when they ſee? The Prophet tells us, becauſe the Lord had ſaid, *Shut their Eyes, leaſt they ſee.* The work of a Prophet is to open eyes; but when men wilfully ſhut their eyes, then

God.

God ſhuts them judicially, and blinds them with light. The Apoſtle quoting this text, *Act. 28. 27.* expounds it ſo, *Their Eyes have they cloſed, leaſt they ſhould ſee*; for this, God cloſed them, that they could not ſee. Paul was preaching, and he preached *Chriſt the true light, The Sun of righteousneſs*: Behold the miſery ſpoken of in this text, *They met with darkneſs in the day time. This is the condemnation, that light is come into the world, and men love darkneſs rather than light.* Why love they darkneſſe? Becauſe they ſee not the light: And becauſe they ſee not the light, therefore they cannot love it. It is impoſſible to ſee the light, the beautifull face of the truth, as it is revealed in Chriſt, and not to love it. A Heathen ſaid, if vertue (much more if Goſpell truth) were ſeen, every eye would be taken, and every heart led captive by it. A great part of the world hath not this light to ſee, and the greateſt part of thoſe, who have this light, ſee it not. They muſt needs meet with darkneſſe, who are darkneſſe, in the day-time. And they muſt grope at noon-day, as in the night, who are Night. If men heare the law and the teſtimony, and neither ſpeake nor doe according to that word, it is (as the Prophet gives the reaſon) becauſe there is *no light in them*; or as the Hebrew, *No Morning in them*, *Iſa. 8. 20.* Till the *day-ſtarr ariſes in our hearts*, the day before our eyes, is night.

Secondly, obſerve,

*Plain things are often obſcure to the wiſeſt, and moſt knowing men.*

*They grope at noon-day, as in the night.*] That which a man may ſee with *half an eye* (as we ſay) theſe men, who thinke themſelves *All eye*, cannot ſee. Men of acute and ſagacious underſtandings, men quick-ſighted like Eagles, prove as dull as Beetles. Owles and Bats ſee in the darke, better then in the light; And (in a ſenſe) it is true of theſe, they can ſee about the works of darkneſſe, but the light of holineſſe and juſtice, they cannot ſee. The reaſon is given in that of Chriſt, *The light that is in them is darkneſſe*, no wonder then, if the light without them be darkneſſe; if the inward light, the light that is in them be darkneſſe, how great is that darkneſſe; ſo great, that it quite darkens the outward light. *Inward darkneſſe is to outward light, as a great outward light is to a ſmall one.* (in regard of our uſe or benefit) *it extinguiſhes and overcomes it.* Hence theſe men cannot ſee, the plaineſt object, in the cleareſt light. *Light ſhineth in darkneſs, and the darkneſs comprehendeth it not.* Joh. 1. 5.

Chriſt

Christ breaks forth into a vehement gratulation to his Father, (*Mat. 11.25.*) *I thanke thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* The wise and prudent could not see, so much as children. They were so wise in their own conceits, that they could not conceive the things of God. As it is in spirituals, so likewise, in regard of civill counsels. God hides wisdom from the wise, and understanding from the prudent. They shall not be able to doe w<sup>th</sup> *se*, what a child might have done or seen; they shall doe such things, and so absurdly, that a child would not do them. Mysteries are plain, when the Lord opens, and plainest things are mysterious, when he shuts the eyes of our understanding.

Thus farre *Eliphaz* hath set forth the power and justice of God against subtil, crafty counsellours. Now he shews the opposite effect of his power and goodnesse.

*Vers.15. But he saveth the poore from the Sword, from their mouth and from the hand of the mighty.*

*But he saveth the poore.* ] It is very observable in Scripture, that usually, if not alwayes, after the mention of judgement and wrath upon the wicked, the mercy, goodnesse and love of God unto his own people are represented, least any should thinke, that judgement is a worke wherein God delighteth, he quickly passeth from it, and concludes in *what he delighteth, Mercy.* As he retains not his anger for ever towards his own people, so he stays not long upon the description of his anger against his enemies, *because he delighteth in mercy.* Mich.7.18. *A subject of mercy is most pleasant both to the hand and pen of the Lord. He wisshes rather to write in honey than in gall, and to draw golden lines of love, then bloudy lines of wrath.* Satan is a Destroyer, and he doth nothing but destroy, and pull down. The Lord destroyeth and he pulleth down, he defeats and disappointeth, but he hath another worke besides, he saves and delivers, he builds up and revives the hopes of his people.

*He saveth the poore.* ] These poore are Gods poore; Some may be called the *Devils poore*, for they have done his worke, and he hath given them poverty for their wages. Satan will give all his hirelings full pay, when they die, *The wages of sinne is death*; while they live, many of them receive only the earnest of it, poverty and trouble. All that are poore, stand not under the rich in-



fluences of this promise. *He saveth the poore.* Wicked poore are no more under Gods protection, then wicked oppressours or wicked rich men are. *This poore man cryed, and the Lord heard,* Pl. 34. 6. Not every or any poore man. Some *poor men* may cry, and the Lord heare them no more, then he did the cry of *Dives, the rich man in hell,* Luk. 16. *Forget not the Congregation of thy poore,* Psal. 74. 19. *Thy poore,* by way of discrimination: There may be a greater distance between poore and poore, then there is between poore and rich. There are many *ragged regiments, Congregations of poor, whom the Lord will forget for ever.* But his *poore shall be saved.* And these poore are of two sorts; either poore in regard of wealth and outward substance; or poore in regard of friends or outward assistance. A rich man, especially a godly rich man, may be in a poore case, destitute and forsaken, wanting patronage and protection; God saveth his poore in both notions, both those that have no friends, and those that have no estates.

כִּינִי

a radice **כִּינִי**,  
quod est deside-  
rare, quasi pau-  
per omnia desi-  
deret, cum nihil  
taceat, unde A-  
bion hereticum,  
quasi mentis &  
intelligentie  
impers. Schind.  
Quia in omnia  
indiget omnia  
cupit & gratia  
kaler. Ras Da.

The Hebrew word for *Poor*, springs from a root signifying desire, and the reason is, because poore men are commonly rich in desires. They that are full of sensible wants, are full of earnest wishings, *They that are emptiest of enjoyments are fullest of hopes and longings.* And the reason why *poverty of spirit*, in our spirituall estate, is pronounced a blessing, is, because the poore in spirit are full of desires after spirituall riches. They are ever craving and seeking to be filled with that fulnesse, which is in Christ, with *grace for grace*; they would have the image of every grace in Christ engraven upon their souls. Or (in a holy covetousnesse) they would be as rich in grace, as Christ is. *Grace for grace*: as a covetous man, would have penny for penny, pound for pound with his richest neighbour; or as an ambitious man would have honour for honour, title for title with his greatest neighbour. That Christian who sees his estate lowest, usually sets his desires highest, his affections are ever upon the wing, for supplies from Christ. Both the civill poor man, and the spirituall poor soul, would faine be enriched.

*He saveth the poor from the Sword, from their mouth, and from the hand of the mighty.*

Some reade this by apposition, *he saveth the poor from the Sword, their mouth*, making the latter to be but an exposition of the former, *From the Sword, their mouth*, that is, their mouth is the Sword, from which God saveth his poore. So taken it is a truth for

for the mouth is a sharpe Sword, as killing as any instrument or engine of warre. Hence others who keepe this fence, reade it thus; *He saveth the poore from the Sword of their mouth*, or *from the killing stroake of their mouth*; making the particle *Mem*, in the Originall, to governe the genitive case, *The Sword of their mouth*, or *the Sword coming out of the mouth*. There are two Swords of the mouth, two coming out of the mouth, or one double edged.

1. Slander. 2. False-witnesse, by which often the reputation, and sometime the person of a man is murdered.

But I conceive that the clearest meaning of the Originall (though both are good) is, to reade these as distinct evils from which, *He saveth the poore*, namely, 1. *From the Sword*. And 2. *From their mouth*. 3. *From the hand of the mighty*. That is, From *Nimrods*, mighty hunters, oppressours of the poore, or from the violent man. *I returned* (saith the Preacher, Eccles. 4. 1.) *and considered all the oppressions that are done under the Sunne, and behold the teares of such as were oppressed, and they had no comforter, and one the side of their oppressours, there was power, but they had no comforter*. Oppressours are alwaies clothed with power, and the oppressed seldome find so much pity, from men, as to be their comforters, *Therefore for the oppression of the poore, and the cry of the needy, the Lord arises, and he saves his poor*.

From the } slaying Sword.  
              } slandering tongue.  
              } oppressing hand.

These three wayes crafty, powerfull men seeke to destroy the poore. First, by the Sword to cut off their lives. Secondly, by slander to blemish and blot out their good names. Thirdly, by strong hand, to captivate their persons or oppress their estates and liberties. *To be saved from all these destructions is complete salvation*. Let the wicked attempt as many wayes, as they will or can, to destroy, the Lord both will and can find out as many wayes to save. *The malice of man shall never out-act or over-match the mercy of God. He saveth the poore from the Sword, &c.*

I should here more distinctly open these great evils, *The Sword, The mouth, and the hand of the mighty*, with the goodnesse of God in saving his poore from them; But these particulars occur again, v. 20, 21. Where you may find a more distinct explication of them. From these words thus farre opened. Observe,

First, to what all the devices and crafty counsels of ungodly Po-

*A gladio ori-  
oris. Vulg.  
Ab occasione o-  
ris corum. Chal.  
Vi Mem indicet  
genitivum.*

מחרת פה

*Gladius ista  
est ipsa lingua  
mala, i. e.  
calumnia falsa,  
quo homo sa-  
quam gladio  
necatur Sed  
melius à gladio  
qui ex ore ipso  
rum, i. e. a falsis  
Testimoniis.  
Deus.*

liticians tend. Here we have the issue or English of their counsels, the meaning of their State-mysteries is interpreted, *Oppression*. Their craft concludes in cruelty, and their witty devices, in drawn Swords, slandering tongues, or the hands of violence. We may say of them, as *Jacob* of his sonnes *Simeon* and *Levi*, Gen. 49. 5, 6. *Instruments of cruelty are in their habitations. O my soule come not thou in their secret, for in their anger they will slay men, and in their selfe will digge down a wall.*

Secondly, observe their method. First, here is the bloody Sword, they will cut them off, and rid their hands of them, if they can: They could wish (as that bloody *Roman* Emperour) that the heads of their supposed enemies, (possibly their best friends) were set upon one shoulder, and that they might cut them all off at one blow. But if God save his poore from the mouth of the Sword; then, the next weapon is the Sword of their mouths, Slanders and defamations, lyes and false accusations shall reach them, whom, iron and Steele, pike and shot cannot. *The tongue is a little member, but it is a world of iniquity, and boasteth (often acteth) great things,* Jam. 3. 5, 6.

But if God saves his poore from both mouth and Sword, so that their enemies cannot prevaile *at sharpes*. Then they try *at blunns*, by a heavy hand, to over-loade, oppresse and keepe them downe, in their estates, liberties and priviledges.

Observe thirdly; That

*Salvation is of the Lord.*

The faith of *David* grasped this, as his richest treasure, Psal. 68. 20. *He that is our God, he is the God of salvation*; The Lord is called, the God of salvation, as the God of comfort, both affirmatively and negatively. Salvation is to be had in him, and there is no salvation to be had without him. *Truly in vaine is salvation hoped for from the hills, and from the multitude of mountains* (from Armies, or from counsels; from the power and policies of men) *In the Lord our God is the salvation of Israel,* Jer. 3. 23.

Fourthly, it is observable against whom these crafty, cruell men muster up and levie the united forces of sword, tongue and hand, *They are the poore. He saveth the poore.* Why, will not God save the rich, will he not save the mighty, the Princes of the earth? Yes, God will save all that feare him, both high and low, rich and poore. Why then is it said, *He saveth the poore*? As it were, determining Salvation upon them. The reason is, because

as the poore are moſt eaſily oppreſſed, ſo uſually they are moſt oppreſſed: *where the hedge is loweſt, men goe over eaſieſt.* And be-  
 cauſe, for the moſt part, Gods people are poore, comparatively to  
 others, they are the vallies, the lower parts of the earth; and wicked-  
 neſſe is commonly advanced upon the mountaines of wealth, ho-  
 nour and greatneſſe; therefore the denomination is taken from  
 them; *He ſaveth the poore. They whom God loves moſt, the*  
*World loves leaſt, and they have leaſt of the world.* The world  
 gives moſt to its own; And God hath given his own ſo much be-  
 yond the world, that, the loſſe of a world, is not diſcerned in their  
 eſtate, and worldly gaines are not often diſcerneable in their  
 eſtates; therefore, though in Chriſt, they are *heires of all*  
*things, and all is theirs,* yet their ranke and titles are among the  
 poore.

Fifthy obſerve: They are poore ones, yet what deviſing and  
 plotting is here againſt them? Crafty counſels, drawne ſwords,  
 envenom'd tongues, ſtrong hands lifted up: Againſt whom are all  
 theſe? *Againſt the poore:* Note thence, That

*Wicked men plot againſt the people of God, how poore and low*  
*ſoever they be.*

As David ſaid unto Saul (1 Sam. 24. 14.) *After whom is the*  
*King of Iſrael come out? after a dead dog, after a flea?* As if he  
 had ſaid, whom doſt thou purſue? thou doeſt that, which is unwor-  
 thy and much below ſo great a King; wilt thou ſet thy ſtrength  
 againſt my weakenefſe? *Why doſt thou arme againſt him, by*  
*whoſe conqueſt thou canſt get no honour?* Alas, I am but a poore  
 man, a meane ſubject, no match for thee; I wonder you trouble  
 your ſelfe ſo much in following or oppoſing me? I am (in com-  
 pariſon) but as a *dead dog*, or as a *flea*. A *dead dog* cannot bite,  
 or if I bite, it is but a *flea-bite*; A *dead dog* can doe no hurt, and a  
*living flea* can doe but little. The people of God (as ſuch) never  
 have any will to doe wrong, and it is ſeldome that they have any  
 power to doe wrong, and yet the world is all up in purſuit againſt  
 them; What's the reaſon of it? what's the matter? The truth is,  
 how poore and low ſoever they are, yet there is an eye of jealousie  
 awake upon them: The world looks upon them as a *ſuſpected par-*  
*ry*, the world hath ſecret miſgivings, that one time or other, they  
 muſt riſe upon their ruines; and therefore they will keep them  
 downe (yes that they will) as long as they can. What a diſtance  
 was there between *Haman* and *Mordecai*? the one fate in the

*Facis quod eſt*  
*tanto rege in-*  
*dignum, dum*  
*me tenuiſſimum*  
*tanto comitatu*  
*perſequeris.*  
*Jun. in loc.*

gate, and the other stood at the Kings elbow, and had his care, yea and his signet (upon the matter) at his command: yet this *Haman* must needs oppresse *Mordecai*, because he would not bow: *Haman* had a jealous eye upon him, he was a suspected person; Though he could not reach *Haman*, yet *Haman* fear'd he might undermine him.

Again, There is a continuall *Antipathy* between the two seeds; and *Antipathy* is incurable; To oppose the godly, is not so much the disease, as the nature of wicked men: And we know, *antipathies* are against the whole kind, revenge against this, or that individual is no ease to it; *Antipathy* is not spent, but in the consumption of the whole kind. It is not this or that sheepe which the wolfe hates, but every sheepe, fat or leane, shorne or unshorne, that's all one to the wolfe; he will suck the blood of a sheepe that hath not a lock of wool upon his back, as greedily as if that sheepe had a golden fleece. Let a godly man be poore or rich, low or high, their sword shall be unheath'd, and their mouth open'd against him; the old hatred and quarrell is against all. *Haman* thought scorn to lay hands on *Mordecai* alone, wherefore *Haman* sought to destroy all the Jewes, *Hest. 3. 6.* He hated those whom he never saw, those who had never wrong'd him, haply had bowed unto him; yet, because Jewes, dye they must.

Sixthly observe (But he saveth the poore.) God delights to help the poore. He loves to take part with the best, though the weakest side. Contrary to the course of most, who when a controversy arises, ute to stand in a kind of indifferency or neutrality, till they see which part is strongest, not which is justest. Now if there be any consideration (besides the cause) that drawes or engages God, it is the weaknesse of the side. He joynes with many, because they are weake, not with any, because they are strong; therefore he is called, the helper of the friendlesse, and with him the fatherlesse (the orphans) finde mercy; By fatherlesse, we are not to understand such only whose parents are dead, but any one that is in distresse; as Christ promiseth his Disciples, *Joh. 14. 18.* I will not leave you orphans, that is, helpelesse, and (as we translate) comfortlesse, though ye are as children without a father, yet I will be a father to you. Men are often like those clouds, which dissolve into the sea, they send presents to the rich, and assist the strong; but God sends his raine upon the dry land, and lends his strength to those who are weake. This poore man cryed, and the

Lord

*Psa. 10. 14, 18.*  
*Hos. 14. 3.*

*Psal 34. 6.*

Lord heard him, and ſaved him out of all his troubles. Forget not the Congregation of thy poore for ever: The truth is, he never forgets them. They are graven upon the palmes of his hands; ſuch poore are his treaſure, his Jewels, as the ſignet upon his right hand; Therefore alwayes in his eye, yea alwayes in his heart, though they lye in the dirt, or be trodden under foote like mire in the ſtreets. The Prophet makes this report to God of himſelfe (*Iſa.* 25. 4.) *Thou haſt been a ſtrength to the poore, a ſtrength to the needy in his diſtreſſe, a refuge from the ſtorme, &c.*

Eſai. 74. 19.

Thus farre *Eliphaz* hath given inſtance of the great, marvellous and unſearchable works of God, in a double reference: Firſt, to wicked crafty oppreſſors; Secondly, to poore helpleſſe innocents; He ſhuts up this narration with a double effect of theſe works upon thoſe two ſorts of men: Firſt, ſhewing what effect they produce in the poore, namely *hope*: Secondly, what in the wicked, namely *ſhame and conſuſion of face*.

Verſ. 16. *So the poore hath hope, and iniquity ſtoppeth her mouth.*

Here is the concluſion or reſult of all, the Epiphonema or exulting cloſe, in which *Eliphaz* perfects the ſtory of thoſe admirable works of judgement and of mercy; *So the poore hath hope, &c.*

This Originall word for [*poore*] varies from the former, though the perſons and their eſtate be the ſame: That word noted them full of deſire, and this (which is the cauſe of it) empty of comforts: Properly it ſignifies one, that is *exhaufte* or *drawn dry*; Poore perſons are exhauſted perſons; exhauſted of their ſtrength, exhauſted of their eſtates, exhauſted of friends and credit in the world. It is a metaphor taken from rivers, ponds or pooles, that are drawne dry, when we would take the fiſh, or take away the defence which they give to forts or Cities. *Iſa.* 19. 6. *And they ſhall turne the rivers farre away, and the brookes of defence ſhall be emptied and dried up:* which alſo enlightens that text, *Iſa.* 33. 21. *There the righteous Lord will be unto us a place of broad rivers.* A river which ſhall not be drawne dry or ſluced out (as *Euphrates* was by *Cyrus* when he took *Babylon*) but ſhall fill its bankes and ſhoares perpetually; that is, the Lord will be there a perpetuall defence: A river that ſhall never be impoveriſhed, but ſhall keep a full ſtock and treaſure of ſtreames and waters.

*Dalilah* had her name from this root, and it carries an elegant alluſion

à radice לך

לך

Exhauſtus, de  
humore propriè,  
per metaphorâ  
de viribus cor-  
poris & opi-  
bus, Attenua-  
tus, tenuis for-  
tuna bona.



allusion to the qualities of all *Dalilabs*, or insinuating lascivious women, they drayne the strength, exhaust the purses, dry up the credit, waite *the All*, of the mightiest *Sampsons*, whose hearts are entangled by their flatteries, or ensnared by their beauties.

*The poore have hope.* The word hath been opened at the 6<sup>th</sup> verse of this Chapter, to note strong and earnest expectation; The poore man observing the wonders, which God doth in the world, cannot be out of hope, though he be out of possession; And though his own strength be gone, yet he lives upon the strength of Christ; he hopes strongly (that's the force of the word) when he feels no strength. *When I am weak* (saith the Apostle *Paul*, 2 Cor. 12. 10.) *then am I strong*, that is, I am strongest (through hope) in Christ, when I am weakest through sense in my selfe.

More distinctly, this hope may be taken two wayes.

1. For the object or thing hoped for.
2. For the act or grace of hope.

In the former notion of hope, the sense runnes thus; God having taken the wife in their own craftinesse, and disappointed the devices of the crafty, having delivered the poore from the sword, from their mouth, and from the hand of the mighty, now the poore hath the thing he looked for, the thing he prayed for, the thing for which he hath been seeking and waiting upon God: *So the poore hath hope*, that is, he hath the mercy, he expected, *salvation from the sword, &c.* he is made *partaker of his hope*, by those glorious administrations of the justice and mercy of God. Hence observe; First,

*Gods poore, hope for good in the worst times.* When deliverance comes, these poore have but that which they looked for; they looked for light, when they were in the darkest condition. When they were exhausted, they knew God was not exhausted; and when they were drawne dry, they knew the Lord was not; though *their treasure was spent, yet they were assured the treasury of Heaven was full*: When strength is gone, and money is gone, and friends are gone, yet God is not gone; and therefore they know the good may come, which they hope for. *Turne ye to the strong holds ye prisoners of hope*, saith the Prophet, *Zech. 9. 12.* The people of God (though prisoners) are yet prisoners of hope, that is, they have hope of deliverance and enlargement, in their greatest streights: The power of God is never imprison'd, and while his people can make this out, their spirits are not. Secondly observe;

*It is no vaine thing to hope in God.*

*The poore hath his hope.* The Prophet brings in the Jewes thus triumphing in God, (*Isa. 25. 9.*) *And it shall be said in that day: What day was that? The former verse points it out, A day wherein death shall be swallowed up in victory, wherein teares shall be wiped away from off all faces, &c.* And in that day, the people of God shall thus boast of God, and (as it were shewing him to the world) shall say, *Loe, this is our God, We have waited for him, and he will save us: This is the Lord, We have waited for him, we will be glad and rejoyce in his salvation;* vaine hopes fill our faces with shame; but hopes fulfilled, fill our hearts with rejoycing. *The poore hath his hope; he can shew his hope, 'tis visible: As Hannah, when she came to present her son unto Eli, For this child I prayed, as if she should say, Sir, here is my prayer, you could not heare my prayer, when I was in the Temple, you thought I was drunken, but now you may see my prayer, here it is, for this child I prayed, and the Lord hath given me my petition which I asked of him, 1 Sam. 1. 27.* So the soule saith; In such a time of trouble, personall or nationall, I was praying and seeking God, I was beleeveng and hoping; men knew not, understood not the workings of my soule, toward Christ, yet now they may see them, here is the thing I prayed for, here is that I hoped for; So (first) *the poore hath hope.*

Secondly, *The poore hath hope*, that is, the grace of hope, or the gracious actings of hope; and taking it so, the sense rises thus: So (that is) *God having done such great things, in dis-appointing the devices of the crafty, and in saving his poore, by this meanes, the poore come to have hope, the grace of hope strengthened and confirmed in them.* Hence observe, That

*The experience we have of Gods power and mercy, in saving us out of former troubles, breeds and nourishes hope, against future times of trouble.*

*So the poore hath hope.* Though the poore man was in a hopelesse condition before, yet now seeing the works of God, he hath hope laid up for ever. *Psal. 64. 9, 10. All men shall feare and declare the Workes of God, for they shall wisely consider of this thing: And what followes? The righteous shall be glad in the Lord, and trust in him;* that is, if they have fail'd in their trust heretofore, and not given God honour by confiding in him, yet these wonderfull works of God (of which he speaks in that

Psalme) worke this hope. *Rom. 5. 4. Tribulation worketh patience, and patience experience, and experience hope. Graces have a generation one from another, though all have but one generation from Christ at once. We have here the genealogy of hope in three descents. Experience is the next, or immediate parent of hope. So the poore hath hope. Thus it is begotten. 2 Cor. 1. 10. God who hath delivered us from so great a death, and doth deliver, in him we trust, that he will yet deliver us.* An armed daring Goliath, should be looked upon, as vanquishd already, when we can but remember a vanquishd Lion and a Beare.

Again, *The poore hath hope*: He doth not say, God having thus destroyed the ungodly, and saved his own people from the sword, &c. now they have liberty, now they have peace, now they have abundance of riches and prosperity; but he makes this the issue, *now they have hope*: Whence note, That

*Hope is a greater and better possession unto the people of God here, than all the great and good things which they possess.*

Put as much into their hands as you can, there is more than that put in their hearts by hope. *The poore hath hope*: he looks over all his possessions, and pitcheth upon expectation as his portion. The estate which a beleever hath in the promises, is more than the estate he hath in possession: Riches in the promise, is better than riches in the chest. And so the deliverances and protections which are laid up for the Saints in promises, are more than all the deliverances and protections received and enjoyed: There is no enjoyment but that in Heaven (where we shall enjoy all that ever was promised) so good as hope, for what is promised. *Alexander an Heathen*, had such a notion about an *earthly hope*, which had no ground neither, but the great things, his own ambition promised him: for when one seeing him give away all his present inheritances, said, *What Sir, will you make your self a beggar*, no (saith he) *I will reserve hope for my self.*

*And iniquity stoppeth her mouth.*

Here is the opposite effect, *iniquity*; the abstract is put for the concrete, *iniquity, fir men of iniquity, wicked men, these stop their mouthes*. And it is observable, that as before God made them active in their own destruction, so here he makes them active in their own silence; he saith not, *God stoppeth their mouthes*, but *they stop their own mouthes*; that is, the wicked seeing those wonderfull

*Perpectâ hac  
Dei providen-  
tia erga pau-  
peres & humi-  
les, maligni &  
notendi studi-  
o retrahunt se,  
neq; inter se  
amplius inveni-  
unt prava & in-  
qua adversus  
proposita consilia.  
Aquila.*

derfull works of God, have not a word to say, nor a counsell to give more against the godly; *they are as mute as fishes, as dumbe as dogs,* they know not how to slander, or of whom to complaine, and therefore they suspend, and enioyne silence upon themselves. As that word of Christ, *Friend how camest thou in hither, not having on a wedding garment* (Mat. 22. 12.) so these works of Christ shall make his enemies *speechlesse, Iniquity stoppeth her mouth.*

This *stopping their mouthes*, is caused two wayes; First, from shame; A man is sometime silent, because he is ashamed to speake: disappointments (especially such as theirs before noted) produce shame naturally, and shame makes silent. *A man that blushes much, speaks little,* and he that dares not lift up his head, will not be forward to lift up his voice. *Mich. 7. 16. I will shew marvellous things* (saith the Lord, and what then?) *The nations shall see and be confounded, they shall lay their hand upon their mouth, their eares shall be deafe: They shall see it, and be confounded,* that is, they shall be greatly ashamed; confusion of face is but shame heightened, and the Holy Ghost puts shame and confusion of face together in divers places. Now this great shame layes their hands upon their mouthes, and puts their fingers in their eares; they are resolutely both dumbe and deafe, at the sight of those marvellous things.

Secondly, *Admiration and amazement silence them*: The works of God being marvellous, they shall stand admiring and wondring at them, till they cannot speake. Reade the like, *Isa. 52. 15.* and *Psal. 107. 42.* where, when the Prophet had reckoned up many wonderfull works of God, he concludes as in the text, *ver. 42. He setteth the poore on high, &c. the righteous shall see it and rejoyce, and all iniquity shall stop her mouth;* while the Lord seemes to doe nothing, or to doe but little, *iniquity will doe nothing, but talke,* or it talkes very much, it is very talkative; but if once God begin working, iniquity has done speaking, you shall heare no more of them, till the next successe, on their side. Then observe, First,

*Wicked men will never cease slandering and censuring, bragging and boasting, till some eminent judgement stops their mouthes.* So iniquity stoppeth her mouth, they will never stop their mouthes before: *Isa. 26. 11. Lord, when thy hand is lifted up, they will not see, but they shall see, and be ashamed for the envy at thy people; I will make the judgement bigger and greater; write my wrath in fairer, or rather bloodier characters, that they may see them:* As

small judgements will not open the eyes of wicked men, so small judgements will not stop their mouths, but when God begins to work wonders, they are dumbe, they have done. Secondly observe, That

*God will do such things for his people, as shall put the crafty to silence.* The Saints ought to live so holily, that by well doing they may put to silence the ignorance of foolish men, 1 Pet. 2. 15. The Lord will doe so justly and gloriously, as shall put to silence the malice of the wisest men: *These two, the holinesse of the Saints, and the Justice of God, are stopples in the mouthes, or the stop-mouthes of ungodly men.* As they by unrighteous acts have stopped other mens mouthes, and silenced them, so God by terrible things in righteousness, will stop their mouthes, and silence them for ever: They shall have nothing to say at last, either against the justice of God, or against the innocency of his people; against both these their mouthes chiefly open. They impute and fasten unrighteousnesse on God: you talk of God, and boast of his promises, wher is he? where are they? The Prophet brings them in, belching out such blasphemies (Isa. 5. 19.) *They say, let him make speed, and hasten his work, that we may see it; and let the counsell of the holy One of Israel, draw nigh and come that we may know it.* Words filled with as high a sence of spirituall wickednesse, as wit and malice can infuse. They jeere the patience of God, as slacknesse, and as if Justice it self were tired, or too slow paced, they spur it on, to ruine themselves. You have often told us of the *Holy One of Israel*, and what he would doe, but threatned men live long, we see. You are nimble of your tongues, then your Holy One of Israel is of his hands: Therefore let him make speed (if he can) and hasten his work, that we may see it.

Will not the jealousie of the Lord awake, at the noise of this helish blasphemy? will he not stop the mouth of this iniquity? surely he will: And the Prophet assures us he will at the 24<sup>th</sup> verse: *Therefore as the fire devoureth the stubble, and as the flame consumeth the chaffe, so their root shall be rottennesse, and their blossomes shall goe up as dust.* But how doth the fire devour the stubble? how doth the flame contume the chaffe? even in a moment; fire needs no blowing, to make it take hold of dry stubble: *Stubble is at once flame and ashes.* So speedy shall the consumption of these men be, who called the Lord to make speed; Then (I beleeeve) they'l no more bid him make haste. The mouth of this iniquity will be stoppt forever. *Our God shall come, and shall not keepe silence.*

lence. *A fire shall devour before him, Psal. 50. 3. And then the wicked shall be silent in darknesse. 1 Sam. 2. 9.* The fire of wrath is all heate, no light.

Lastly, all their slanders against the innocency of the Saints shall be so confuted, that the adversary shall have nothing to say against them, *Their innocencie shall be made, as cleare as the light, and their justice as the noon-day: Yea God will so order it, that these crafty oppressours shall carry a justification of God, and of his people in their own hearts. Their conviction shall be so strong, and their light so cleare, that iniquity it self shall not be able to gain-say, but must stop it's mouth for ever.*

J O B Chap. 5. Vers. 17, 18.

*Behold happy is the man, whom God correcteth, therefore despise not thou the chastning of the Almighty.*

*For he maketh sore and bindeth up: he woundeth and his hands make whole, &c.*

**W**E have finished the first branch of exhortation, begun ver. 8. wherein *Eliphaz* moves *Job*, *To seek to God, and unto God to commit his cause*; with the severall arguments and reasons, strengthening that Exhortation. At this 17. vers. *Eliphaz* begins a second branch of exhortation, and it is continued to the end of the Chapter. We have the exhortation (or dehoration rather, for it is exprest in the negative) In the latter clause of the 17. vers. *Despise not thou the chastning of the Almighty.*

The first argument by which he quickens *Job* to receive this counsell, lyes in the former part of the same verie, *Behold happy is the man, whom God correcteth*: The argument may be framed thus. *That condition is not to be despised, wherein a man is truly happy. But, under the correcting hand of God, a man is truly happy. Therefore that condition is not to be despised. Behold (saith he) happy is the man, whom God correcteth, therefore despise not thou the chastning of the Almighty.*

*Behold, happy is the man.*

*To behold*, calls here both for attention and admiration: For here is a strange sight, *An afflicted man, a blessed man.* Natural

Rt 3.

sence



sence and reason cannot agree about this conjunction. They know not how happinesse and correction should meet, and kisse the same person: Therefore raise up thy attention (saith *Eliphaz*) to consider this wonder. *When the Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush, he looked and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turne aside, and see this great sight, why the bush is not burnt, Exod. 3. 2, 3.* Such a great sight, this text shewes us. *A bush burning, and not consuming, yea a bush burning, and yet flourishing, a bush on fire, and yet a fruit-bearing bush, a bush blooming and blossoming with the pleasantest and sweetest fruit on earth, or rather with the fruit of heaven, fruit upon which we shall feed for ever in heaven, Fruit, the taste of which, make a heaven here on earth, Happines.* Well then, is this strange sight presented to us, with *A Behold.*

*Happy is the man whom God correcteth, &c.*

*Happines is the enjoyment of good commensurate to all our desires.* That's perfect happinesse. Happinesse is the summe of all our desires, and the aime of all our endeavours: And when we have attained perfect happinesse, we shall be at a full point, both of our desires and endeavours.

But though all men have happinesse in their eye (to be happy is their end, and this happinesse is but one) Yet the wayes, which men have chalked out, as leading to happinesse, have been, not only various, but almost infinite. Some of the learned have reckoned up two or three Centuries, or hundreds of opinions, concerning this one point. And it is well observed, that men varied thus in opinion about happinesse, because they thought the enjoyment of that, wherein any of them was defective, would make them happy. He that was poore, said, I should be happy, if I had riches, and thence grew his opinion, that happinesse consisted in riches: The sick man said, I should be happy, if I had my health, and thence grew his opinion, that happinesse consisted in health: Another was obscure, meane and low, O (said he) how happy were I, if I were honourable, and thence grew a third opinion, that happinesse consisted in honour; Thus they varied according to their particular necessities and interests. But amongst all those *Opinionists*; we meet not with any one, who pitcht upon this in the text. This is a *Paradox* to them all, A naturall man cannot place happinesse in correction.

correction. No Philosopher or pure Moralist ever said, happy is the man, that is sore; happy is the man, that is sicke; happy is the man that is disgraced; or happy is the man, that is in prison; These are riddles, such as nature is not able to expound or make out; the Philosopher would as soon place light in darknesse, the Sunne in a cloud, heat in coldnesse, the element of fire in the water, as blessednesse in sufferings. Therefore no marvell if *Eliphaz* usher it in, with a *Behold, Behold happy is the man, whom God correcteth.*

The word, *Happy*, is of the *Plurall* number, or rather of the *Duall* in the Hebrew. Some translate it in the *Abstract*, *Behold the blessednesses of that man, whom God corrects*: But it is fully rendred by the *Adjective*, as we, *Behold happy is the man, &c.*

There is much contention amongst the *Gramarians* about the word, whether it be *abstract* or *concrete*; a *Noun*, or an *Adverb*: But I will not stay on those, only consider a little what account is given, why the word is used *plurally* or *dually*.

First, it is to increase the signification, and heighten the sence; as noting the confluence of many good things in happinesse. *Happiness is not a single good*; happinesse consists in the concurrence or meeting together of many good things: God, who is infinitely happy, infinitely blessed in himself, and an infinite blessing, all blessing to his people, is not a single good, or a particular good, but he is all good, both to himself, and to his people. A godly man is happy in the largest sence, in all senses; because his, is not this or that particular good, but all good. And he is not happy only at this or that particular time, but at all times. He is as happy, when he is suffering under the hand of God, as when he is serving God, as happy in his passive, as in his active obedience. And therefore the same word expresses his condition, both in the one, and in the other.

Secondly, because there is a two-fold happinesse: First, the happinesse of this life. And secondly, the happines of the next; Temporall happines, and eternall happines; Corporall happines and spirituall happines. To note a complication of all these, the word may be given in the *Duall* or *Plurall* number; He that is thus corrected, looses not temporall happines, and he gains in spirituall, and toward eternall happines. The present and future happines of the Saints, the happines of grace and of glory, differ but in degrees;

תִּשְׁכַּח  
Beatitudines  
constat indecli-  
nabile esse, et  
formam habere  
non tam pluralis  
quam dualis.

Beati beatitudo  
in multis boni-  
tatis consistit.  
Rab. D.

degrees; It is the same state in a higher stature: The same book in a more correct edition and fairer letter. These differ as a child from a man, or as the morning light, from the light at high-noon; So then, this word includes all kinds & degrees of happines: yet, here it is properly to be understood of the happinesse of this life, which only is consistent with correction; There are no rods in Heaven, and we shall be past children, before we come thither.

Simplex & genuina responsio est, quod nomen ipsum quo Hebræi beatitudinem notant, est plurale tantum, ut latini opes divitiæ Ames: in PLI.

Thirdly, we may answer plainly, that the word in the Hebrew is only *Plurall* or *Duall*, being never read in the singular number: As in the Latine we have many the like words.

It is further observable concerning this word, that it is always applied unto man, whereas the word (*Barac*) blessed, is applied both to God and man. This happines is a speciall and peculiar happinesse of man: *The Lord being infinitely above, both obeying and suffering.*

*Happy is the Man.*

*Enosh*, the Hebrew word for *Man* (of whom happinesse under correction is predicated) is very suitable to this businessse of correction. *Enosh* signifies a sickly, weake, miserable man: We might render the full sence of the word thus, *Happy is that miserable man, Whom God corrects.* That is, looke upon a man according to the ordinary account of the world, and calculation of reason, he is a miserable man, a weake, sickly man; yet happy is this weake, sickly, miserable man in the account of God, and by the calculation of faith. *Grace makes that good sence, which is a contradiction, both in nature and in reason, A miserable man, and a happy man, one and the same.*

In *Psal. 1.* the word *Is* is used, *Blessed is the man*, that is, *Blessed is that excellent man, that holy man, that strong man, walking and delighting in the law of the Lord. Yea blessed with the same blessednesse is that miserable man* (linarting under the rod of the Lord) *whom God correcteth.*

And yet Blessednesse is joyned with all the words, by which man is expressed. It is joyned with *Adam*, *Psal. 32. 1. Blessed is the man whose iniquity is forgiven.* *Adam* is the generall word for Man, and is therefore most fitly joyned with Blessednesse in pardon of sinne, because all men are sinners, and no man can be blessed, except he be pardoned. Blessednesse is joyned also with *Geber*, a strong, powerfull and mighty man, *Psal. 94. 12. Blessed is the*

MAN

man whom thou chastenest, O Lord, and teachest him out of thy Law; Blessed is (*Geber*) the great man, the honourable man, the highest by birth or place, whom thou chastenest.

The *Chaldee Paraphrase* restrains the word [*Man*] to an individual, to *Abraham*, as if *Eliphaz* had put the instance in *Abraham*, and said, *Behold, happy was that holy man Abraham whom God corrected, therefore despise not thou the chastening of the Almighty*; I can give thee a famous example of a godly man corrected, *Abraham* (thy Ancestor) met with afflictions, as well as thou, and yet he was a most happy man: therefore *despise not thou the chastening of the Lord*. But the word is generall, and so we are to understand it; though this be a truth, in any or every instance among the servants of God.

I must yet put in a caution for the right understanding of this proposition, *Blessed is the man, whom God corrects*. The meaning is not, as if happinesse were the portion of every miserable man, or of every man that is afflicted, doe not thinke so; many are at once, corrected and cursed, troubled and miserable in trouble. To many, their present sorrows, are but the fore-tastes of eternall sorrowes; As Christ spake in a common case: *These things are but the beginning of sorrowes*: So we may say to the particular cases of many groaning under sickness, poverty, disgrace, &c. Alas, poore soules, ye are so farre from being happy in these, that these are but the beginnings of your unhappinesse; God doth but begin to call for some arrears, due to his justice, which ye must be a paying and satisfying to all eternity.

There is no happinesse in affliction naturally considered; it is accidentall to afflictions, that happinesse is associated with them. Affliction in it selfe is grievous, and it would be only so to us, did not the over-ruling, admirable dispensations of God, temper, order, dispose, and worke it to an end above its owne nature; it is the art and wisdom of the Physician, which corrects poysonous simples and ingredients so, as to make them medicinable. And did not the wisdom and goodnesse of God, correct our corrections, they would not be medicine to us, but poyson. It is not correction, but the hand of God with it, and in it, which makes us happy.

*Happie is the man, whom God correcteth.*

The word, which we translate *\*correct*, signifies to reprove or

*Beatus Abrahā,  
vir pius quem  
corripuit Deus.  
Chald. Parap.*

\* *קָנָה*  
*Arguit, redarguit,  
corripuit,  
preparavit  
verba contra a-  
liquem, disputā-  
do et ostenden-  
do jus. Quod et si  
verbis plerumq;  
fiat, pertinet ta-  
men ea vox ad  
severiorē dis-  
ciplinam et  
verbera, quæ  
cujuspiā peccati  
reprehensionem  
comitari solet.*  
Pined.

to convince, by arguments or dispute; To argue a man down from his error, by the strength and clearness of reason or divine authority. So Levit. 19. 19. *Thou shalt not suffer sinne upon thy brother, thou shalt surely rebuke him. Thou shalt rebuke him,* it is the word here used, that is, thou shalt bring such arguments, as may convince him of his sin, and lay his wickedness open before him. This word is applied to corrections and afflictions in Scripture, because with convictions, we feel corrections frequently joyned; The Lord argues the matter, and (as it were) disputes with some very long, who yet will not let in divine truth, nor be persuaded, though they are persuaded, What doth he then? Then he sends correction with his redargution, he cloaths his words with blowes, disputes with a rod in his hand, and brings an argument from feeling, when reasoning prevails not. In this booke of *Job, Elihu* shewes it, Chap. 33. 16, 19. *Then he openeth the eares of men, and sealeth their instruction, he is chastened also with paine upon his bed.*

Hence observe. First,

*That afflictions to the children of God at first, are but corrections*

*Blessed (or happy) is the man whom God corrects.* You will say, but what is a correction? And how (in a strict sense) differenced from judgements and punishments, and wherein doe they agree?

They agree first in the efficient cause. God layes his hand on man in both.

Secondly, They agree in the matter; the same evil, the same trouble to one man, is a correction, to another a judgement.

Thirdly, they may agree also in the degree; A trouble or an affliction may fall and be as heavy, and be as painfull to fence upon a child of God, as upon the vilest wretch in the world; he may be as poore, as friendlesse, as sicke, as sorrowfull in his outward man, as any wicked man; he may lie in the same dungeon, and be bound with the same chaine, he may be slaine with the same sword, burnt at the same stake, eaten up with the same famine. So that both in the materiality, and likewise in the graduality of it, it may be the same on both, yet, upon one it is a correction, upon the other, a judgement.

What then is this correction? And where will the correction and the judgement part?

I conceive, that the infirmities of the Saints, and the sins of the wicked differ, as judgements and corrections differ. Now look upon those sins, which we call the infirmities of the Saints; they may be the same in the matter, the same in kind, yea (possibly) the same in the degree (I meane respecting the outward rule given by God, and the outward act committed by man) with the sinnes of those, who know not God, or who, in sinning, go against their knowledge.

Then, where doe they part?

Surely, where corrections and judgements part. And where is that? Especially in two things.

First, in the manner how. 2. In the end why, they are inflicted.

First, the Lord never corrects his children with such a heart, as he carries in laying trouble upon the loynes of wicked men. The heart of God is turned toward his children, when he corrects them, but his heart is turned from a wicked man, when he punishes him. The Lord is even pained (that I may speake as the Scripture often doth in this point, after the manner of men) I say the Lord expresses himselfe as pained, as grieved, as if every stroake went to his owne heart, when he strikes his children. When he is about to strike, he is (as it were) unresolved whether he shall strike or no, and as soon as he hath stricken, he (as it were) repents that he did strike them. All which motions of his heart the Lord shews us in the highest strains of passionate Rhetorick, *Hos. 11. 8, 9.* But when he takes the wicked in hand to punish them, we reade of no passion ascribed to him, but these, delight or joy, and the effect of them, laughter: hatred or indignation, and the effect of these, mocking at them, *Pro. 1. 26. I will laugh at your calamity, and mock when your fear cometh.* And when he resolves upon the destruction of his enemies, he speaks, as if then he had unburden'd himselfe, and his heart were lighter then before, *Isay. 1. 24. Ah I will ease me of my Adversaries, and avenge me of my enemies.*

Secondly, the difference is as broad about the end. When God layes the rod of correction upon his child, he aims at the purging out of his sin, at the preventing of his sin, at the revealing of a fatherly displeasure against him, for his sin; The Lord would only have him take notice, that he doth not approve of him in such courses. When these ends are proposed, every affliction is a correction. But the afflictions of the ungodly are sent for other ends. First, to



take vengeance on them. Secondly, to satisfie offended justice; justice cries aloud against them, and they have nothing to interpose, but their bare backs or naked soules. The Lord comes as a severe Creditor, and bids them pay that which they owe, or suffer and to prison, because they cannot pay. Secondly, observe

*A child of God is in a happy condition under all corrections.*

As man (in a naturall or civill capacity) at his best estate is altogether vanity, *Psal. 32. 5.* So in a spirituall capacity, he is altogether happinesse, in his worst outward estate; *Happy is the man whom God correcteth*; he is a gainer by correction: If he looseth any thing, it is but the drosse of his corruptions, *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sinne*: Corrections are not sent to take away his comforts, but to take away his corruptions. That fire which God kindles upon his children, shall burne only (as it did the materiall bonds of the three children in *Daniel*) the spirituall bonds of their iniquity, that they may be more free to righteousness. Again, Corrections, are not manifestations of wrath, but an evidence of his love, and of their son-ship: *Whom I love I chastise*, *Rev. 3. 21.* *And if ye endure chastning, God dealeth with you as with sons*, *Heb. 12. 7.* The love of God is better then life, and to be a son of God, is the highest priviledge of his love. Where shall we be happy, if not in that which assures us of such love, and of love in such a relation? Hence the Apostle concludes (*2 Cor. 4. 12.*) *So then, death worketh in us; death*, that is, our daily sufferings and endurings. He speakes (indeed) especially of sufferings for the truth, from the cruell hand of man: but it is true likewise of all sufferings, under the correcting hand of God: Those stroakes which are deadly to our bodies, may yet worke for us. And what worke they? The seventeenth verse answers the question, *Our light afflictions which are but for a moment, worke for us a farre more exceeding and eternall weight of glory*. The sufferings of the Saints are active, and their passions operative: But how doe they worke? Not by way of merit or earning (*Our blood cannot oblige God*) but by way of preparation. The Lord sends afflictions, to fashion and cleanse our hearts, as fit vessels to hold an exceeding weight of glory: Our bearing the heaviest afflictions doth not weigh so much, as the least graine of glory, yet they fit our hearts for an exceedingly excellent weight of glory. We cannot say properly, that they worke any glory, but by an *Hyperbole* in speech.

*Iha. 17. 9.*

*Heb. 12. 7.*  
*Heb. 12. 7.*

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we say, they work towards an *Hyperbole in glory.*

And if any doubt, can a man be happy when his outward comfort is gone? Doubtlesse he may: *For a man is never unhappy, but when he hath lost that wherein happinesse doth consist:* The happiness of a godly man, doth not consist in his outward comforts; in riches, in health, in honour, in civill liberty, or humane relations; therefore in the losse of these he cannot be unhappy. His happiness consists in his relation to, and acceptance with *God*, in his title to, and union with *Jesus Christ*; While he keeps these priviledges (and these he shall keepe for ever) what hath he lost, if he loose all besides these? He hath not lost any thing discernable, out of his estate. Suppose a man were worth a million of money, and he should loose a penny, would you think this man, an undone man? No; His estate feelles not this losse, and therefore he hath not lost his estate. If a man should buy a thousand measures of corne or cloath, and should loose the given handfulls of the one, or inches of the other, would ye say, that this man had lost either his corne or his cloath. All the things of the world (and they only are loofable) which a godly man hath, are not so much to his estate as a penny to a million; They are indeed no proper part of his estate, they are but an additionall over-plus to his estate: As the handfull of graine, or inch of cloath, are no part of the measure agreed or bargained for: Only so much that speech of Christ imports, *Mat. 6. 33. Seeke first the Kingdome of God and the righteousness thereof, and all other things shall be added or ministred to you;* your kingdome is whole and safe to you, though you have not these: These things are extrinsicall and forreigne to all that, which I reckon upon as your estate: *God having given us Christ, casts us in the creatures,* as not comming upon any account in that vast act of his free love and bounty: And shall we account him unhappy, who hath lost these things, which were never brought to account as any part of his happiness? Then happy still, though corrected. And which is yet more, correction takes nothing from the stock, but it addeth somewhat; correction brings in a renew of profit with it: *They* (saith the Apostle, meaning our earthly parents) *chastned us after their own pleasure, but he for our profit.* What profit? doe houses and lands, gold and silver, bloosome from the correcting rod? Surely they may: But he means better profit then these, and a farre more noble merchandize: Gold and silver are poore and base, to the profit which comes in by chastnings;

grace and holinesse come in this way: *He for our profit, that we may be partakers of his holinesse, Heb. 12. 10. We want nothing of the happinesse in heaven, but so much holinesse, as we shall have in Heaven.* Surely then, whatsoever affliction takes away, it cannot take away our happinesse, for as much as it makes us greater sharers in, and partakers of holinesse.

And the corrected children of God, are unhappy only in the opinion of other men, not in their own; When did you ever heare any of them say, they were unhappy, because they were corrected. I doe not remember that I ever read or heard any of them say, *O unhappy we, who are thus afflicted!* *Salvian* answered this objection well, when he saw many scandalized at the afflictions of the godly, thinking theirs a very sad and pittifull condition: *Doe you heare them complaining (saith he) or did they ever complaine to you? No man is to be accounted miserable in another mans sense, but in his own: You make the complaint, not they.* The truth is, a holy heart can beare trouble with more ease, then a carnall heart can see it. *Paul* (whose whole life after conversion was but one continued affliction) was so farre from complaining and saying, *O unhappy man that I am, that he joyced in tribulation, and was but as sorrowing, yet alwayes rejoycing.* I confesse, it becomes us to be more sensible of corrections, then of persecutions, the former being usually, sufferings upon our defects in grace, and the latter upon our highelt actings and puttings forth of grace. It becomes the Saints to be humbled under corrections; but who hath heard them (when they were themselves) complaining of corrections? I have often heard them blessing God for corrections, I have often heard them say, it was, and it is good for us, that we have been corrected; And while the Saints write their afflictions upon the Inventory of their goods; we have no reason to put them to account or cast them up among their evils.

Lastly, A godly man cannot be unhappy while he enjoys God: And he usually enjoys God most, when he is most afflicted. A wicked man is never unhappy in his own thoughts, till he hath lost his god, such a one as he is, his riches, his pleasure, his credit, these he makes his god, instead of a better, indeed, instead of Him, who is *Best of all*: These are looseable gods, and so his happinesse may soon be lost; but he that once enjoys the true God, can never loose him, and therefore can never loole his happinesse.

That of *Saul*, is one of the saddest speeches in all the booke of God,

*Quamvis scilicet videantur ignorantibus esse miseri, non possunt tamen esse altius quam beati. Nemo a-tiorum sensu miser est, sed suo Nulli enim beatores sunt, quam qui ex sententia sua et voto agunt. Humiles sunt religiosi, hoc volunt: paub-res sunt, pau-perie delictan-tur: Lugent, lu-gere gestiunt, &c. Salv. de gub. Dei. l. 1.*

God, 1 Sam. 28. 15. *I am ſore diſtreſſed; for the Philiftines make warre againſt mee, and God is departed from me.* When trouble comes, and God departs, when ſickneſſe and poverty make war upon a man, and God be departed from him, O how unhappy I what words can expreſſe the unhappineſſe of ſuch a man? But they who can take liberty, and eſtate, and life from us, cannot take God from us; and if God ſhould take all theſe from us; he will not, he cannot (becauſe he hath promiſed he will not) take himſelfe from us: *I (ſaith the Lord) will never leave thee, nor forſake thee, Heb. 13. 5.* And if God forſake us not, happineſſe cannot, for he is our happineſſe.

A Heathen could ſay, it was unbecomming a *Roman* ſpirit, to cry out (in his loſſes) *I am undone, while Caſar was ſafe*: It is infinitely below a *Chriſtian* ſpirit, to ſay, *I am undone, while Chriſt is ſafe*: ſuch language is groſſeſt barbariſme in all the Churches. They who cannot looſe either their ſoules or their Saviour in the worſt condition, cannot be unhappy in any condition, much leſſe then under the fatherly correcting hand of God.

*Behold, happy is the man whom God corrects,* is a truth which no ſtormes of trouble ſhall ever ſhake or weaken.

*Therefore deſpiſe not thou the chaſtening of the Almighty.* That's the inference.

The word which we tranſlate [*deſpiſe*] hath various ſignifications, and they will all be profitable for the clearing of this point: therefore I ſhall open them diſtinctly, and give ſome bricfe notes upon every one in order.

Fiſt, It ſignifies to reject a thing, or caſt it off with loathing; when a mans ſtomach turnes againſt ſome meates, or they goe againſt his ſtomach, loathing ariſes from it. So the word is uſed, *Numb. 11. 20.* when the people murmured becauſe they wanted fleſh, God threatneth them with ſatiſfying their deſires; Fleſh would you have? *You ſhall have fleſh*: it is a threat: But how ſhall they have it? *You ſhall not have it one day, nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes; but you ſhall have fleſh even a whole moneth, untill it come out of your noſtrils, and it be loathſome unto you, or till you your ſelves deſpiſe it. It is moſt juſt with God, that they who loath his will, ſhould at laſt loath their own deſires.* And that the creatures ſhould not long pleaſe them, who take no heed to pleaſe the Creator. The leaſt mixture of Gods diſpleaſure, ſowres our ſweeteſt contents, and makes our very pleaſures loathſome.

\**Deſpiſe* ſignificat, ſpernere, aſſidere, reprobare vel rejicere aliquid cum ſaſtidio, tanquam vile & contemptum, Sept. Reddunt aliquando per *deſpicio* & hic per *deſpicio* verba, ne re-nuas aut aver-ſeris.

\**Ut ſicut ſaſtidio illuſi ſunt Deum optimu, ita etiam ſaſtidio illi ſunt creature, & ſue iſterna voluptates,*

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Where alſo (by the way) we may obſerve the great difference between earthly, and ſpiritual things: The beſt of earthly things, uſed too much or too often, grow loathſome: Angels food (Manna or Quails) will not goe down long with us. But Chriſt, the ſpiritual Manna, and all heavenly things, the more we have of them, and the longer we are dieted with them, the more we ſhall delight in them: Theſe will not loath us, after two, or five, or ten, or twenty dayes, or after a whole moneths feeding on them: No, we ſhall feed on them dayes without number, or the whole day of eternity, without any loathings; uſe and delight, ſhall never ceaſe or abate; appetite ſhall renew every moment, though our enjoyment be but one and the ſame, Yea, the Saints ſhall be ſo farre from loathing the pleaſant cup of glory, that they ought not to loath, and (Chriſt ſtrengthening them) they ſhall not loath the bitter cup of ſorrow: Their ſtomachs ſhall not turne, though dieted more then two, or five, or ten, or twenty dayes with the bread of adverſity, and the water of affliction. That is the firſt ſenſe of the word, in alluſion to nauſeating at the ſight or long uſe of meate: *Loath not the chaſtening of the Lord.*

Or the word may ſeeme to carry a reference to phyſick or medicines, as well as meate, which you know is many times given in a bitter pill, or in a diſtaſtfull potion; The ſick man is apt to loath the potion brought him, and turne his head away from it; what he take it? no not he. He had rather die then drinke ſuch a draught, he is ready to throw it againſt the wall, and ſpill it on the ground rather then drink it: But then his friends or the Phyſitian perſwade with him; Be not angry, though it be loathiome to your ſtomach, yet it is wholeſome for your body: It is an enemy only to your diſeaſe, therefore loath it not. So here, *Eliphaz* (as it were) brings in God, ſtanding like a Phyſitian, or a father, or a tender mother at the beds-side, where a ſick child or friend lies, uſing many entreaties and perſwaſive reaſons to take a bitter potion; my child, or my friend, doe not loath, doe not deſpiſe, no nor diſtaſt this medicine, doe not caſt it away; though it be bitter in your mouth, yet take it downe, and the effects of it will be ſweet to your whole body. We find in Scripture, afflictions compared to a cup; Our Lord Jeſus calls all his ſufferings for our ſalvation, *a cup*, and it was a cup tempered with the venome and poiſon, with the gall and wormewood of all our finnes; it was a loathſome potion indeed, and ſuch as would have turned the ſtomachs of all men and Angels

to have *drunke* it. So much of the first sense of the word, as it signifies loathing, whether in respect of meates or medicines.

Now forasmuch as here is a charge given under this notion, not to loath chastnings. We may observe,

*There is, or possibly may be an aversenesse in the best of Gods children for a time, from the due entertainement of chastnings.*

He speaks as if most were loth to take them downe, and therefore he exhorts, not to loath them: Even the Lord Jesus Christ (so farre as he was partaker of our nature) seemed to loath the bitter cup of sufferings. Hence he prayed hard, once, and againe, yea a third time, *Father, if it be possible, let this cup passe from me,* (*Mat. 26. 39.*) Yet at another time, he speaks as if he had been athirst for that cup, and angry with *Peter* who would have hindered his draught, *The cup which my Father giveth me, shall I not drinke it?* *Joh. 18. 11.* and shortly after, he indeed drunke it up to the bottome. Affliction is also a bitter cup to the Saints, and they (as Christ) pray againe and againe, yea thrice against it, because to fence, *no chastning seemeth joyous but grievous,* *Heb. 12. 11.* though grace perswades them to drinke it, and faith gives them a tast of much sweetnesse, when they have drunke it: As a sick man is backward to take a distastfull medicine, till his reason hath overcome his sense, so a godly man is unwilling to beare afflictions, till his faith hath overcome his reason; Nor can he quietly endure the troublesome smart of the rod, till he is assured of the *peaceable fruits of righteousness* which grow from it, to those who are exercised by it. When the Apostle is carried up on those Eagles wings of assurance, to see a house not made with hands eternall in the heavens, then he groanes earnestly under the burden of his earthly tabernacle, and desires to die; yet looking upon death, he saw no forme or comelineesse in that, why he should desire it; and therefore he seemes to correct himselfe, at least to draw his mind plainer with the next drop of his pen; *Not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life.* He speaks somewhat like a man, who in a time of heate, hastily strips himselfe to goe into the water, but putting a foote in, and finding it cold, calls for his cloathes againe. The Apostle in a true holy heate of spirit, had in his desires almost stript himselfe of his body, but putting a foote into the grave, he found that so cold, that he had no great mind to it, and therefore had rather keepe on the cloathing of his body, and have a suite of



glory over it, then lay it downe. The Saints deſire to live with Chriſt, but in it ſelte, they deſire not to die: They had rather their mortality ſhould be ſwallowed up of eternall life, then their temporall life ſhould be ſwallowed up of mortality. *They that have grace, like not the diſunions of nature.* Now, as it is in the caſe of death (which is to the Saints the laſt and greateſt affliction) ſo likewiſe in the caſe of all afflictions, which are as renewed and leſſer deaths: Though they embrace and kiſſe them (both in a holy ſubmiſſion to the will of God, and in an aſſured expectation of their own good) yet they have nothing pleaſing in them; much, which creates to much loathing, that the beſt doe but need counſell and encouragement to take and digeſt them.

And then if there be ſome averſeneſſe even in the beſt from theſe potions of affliction, tempered with the mercy and goodneſſe of God; no wonder if there be an abhorrence in wicked men, from thoſe deadly potions, mixt only with his wrath and juſtice. The Psalmiſt preſents the Lord to us, with a cup in his hand (*Pſal. 75. 8.*) *In the hand of the Lord there is a cup, the wine thereof is red* (which notes fierce wrath) *and it is full of mixture:* (This mixture, is of judgements, plagues, and puniſhments, this is the portion of their cup, *Pſal. 11. ult.*) But what will the Lord doe with this mixed cup? who ſhall ſip at the top of the cup, he tels us not, but he is expreſſe, whoſe the bottome is, *He powreth out of the ſame* (ſome drops are ſpilt here and there) but the dreggs thereof, *all the ungodly of the earth ſhall wring them out and drinke them;* Alas they loath it, their ſtomachs turne at it: They have not been brought up to drinke dreggs, they have had their wine well refined, and ſparkeling with ſpirits in chriſtall glaſſes; and how can they get this downe? They who have drunke ſo willingly and freely of the cup of ſin, ſhall be forced whether they will or no to drinke the cup of judgement. And it is not a ſip or two ſhall ſerve their turnes, they muſt drinke all, dreggs and all, they ſhall drinke it to the bottome, and yet they ſhall never come to the bottome; they have loved long draughts, and now they ſhall have one long enough, there is eternity to the bottome: If a cup of affliction, which (in the effect) is a cup of ſalvation, be ſometime or for a time, nameſons to the godly, how deadly ſick will the ungodly be, who muſt for ever drinke a cup of wrath and death?

Secondly, The word which we tranſlate *deſpiſe*, notes the reſecting of a thing as unprofitable or unuſefull: That which a man deſpiſeth,

despise, he thinks he shall have no good by it: *Things which are unprofitable are despicable*: So the word is used (*Psal. 118. 22.*) *The stone which the builders refused or despised, is become the head stone of the corner.* There were master builders in the Church, who (when they surveighed all sorts of materials or stones for their fabrique of faith) looking upon the person of Christ, thought him fit only to cast out among the rubbish, as altogether unusefull; They layed him by, as a refuse-stone, who is the head corner-stone, both the strength and beauty of the whole building. Thus the word is very applicable to the present text, refuse not corrections, as unprofitable and uselesse: Say not (as the Jewes of Christ, *Can any good come out of Nazareth?* do) can any good come out of chastnings? *Despise not the chastning of the Almighty.*

And from this notion of the word, we may observe a second prejudice against the rod: Even the Saints are ready to conceive afflictions to be unusefull, and that they could well enough spare, and be without their troubles. A naturall eye never sees nor finds any thing but dammage by afflictions; and a spirituall eye doth not alwayes see the advantage that comes by them. Yea, he may sometime say of an affliction, it will be my undoing, and the ruine of my house, and yet, afterwards find it as a corner stone, the choicest outward meanes, which (through the blessing of God) hath united the walls both of his spirituall and civill building, the frame both of grace within, and comforts without. The Apostle *Peter*, hath a strange Parenthesis (*1 Pet. 1. 6.*) For having told them of their rejoycing in the safety of their spirituall estate, being kept (or secured as with a garrison from Heaven) by the power of God, through faith unto salvation. *Though now for a season (if need be) ye are in heaviness through manifold Temptations, or afflictions.* Observe how he puts an *If need be*, or a supposition of necessity upon the afflictions of believers. As if he had said, ye who are the *Candidates of eternity*, and heirs of salvation, may judge your selves past the rod or the ferula, and thinke, now ye have need of nothing but comfort or rejoycing in the hope of that salvation, ready to be revealed; but I tell you, you may have need of heaviness yet, before you come to Heaven: and of manifold temptations, for the removing or subduing the corruptions of your hearts, before you enter upon your *incorruptible inheritance*. We are apt to conceive chastnings to be of no use, when they are as necessary as our daily bread; Therefore

*deſpiſe not chaſtningſ*, as uſeleſſe or unprofitable.

Thirdly, the word is applied often to the rejecting of a thing or perſon, as low, diſhonourable and diſgracefull: In this ſente alſo it is appliable here. *Deſpiſe not chaſtningſ*: That is, doe not think thy ſelfe diſgrac'd when thou art chaſtiled: The heart of man is naturally full of pride, *Man is a proud peece of fleſh*. Nor doth he reſent any thing more, then his own diſhonour; many can beare the paine of the croſſe, better then the ſhame of the croſſe. It is very obſervable to this purpoſe, how the Apoſtle deſcribes the Lord Chriſt in his ſufferings, *Heb. 12. 2. He endured the croſſe, deſpiſing the ſhame*: as noting, that his being above the ſhame of the croſſe, bore up his ſpirit under the croſſe. *To deſpiſe ſhame*, is to looke upon that, which the world accounts ſhamefull, not only as deſpicable in it ſelfe, but as not hurtfull to us: When a man deſpiſes an enemy, as *Goliath diſdained David* (1 Sam. 17. 42.) he preſumes himſelfe above his enemies power to hurt him: So to deſpiſe ſhame is to make nothing of it, or to thinke our ſelves no whit the worſe for it; yea rather to thinke our ſelves honoured by it, And untill in this ſente we can *deſpiſe ſhame*, we ſhall deſpiſe correction and the croſſe. Who is it almoſt, that finds not this the hardeſt text in all the chapter of afflictions? *Zedekiah* was more afraid to be mocked by the fugitive Jewes, then to be a priſoner to the King of *Babylon*, *Jer. 38. 19*. If a man be poore, preſently he thinks he is diſgraced: if he be weake, he doubts he ſhall be contemned: if he looſe his eſtate, he feares he ſhall looſe his credit in the world: he was a man of place, ſome-body among his neighbours, but now he ſhall be ſlighted. *Suffering for well doing is our crowne, ſuffering for evil doing is our ſhame, but it is no ſhame to ſuffer.*

Fourthly, *To deſpiſe* a thing, notes the ſlighting of it, as if we did not think it worth while, to take any notice of it; and ſo this will be the ſente, *Deſpiſe not thou the chaſtningſ of the Lord*; that is, doe not ſlight the chaſtningſ, doe not lightly paſſe them by, doe not look upon them as inconsiderable, as not caring what God doth with thee or thine. *When God layes his hand upon us, he would have us lay it to our hearts*. As it is our duty to be affected with mercies, ſo likewiſe with chaſtningſ. If a malefactor ſhould ſay to the Judge, doe what you will with me, I care not; or a child to the parent, correct me as long as you will, I care not, how unnaturall were this? This is properly to deſpiſe afflictions. Some are like *Leviathan* in this ſente (*Job 41. 27.*) *They eſteeme iron as ſtraw, and braſſe, as rotten wood: They make*

make nothing of the acts or instruments of Gods displeasure. This is grosse despising. But besides every undervaluing, or inadvertency of the correcting hand of God, hath a degree of this despising it. That exhortation ought never to be forgotten, which speaketh to us, as unto children, Hebr. 12. 5. *My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* The Greek word imports, the *Litling, or thinking of them little.* Do not think the chastnings of God little, doe not little, or slight them in thy thoughts. *Neither faint when thou art rebuked,* that is, doe not thinke thy afflictions so great, that thou must needs sinke and faint under them. These are the two extreames, into which our hearts usually run, when chastnings are upon us. Some erre by neglecting the hand of God, as light; and others by fainting under it, as too heavy. As a good heart takes notice of, or will not despise a little, the least comfort; So it will take notice of, and not despise a little, the least crosse. When a man hath a small losse in his estate, if he say, this will not undoe me, I can beare this, I will fare as well, and goe as fine as ever for all this, such speeches or thoughts are a despising of the chastening of the Lord. We are to observe the hand of God taking away, as well as giving a penny. So when a man hath a little fit of sicknesse; If he say, I shall rubb out this well enough, this is to despise the chastning of the Lord: We are to blesse God for every hours health, and to be sensible of his hand in every houres sicknesse, or aking joynt.

μη ελιγνῶσαι  
παιδείας κυ-  
ε'ς.

Every affliction is a messenger from God, it hath somewhat to say to us from heaven, and God will not beare it, if his messengers be despised, how meane soever: If you send a child with a message to a friend, and he slight and despise him, you will take it ill. I remember what the story relates of *Galiennus* the Emperour, who, when the report came to him, that *Egypt* was lost, what then (said he) cannot I live without the flax of *Egypt*? And when the report was brought that a great part of his dominions in *Asia* was wasted: Cannot I live (said he) without the delicacies of *Asia*? To speake thus from a principle of mortification toward the creature, is the character of an excellent spirit; but to speake thus from a contempt of the providence of God, is the character of a proud, or of a stupid spirit. When we heare of the losse of a child, of a friend, or of a losse in our estate; To say, what then? I can beare that well enough, I have more children, other friends, estate enough besides that, This (I say) is a high despising of affliction.

*Ex'enuatio est, nam plus significatur quam dicitur (sc. maximi facito disciplinam Domini, nihil tibi antiquius aut potius sit, quam ut illius correctionem a quo animo accipies.*

¶ *Dis*

*gratificatio. Vincit, ligavit, & per Metaphoram castigavit, eruditur verbum aut verberibus, ad disciplinam vel penam transferatur. Sicut vox Lamæ, que doctrinam significat etiam quando finem alii sonat.*

There is one thing further, in the fifth place, observable in this word, *Despise not thou the chastnings of the Lord.* The word is an extenuation or a lessening of the sense. The holy Ghost intends more than is expressed; for the truth is, when he saith, *Despise not, &c.* his meaning is this, shew reverence, highly prize and esteeme the chastening of the Lord. As (for instance) when the Apostle saith in 1 Thess. 5. 20. *Despise not prophesying.* Doe you thinke, this is all that is due unto an Ordinance of God, that a man should not despise it? Surely no, he meanes then, prize prophesying highly, have it in great esteeme: So in 1 Tim. 4. 12. and Tit. 2. 15. when he saith, *Let no man despise thy youth,* is that all the holy Ghost meanes? That *Timothy* a godly Pastour should only not be despised by his people? No, his meaning is, that they should honour, respect and reverence him, as one that watched over them in the Lord. I might give you divers other Scriptures, where when the holy Ghost only forbiddeth the sin, he intendeth the duty or grace in strictest opposition to that sin. So here, *Despise not thou the chastning of the Almighty,* laies this charge and duty upon us, highly to esteem the chastning of the Lord, we must put afflictions amongst our comforts and rank them with our blessings. Not to despise, is but the first step beyond sin, but that includes the last and furthest step of duty, which becomes us under chastenings.

So much of the act forbidden, *despising.* Now, for the object, *chastning.* The originall verb signifies to instruct, or to teach; so it is translated, Chap. 4. v. 3. *Thou hast instructed many.* Instruction is both by words and blowes. The wilddome of God mixes a rod with his word, and chastening with teaching: Therefore it is promiscuously used in Scripture, sometime for teaching, and sometime for chastning. Chastning belongs properly to children, who are wanton and ungovern'd, who have a bundle of folly in their hearts, which the rod of correction driveth out. *To be chastned* hath a double aspect upon us, first upon our priviledge. Secondly, upon our weaknesse. To be chastened notes our priviledge and relation, as children, unto God our father. He hath revenges for his enemies, but chastnings are a part of his childrens portion; yet in that we are chastned, it taxes us of weaknesse; we are but children, foolish, unruly, wanton, and therefore we goe almost all our dayes, with a rod at our backs. Though the Saints on earth compared among themselves, are some children, and others men; yet all the Saints on earth, compared with those in heaven, or with what

what themselves shall be in heaven, are children, and therefore they have what fits their state, *chastening and correction*. This *chastening* is sometime put for revenge, or the exactest and severest retribution of justice; Thus it is said, *Prov. 7. 22.* That the foolish young man caught by the subtil harlot, *went after her as a foale to the correction of the stocks*; That is, as a wicked man goes to punishment. And when the Prophet describes the sufferings of Christ, which were vindictive in the highest degree; he expresses it in this word, *The chastisement of our peace was upon him* (Isa. 53. 5.) though Christ were the infinitely and most entirely beloved Son of his Father, yet he did not chastise him as a son, but as an enemy or malefactor, for he chastened him in our stead, and under the same notion, that we must have been chastened, who were enemies and malefactors. So then, the word signifies sometime judiciary chastening, but here fatherly chastening, which will yet appear more clearly, in opening the last terme of this verse, which shews us the efficient cause of this chastening. *The Almighty.*

*Despise not the chastening of the Almighty.* The chastening rod is in the hand of *Shaddai*, the Almighty. This is one of the glorious names of God.

And he is so called, first from his power, to goe thorough with what he takes in hand: His worke never sticks in the mid way for want of strength to bring it to the end. Despise not the correction of an Almighty hand. Further, the word notes not only power enough to correct, but power to destroy, spoyle and lay all waste before him. God hath gained this Title or Attribute, from destroying or wasting his enemies. Some of the Rabbins designe the Originall of it, to that speciall act of his destroying power: *The drowning of the old world*, he shewes his almighty power in destroying and pulling downe, as well as in making or setting up this goodly frame. To this the holy Prophets are well conceived to allude, when they say that, *Shod, scil.* Destruction, commeth from *Shaddai*, *The Almighty*. We have it in two expresse texts, *Isa. 13. 6.* *Howe yet, for the day of the Lord is at hand, it shall come as a Destruction from the Almighty*; It shall come as *Shod* from *Shaddai*. So (*Joel 1. 15.*) *Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.* It will be profitable for us to consider, under what name God is expressed, when he is chastening his own children.

Secondly, others derive this name from the conjunction of two

He-

שֹׁדַי

Varie derivatur. Prind à radice שֹׁדַי, *Vastavit, spoliavit, populum est, perdidit, quasi vastator dicitur, invictum & potentem cui nemo resistere possit. Et volunt nonnulli Deum hoc nomen traxisse à vastatione mundi facta in diluvio. Græci reddunt, πῦρ, ἔγγρας, & latini Omnipotens.*



Nonnulli putant  
 וְשֵׁן compositū  
 esse ex verbo  
 וְשֵׁן sufficit &  
 littera ו, quæ  
 supplet locum  
 & sensum rela-  
 tivi Alcher, &  
 ita denotat Ve-  
 rum sibi suffi-  
 cientem, & qui  
 omnibus largitur  
 sufficientiam.  
 respiciens Gre-  
 cæ αὐτάρκους.  
 Druf.

Alii adducunt  
 וְשֵׁן אֱלֹהִים  
 Quod Mammā  
 significat, quasi  
 mammosum dz-  
 ces quod omnia  
 aler. Druf.

Hebrew words, whereof the one (*Dai*) signifies it *Sufficeth*, or is sufficient: And the other, though it be but a letter (*Sbin*) yet it supplieth the part or place of the Relative (*Ascher*) which, and so the word put together sounds thus much, *Who is sufficient, or Who is All-sufficient. Despise not the chastening of him that is All-sufficient.* Thou art under his correction, who doth not take from thee, because he wants himselfe; who doth not let thee want, because his owne store is spent, out of which he used to supply thee. He alone hath sufficiencie in himselfe, and he is at all times *All-sufficient* for all others, and gives sufficiency to as many, as he pleaseth. That of the Apostle fils this signification of the word, *Act. 17. 25. Neither is he worshipped with mens hands, as if he needed any thing, for he giveth to all, life and breath, and all things.*

Thirdly, the word is conceived to come from *Shad*, which in the Hebrew signifies a *breast*, the mothers *breast* or *pap*, by which the suckles her child. And answerable to this notion, in most of those places, wherein God is expressed in that act of his providence, making fruitfull and giving increase, he hath this name, *Shaddai*: as noting, that he hath the *Great milkie breast*, which nourishes and suckles, which feeds and strengthens all creatures: that is, the word of his blessing, not only makes fruitfull & multiplies, but preserves and keeps alive, Thus, *Gen. 49. 25.* The Patriarch, old dying *Jacob*, blest his son *Joseph* in this forme, *And by the Almighty (Shaddai) Who shall blesse thee with blessings of heaven above, blessings of the deepe that lies under, blessings of the breasts and of the wombe.* His Father *Isack* had sent him to *Padan-Aram* under the influences of the same blessing, almost in the same words (*Gen. 28. 3.*) *God almighty blesse thee, and make thee fruitfull and multiply thee.* And the Lord himselfe speaks thus to *Jacob*, when he appeared the second time to him, after his comming from *Padan-Aram.* *I am (El-Shaddai) God almighty, be thou fruitfull and multiply,* *Gen. 35. 11.* that is, *I can make thee fruitfull and multiply thy posterity, and I can feed them, as fast as they multiply, and give thee fruit for thy family, as well as make thy family fruitfull. Thou shalt not over-charge me with the greatnesse or numerousnesse of thy house. Trouble not thy selfe, let thy children be my care, at my finding, how many soever they are, let my purse pay for all: I am El-Shaddai, God Almighty.* So then, as the justice and exact wisdom of God are set forth in the former branch under the title *Elohim*, *Happy is the man Whom God (Elohim) corrects;*

So (leaſt we ſhould thinke of God under that notion only) his power and alſufficieny, his goodneſſe and tenderneſſe are ſet forth in the next branch, *Deſpiſe not the chaſtning of the Almighty.* You are under the rod of *Shaddai*, an *All-powerfull*, an *Allſufficient*, an *All-nouriſhing* God. The verſe following ſeems to joyn in with, and ſuit this fully, *He makes ſore and he bindeth up, he woundeth and he healeth*; One part ſhewing us God, as a Judge, *wounding and making ſore*, the other as an Allſufficient Friend, and father or Phyſitian *healing and binding up*. Take two or three notes, from the conſideration of the name, under which God is here expreſſed.

Fiſt, *The lighteſt chaſtnings come from a hand that is able to deſtroy*. When the ſtroake is little, yet a great God ſtrikes. Although God give thee but a touch, a ſtrip, which ſcarce razes the ſkin: Yet he is able to wound thee to the heart. Know, it is not becauſe he wants power to ſtrike harder, but becauſe he will not, becauſe he is pleaſed to moderate his power; Thou haſt but ſuch a chaſtning, as a child of a yeare old may well beare; but at that time, know, thou art chaſtned with a hand able to pull downe the whole world; The hand of *Shaddai*, *The Almighty* gives that little blow. Men ſeldome ſtrike their brethren, leſſe then their power, they would often ſtrike them more, their will is ſtronger then their Arme. But the Lords arme is ſtronger (in this ſence) then his will. He doth but chaſten, who could deſtroy. And this carries a mighty perſwaſion with it, not to *deſpiſe the chaſtning of the Lord*, how little toever, for he can ſtrike harder, if thou ſlighteſt this. He can breake thy bones, who hath not yet broken thy fleſh. *Fear him* (as our Lord Chriſt argues, who, though at preſent he hath made thy head only to ake a little, yet) *can kill thy body, and after he hath killed, hath power to caſt into hell*, Luk. 12. 5.

Secondly, in that afflictions, come from *Shaddai*, a God allſufficient, God would have us conceive in all our troubles; That

*When he takes away any or all created comforts from us, yet he is himſelfe Allſufficient for us.*

When we are chaſtned by the loſſe of any good things, *Shaddai* doth it, who hath the power of all good things in his hand. When he takes away riches, or health, or relations, if he doth not take away himſelfe from us, we cannot be comfortleſſe, for Allſufficieny ſtands by us.

*Pondera eſt in voce ידו*  
noli ſpernere ele-  
mentum ejus in  
quo vivis, quite  
uno momento  
pot'eſt commi-  
nuare. Cocc.

Laſtly, he dealeth with us, but as a tender nurſe, or mother in all his chaſtningſ. The mother ſtrikes the child a little blow with one hand, and gives it the breaſt with the other, ſhe gives it a little tap with one hand, and a ſpoone with the other. Conſider your chaſtningſ, they are the chaſtningſ of *Shaddai*, who, as a tender mother, hath a breaſt ready to nourish, and a ſpoon to feed, while he chides or chaſtens. And if by greater afflictions, he wounds or makes you very ſore, you ſhall not want carefull dreſſing and aſſured healing.

Verſ. 18. *For he maketh ſore, and he bindeth up; he woundeth, and his hands make whole.*

This verſe contains an exemplification of the former ground, why we ſhould not deſpiſe the *chaſtening of the Almighty*: For, if it ſhould be objected againſt the former aſſertion (*Happie is the man whom God correcteth*) Where is this happineſſe? Is there happineſſe in ſores and wounds, in ſickneſſe and weakneſſe, in poverty and in wants? Who cannot eaſily want this happineſſe, and not complaine? *Eliphaz* ſeemes to answer for God in this text. If your faith cannot come up to believe this, ſtay but a while, and your ſence ſhall teach it you. Who would not be glad of a wound, when he knowes he ſhall have *Shaddai* for his Chyrurgion. If you will not allow a man is happy, when he is ſore, will you not allow him happie, when his ſore is bound up by ſuch a hand? If you will not grant a man is happie, when wounded, you cannot deny him happie, when he is thus healed. The Almighty will not leave them in their ſores, in their wounds: As he hath a rod, ſo he hath a ſwath, as he hath a ſword, ſo a ſalve. His plaſter is ready for your wound, and his medicines for your diſeaſes. It is true of God above all others, *One and the ſame hand ſmites and cures*. Thus, of the generall meaning and connexion of this verſe.

*He maketh ſore.*

The word is uſed in the ſecond Chapter of this book, *verſ. 13.* of *Jobs* friends, that they ſtood ſilent, for they ſaw his griefe was great, or his foreneſſe was very great. It notes the griefe and foreneſſe, either of mind or bodie; Some tranſlate, *He woundeth*: But the next claule beares that diſtinctly, or we may joyne both, the one, as the cauſe, the other, as the effect, *He maketh ſore by wounding*.

*And*

*Vne eademq;  
manus vulnus  
aperiit; tulit.*

*DNQ*

*Doluit animo  
vel corpore.*

*And bindeth up.*] The word is applicable to any kind of binding. 1. To the binding of captives in priſon with chaines. 2. To the binding of ornaments upon the head, *Ezek. 29. 9.* 3. It is uſed, metaphorically for binding to obedience or puniſhment, *Job 34. 17.* *Shall even he that hateth right govern?* The Hebrew is, *ſhall he bind:* becauſe Governours bind their ſubjects or ſervants, either to doe what they command, or to ſuffer what they inflict. 4. It is alſo applied by a metaphor to the binding up of thoſe civil breaches or ruines, which are upon a people, *Iſa. 3. 6, 7.* *A man ſhall take hold of his brother, &c. ſaying, be thou our ruler, and let this ruine be under thy hand. In that day ſhall he ſwear, ſaying, I will not be a Healer, or a Binder up.* 5. It is uſed for the applying of ligatures, with which the medicine or plaiſter is bound upon the wound or ſore; And this word doth therefore alſo ſignifie the healing of a wound, becauſe the due binding of the wound is one halfe of the patients cure, and a very great part of a Chyrurgions ſkill, as the learned Phyſicians obſerve in their Diſcourſes about wounds and chyrurgerie; Ligature contributes ſo much to healing, that the ſame word ſerves, for both, or either. Now (*Shaddai*) the Almighty is admirable at this, when he hath made a ſore, he can make an exact *Ligature*. We often find theſe two together, *Pſal. 147. 3.* *He healeth the broken in heart, and bindeth up their wounds.* The Prophet *Ezekiel* (*Chap. 34. 4.*) complains of the falſe Prophets, *Becauſe they did not heale, that which was ſicke, and bound not up, that which was broken.* They had neither ſkill nor conſcience, either ſpiritually to breake hearts, or when they found them broken to bind them up. They knew not how to ſtaſten Goſpell promiſes, and holy counſels upon the heart, that the wounds of it might be cloſed, and were therefore, Phyſicians of no value.

There are two interpretations given of theſe words, *He maketh ſore, and he bindeth up.*

Fiſt, Some expound them by an *Enallage* of the Participle for the Verbe, thus, *He maketh ſore, and he bindeth up*, that is, *He making ſore, bindeth up*; as if the very act, by which God ſmites, had an influence upon the healing, and a tendency to the reſtoring of his afflicted ones, *He making ſore, bindeth up*. We find ſuch conſtructions frequent in Scripture, *Iſa. 65. 22.* *They ſhall not build, and another inhabit; They ſhall not plant, and another eat: That is, They building, another ſhall not inhabit, and they plan-*

קִבֵּשׁ

*Ligavit, colligavit*

*Partim quidem ipſa deligatio ſanat, &c. Maxima deligationis vis eſt. Hip. in Officina Chyrurg.*

*Vulnera & medentur, i. e. vulnera medentur, vulnecrando ſanant.*

ring, another shall not ease. The negative is not fixed upon their building, &c. but upon other inhabiting. And so, Deut. 22. 4. *Thou shalt not see thy brothers Ass, or his Oxe fall down by the way, and hide thy selfe from them*: That is, *Thou seeing thy brothers Ass or Oxe fall downe, shalt not hide thy selfe from them*: A man sometimes could not but see his brothers Ass or Oxe fall downe, but he seeing, must not at any time, hide himselfe from them, that is, not iuccour them, so (by the way) that phrase of hiding may be interpreted, by that of the Prophet (Isa. 58. 7.) *Thou shalt not hide thy selfe from thy owne flesh*. But to the point here, we see, *He maketh sore and bindeth up*, may congruently to other Scripture speakings, be rendred, *He making sore, doth bind up*; as if the wound were a part of the cure, and the sore a plaister. We know that a wound in nature is sometime a part of the cure: It is a common and a necessary practise in chyrurgery (and to that the holy Ghost may allude in this place) When they perceive a wound or a sore, to which medicines cannot well be applied (and so unfit for healing) either to make a new wound in the whole flesh, or to make the first bigger. The murderer wounds to kill, and the Physician wounds to cure. He comes, as it were, arm'd with instruments of cruelty. The patient whose flesh is to be launced, cries out, but yet he launces him. The patient whose flesh is to be seared, cries out, but yet he seares him. He is cruell to the wound, while he is most kind to the wounded.

*Ita est vox Domini percuriam  
& ego sanabo.  
hoc fac: ut medici,  
Ferrum gestant & curare  
veniunt. Clamat  
secundum se  
secatur scilicet  
in vulnus ut homo  
sanetur.  
Aug. in Ps. 10.  
Chirurgus saepe  
vulnus infligit,  
& ferro sibi  
spatium ad com-  
modam cura-  
tionem aperit.*

An ignorant man would wonder to see a Chyrurgion, when he comes for healing, make the wound wider, yet so he must doe, and he doth it upon urgent reasons. As when the orifice is not wide enough to let in the medicine, or to let out the corruption, or cannot admit his searching instruments to the bottome; In such cases, he saith, *Unlesse I increase your wound, I cannot cure it*. Thus often times the Lord is compelled to wound, that he may heale; or fit our wounds for healing. Our wound is not wide enough, to let out the sinfull corruption of our hearts, to let in the searching instruments and corrosives of the Law, or the balme and comfortable applications of the Gospell.

We may observe from this sense of the words, That  
*The woundings and smittings of God, are preparatories for our cure and healing.*

It is said (Isa. 53. 5.) of Christ, *that with his stripes we are healed*: and it is in this sense a truth, that we are healed with our  
own

own ſtripes: We are healed with the ſtripes of Chriſt *meritoriouſly*, and we are healed by our own ſtripes *preparatorily*; the ſtripes of Chriſt heale us naturally, our own ſtripes heale us occaſionally: or his in the act, ours in the event. (*Prov. 27.6.*) *Faiſhfull are the wounds of a friend*, his wounds are faiſhfull, becauſe he wounds in faiſhfulneſſe: The healings of many are unſaiſhfull, *They heale the hurt of the daughter of my people deceitfully*, is the Lords complaint by the Prophet: they ſkinne over the wound, but they doe not cure it. *Let the righteous ſmite me, it ſhall be a kindneſſe*, and let him reprove me, it ſhall be an excellent oyle which ſhall not breake my head, *Pla. 141.5.* Much more may we ſay, *Let the righteous Lord ſmite me, and it ſhall be a kindnes to me; let the righteous Lord reprove and correct me, it ſhall be as an excellent oyle, which ſhall not breake mine head*; it ſhall heale my heart: How healing then are his ſalves, whoſe very ſores are a ſalve?

Secondly, Take the words in the plaine rendring of them, noting only thus much, that God makes ſore, and bindeth up: So we have two diſtinct acts, often aſcribed to God in a figure, to ſet forth judgement and mercy, the afflictions, and deliverances of his people, (*Hof. 6.2.*) *Let us returne unto the Lord, for he hath torne, and he will heale us, he hath ſmitten, and he will bind us up*: (*1 Sam. 2.6.*) *The Lord killeth and maketh alive*: (*Deut. 32.39.*) *See now, that I, even I am he, and there is no God wiſh me, I kill, and I make alive, I wound and I heale.* Hence obſerve,

*It is the property of God, to take care of all the ſickneſſes, ſores or evils of his people.*

As God, is the great correcter and inſtructor of his people, ſo he is the great Phyſician of his people: If he make a wound, he will take care for the healing of it: He doth not make ſores, and leave others to bind up. Mighty men wound, but they take no care for healing; they can impoveriſh and ſpoile, but they care not to reſtore; they can pull downe and roote up, let who ſo will build and plant. *Shaddai the Almighty God* doth both: If he breake thy head, come to him, humble thy ſelfe before him, and he will ſurely give thee a plaifter, which ſhall coſt thee nothing but the asking. And whereas *he doth not willingly afflict or grieve*, he doth moſt willingly comfort and heale the children of men, *Lam. 3.33.* He ſpeakes of it as a paine to himſelfe to make us ſore, but to make us ſound is his delight and pleaſure. Satan is the *Abad-*



don, the deſtroyer, and he only deſtroyes; he makes wounds, but he heales none, he kills, but he makes none alive.

The ſecond branch of the verſe [*He woundeth, and his hands make whole*] is but a repetition of the ſame thing, yet with ſome addition to, or heightning of the ſenſe. To *make ſore*, and *bind up*, are not ſo deep either in judgement or in mercy, as to *wound and make whole*.

The word uſed for wounding, imports a dangerous and a deadly wound, or to make a man all *gore blood*. It ſignifies to ſtrike quite thorough; and it is divers times applied, to note that ſtroke which God gives his worſt enemies. *Pſal. 68. 21. But God ſhall wound the head of his enemies, or he ſhall ſtrike them quite through the head.* verſ. 23. *He ſhall dip his ſcore, or make it red in the blood of the ungodly.* And *Pſal. 110. 5. The Lord ſhall ſtrike through Kings in the day of his wrath.* Hence obſerve, That

*God ſometimes makes very deepe and great wounds in his owne ſervants.*

Such wounds, as by the ſight of the eye, you cannot diſtinguiſh them from the wounds of his mortall enemies. He ſtrikes thorough both heads and hearts of his own people: Or as *Simeon* ſaid to the bleſſed Virgin *Mary*, *Luk. 2. 35. A ſword pierceſh thorough their ſoule alſo.*

But then laſtly note.

*God never makes a wound ſo great for his owne cure.*

The power of God to ſave, is as great as his power to deſtroy, his healing power and his wounding power, are of the ſame extent; His juſtice cannot out-act his mercy, both are infinite.

And not only doth he heale the wounds which himſelfe makes, but he can heale the wounds which men make; even all the wounds which the utmoſt power and malice of man can make. He is able to doe more good, to ſhew more mercy than all creatures are able to doe hurt or miſchiefe. We find the ſtate and condition of a people ſometimes ſo wounded and ſick, that men have deſpaired of recovery: Being conſulted, they may answer, your ſore cannot be bound up, and your wound cannot be healed, your eſtate is gangreen'd and paſt cure: So he ſaid as was toucht before (*Iſa. 3. 8.*) *In that day ſhall a man ſwear ſaying, I will not be an healer, for in my houſe is neither bread nor cloathing;* Alas, I heale you, I cannot heale you; your troubles are paſt my ſkill to remedy or redreſſe. Thus man is ſometimes at a ſtand, he cannot

קריצ  
Transſodit,  
transfixit vel  
cruentavit.

cannot heale what men have wounded; but God is never at a ſtand; your old feſtred ſores, and wrankled wounds which have taken wind, diſcourage not his chirurgery. When a people are in ſuch a pickle or pitiful plight, as the Prophet *Iſay* deſcribes the kingdome of *Judah*, in *Chap. 1. 5. 6.* *The whole head is ſicke, and the whole heart is faint, from the ſole of the ſoote even unto the head, there is no ſoundneſſe in it, but wounds, and bruiſes, and putrifying ſores; they have not been cloſed, neither bound up, neither moiſtiſied with oynment.* When (*I ſay*) the caſe of a people is thus, and they can get no healer: Yea though a people (like the woman, *Mark. 5. 25.*) have had an iſſue of blood (in bloody battels, which is now almoſt *Englands* caſe) many yeares; and have ſuffered many things of many Phyſitians, and have ſpent all that they have, and are nothing bettered, but rather grow worſe: yet if *Chriſt* doe but touch ſuch a ſick, diſeaſed bleeding people in mercy, and they touch him by faith, they ſhall be healed, and their fountain of blood will immediately dry up. Or if their condition requires ſome longer operation, he can effectually take ſuch a courſe for their cure: He is abundantly furniſhed with all instruments and abilities for the making of a perfect cure.

It is well obſerved, that three things are neceſſary for a Chirurgeon.

First, He muſt have an *Eagles eye*, one that is good at healing, had need be good at ſeeing.

Secondly, He muſt have a *Ladies hand*, ſoft and tender to handle the ſore gently.

Thirdly, A *Lions heart*, a ſtout ſtrong heart, for if he faint, how ſhall his patient keep up his courage?

Theſe three are exceeding neceſſary in Chyrurgery about naturall bodies, but much more in Chyrurgery about Civill and Eccleſiaſtical bodies, the healing of Churches and Kingdoms. And where ſhall we find, whether ſhall we ſend for Phyſitians, qualified with this *Eagles eye*, to looke into all our ſores and ſickneſſes? with this *Ladies hand*, to deale gently and tenderly with our wounds? with this *Lions heart*, ſtoutly and couragiously without feares and faintings, to goe thorough with the worke? Well, if men ſhould not be found thus furniſhed, the Lord is: He hath an *Eagles eye*, an All-ſeeing eye, ſeven eyes of providence and wiſdome, to looke thorough our ſores, and into all our diſtempers: He hath (as in alluſion we may ſpeake) a *Ladies hand*, ſoft and tender, to deale gently and graciously

ciously with a people; He can dresse our wounds, and paine us little, scarce be felt while he doth it. And he hath the *Lions heart*, infinite courage and strength of spirit, to undertake the most gastly wounds, or swolne putrified sores. Let us therefore rest our selves assured, that whatsoever our personall or our nationall sores, our personall or our nationall wounds be, be they what they will, or what we can call them, desperate, incurable, such as have discourag'd many from meddling with their cure, or sham'd those that have; yet our *Shaddai*, the Almighty God, can bind them up and heale them, fetch the core from the bottome, and close the skin upon the top, so tenderly dresse, and so perfectly cure them, that a scarre shall not remaine, unlesse it be to mind us, of his infinite skill and goodnesse, or of our own duty and thankfulness.

J O B Chap. 5. Vers. 19, 20, 21.

*He shall deliver thee in six tronbles, yea, in seven there shall no evill touch thee.*

*In famine he shall redeeme thee from death, and in warre from the power of the sword.*

*Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it commeth.*

**E**iphar still prosecuteth his former Arguement, to take Job off from despising the *chastnings* of the *Almighty* spoken of at the 17<sup>th</sup> verse. And having shewed, first in generall, that they are happy whom the Lord corrects: and secondly, That the Lord heales as well as wounds, is as ready to bind up, as to make the sore: he illustrates this by giving;

First, An assurance of deliverance from evill, and that

1. In the generall, at the 19<sup>th</sup> verse.

2. By an enumeration of particular cases of greatest dangers and outward evils.

And secondly, to shew the happinesse of those whom God corrects, he gives an assurance of positive blessings, which shall in due time be heaped upon their heads, whom God had before wounded with sorrowes, and loaded with afflictions.

The nineteenth verse is a promise of deliverance from evill:

*He*

*He ſhall deliver thee from ſix troubles, yea in ſeven there ſhall no evil touch thee.*

To deliver, notes here, the ſnatching or pulling of a man out of the hand of an enemy, out of the mouth of danger.

The Hebrew word for [*Trouble*] comes from a roote, which ſignifies to ſtraighten or to narrow a thing up in a little compaſſe; and ſo by a metaphor to vex and trouble; becauſe they who are ſtraightened in any kind, are pained and troubled. And when we heare of any in trouble, we uſually ſay, ſuch are in ſtraits. And this word is often tranſlated, *a ſtrait*, (2 Sam. 24. 14.) *I am in a great ſtrait*, ſaith David, when he was put upon that hard election, between ſword, peſtilence and famine. So Judg. 11. 7. and 1 Sam. 13. 6.

The holy language, expreſſes an enemy or adverſary by this word, becauſe an enemy puts us upon ſtraits, and ſo, to much trouble.

And to raiſe the force of this word to the higheſt, it is uſed to ſignifie the pangs and throwes of women in child-bearing, in which the mother labours in grievous ſtraits, while the infant labours for enlargement. Troubles ever meet us in, or bring us into ſtraits, they may well change names, which are ſo neere in nature; I find the word ſo tranſlated here in ſome books, *He ſhall deliver thee in ſix ſtraits, and in ſeven*; when thou art ſo encompassed about, ſhut in and incircled by evils on every ſide, that thou knoweſt not which way to move or turne, much leſſe to get out, then the Lord will give enlargement, and either find a way out for thee, or make one, as he did for *Iſrael* at the red ſea, through thoſe mighty waters.

[*In ſix yea in ſeven.*] This phraſe of ſpeech, is very conſiderable. Some numbers in Scripture, have a kind of eminency or excellency in them: I intend not any large diſcourſe about numbers; only in briefe. Thoſe three numbers, Three, Six and Seven, are applied to a ſpeciall ſignification by the Holy Ghoſt. A great number, a perfect number, is expreſſed by any one of theſe three numbers; *A threefold-cord*, (that is, a cord of many or ſufficient folds) *is not eaſily broken*, Eccleſ. 4. 12. *Three times thou ſhalt keepe a feaſt to me in the yeare*, Exod. 23. 14. *Three times in a yeare all thy males ſhall appeare before the Lord*, ver. 17. The candleſtick had *three branches*, Exod. 25. 32. and three cubits was the height of the Altar, Exod. 27. 1. *Three Cities* of refuge were appointed for

לצד

*Spoliavit, va-  
puit, eripuit  
tanquam ab  
hoſte aut male.  
Eripere pre-  
dam.*

צד

*Anguſtia, in-  
terdum ſigni-  
ficat hoſtem,  
quaſi anguſtia-  
torem dicitur.*

the manslayer, *Deut. 19. 7.* and the addition made, is of another three, ver. 9. *Three witnesses* gave the compleatest evidence requirable, as *Two*, the least admittable in the law, *Deut. 17. 6.* That (besides a rule) there was a mystery in most of these, I think no man doubts, though what the mystery was, may be presumption in any man to determine. Of this we are sure, that the highest mystery, and perfection of all numbers and things, is found in *One Three, That Three in One, The sacred Trinity*; And in the common speech of most, if not of all languages, *Thrice happy, Thrice great, Thrice honourable*, note a man advanced to the very pinnacle of *Happinesse, Greatnesse and Honour, The number Three, or the Numeral Thrice, imply a compleatnesse in all numbers.*

That the number six notes perfection, may be seene in the work of Creation; The Lord could as easily have made the world in six, or in one moment, as in six dayes: but the Lord saw it good, to take a compleate number of dayes, for so compleate a worke. God threatens Gog, his perfect and compleate enemy, with a compleate punishment, or with judgement in perfection. (*The justice of God can be as compleate in punishing, as the malice of man can be in sinning.*) *Ezek. 39. 2. I am against thee O Gog, the chiefe Prince of Meshech and Tubal, I will turne thee back, and leave but the sixth part of thee,* so we translate; yet in the margin of our books, we find the Hebrew thus; *I will strike thee with six plagues, or, I will draw thee back with a hooke of six teeth.*

Seven is a famous number, implying; First multitude, Secondly perfection: *The barren hath born seven* (saith Hannah in her song, *1 Sam. 2. 5.*) that is, many, she is a compleate mother, she hath a flourishing family, many children. And in opposition to this (*Jer. 15. 9.*) *She that hath born seven languisheth*, that is, she that had many children, now hath none. Seven devils were cast out of the woman (*Luk. 8. 2.*) that is, a multitude of devils: So the *seven Spirits, the seven Churches, the seven Trumpets, the seven Seales, the seven Vials, &c.* in the Revelation, speake the compleatnesse and perfection of each in their kind, whether good or evill: And that is applicable to the particular sense of the text, (*Prov. 24. 16.*) *The just falleth seven times a day; that is, he falleth often, almost continually into trouble, and yet he rises againe, God delivers him.* The Hebrew word *Shebange*, is neere in sound to our English *seven*; and to note that seven

is a complete full number, the same Hebrew word signifies *seven*, and *full*, *seven* and *satisfied* or *complete*. And the word to *swear*, is of the same extraction in that language, with the word *seven*; the reason is added, because in or about an oath, many and important causes and grounds are required.

But to passe from single numbers, I shall consider them in construction or conjunction, as here six and seven. *He shall deliver thee in six troubles, yea in seven there shall no evil touch thee*: Some understand this strictly and precisely of those two numbers six and seven; And expound the text by the enumeration of those six or seven particular evils made by *Eliphaz* in the following verses: For having said in general, that God will deliver his in six troubles and in seven, he reckoneth up severall troubles, and gives us (as it were) a catalogue, or a particular of those evils by name, amounting to six or seven; As 1. Famine, 2. Warre, 3. Scourge of the tongue, 4. Destruction. 5. Evil beasts, 6. Hurtfull stones; here are six, and if a seventh evil come upon thee, *in seven no evil shall touch thee*.

But I rather take this expression, *six*, *yea seven*, to be a fixed number put for an unfixed, a certaine number for an uncertaine, and that uncertaine number to be a great number, the greatest number, any number imaginable. We find this kind of speaking frequently in Scripture: In the thirty third of this book of *Job*, v. 29. *Loe these things God workes twice and thrice*; which we translate, *these things God workes often-times*; When numbers are doubled with an increase in the latter, it notes a mighty growth of the whole number. *Twice and twice* (we know) is but foure times; but, *twice and thrice*, may be more then five times, *twice and thrice*, is oftentimes, no man knowes how often.

We find the number next above this in the same signification; *Three*, and *four*, are put for many, very many: (*Amos* 1 3.) *For three transgressions of Damascus, and for foure*: Some understand it of three or foure speciall sins, of which *Damascus* was chiefly guilty: namely, 1. Idolatry, 2. Incest, 3. Luxurie, 4. Oppression: Or, *Three* may be taken for a Cardinal number, and *Foure* for an Ordinal; for the *Fourth*, as if some fourth sin were so sinfull, and had such a malignity in it as the Lord would not pardon. Thus *Foure* is put for the fourth, *Prov.* 30. 15, 18, 21, 22. *Three things are never satisfied, yea foure things say*

שבע Septem  
שבע Satura-  
tu, i. completum,  
abundavit  
שבע Satura-  
vit, inde ju-  
ramen: um, à  
Septenario nu-  
mero ut quidam  
putant, quod  
juramenta fi-  
eri debeant  
multis adhibi-  
tis & idoneis  
multumq; con-  
firmatis testi-  
bus & causis.



not it is enough. That is, a fourth thing (sc. fire being the most insatiable of all the rest) saith not it is enough. The copulative particle (and) is often in Scripture taken comparatively; for much more. *Psal. 125. The mountaines are round about Jerusalem, and the Lord is about his people: So the Hebrew; we translate by a comparative of similitude. As, So.* But more emphatically to the scope of the place by a comparative of excess. Thus, As the mountaines are about Jerusalem, sc. to fortifie and defend it; so much more is the Lord about his people to fortifie and defend them. In this sense we may take the copulative And, in *Amos*. For three transgressions, the Lord would not turne, &c. but much more for a fourth, would he not turne away the punishment thereof. The former three, were enough to provoke the Lord to destroy you, but for this fourth, he is resolved to be irreconcilable, and will destroy you. Others adde Three to Four, which make seven, as if the Holy Ghost had said, for seven (that is manifold) transgressions of *Damascus*, I will not turne away, &c. But rather take the numbers distinct for Three and Four. that is, for the many, for the multitude of transgressions committed in *Damascus*, I will not turne away the punishment thereof. Not that the mercies of God are exceeded by any number, or that because they had gone on to sin three and four times, that is, very often times, therefore the mercy of God was at a stand, and could goe on no further; but these numbers three and four, note the boundlesse impenitency of those *Syrians*, or their malicious persecutions of the people of God, dayes and times without number. They turne not from their transgressions, theirs are three and four, they will never have done; therefore I will begin to punish, or I will never have done punishing, I will not turne away the punishment thereof. Such formes of speech are frequent in Heathen <sup>a</sup> Authors, when they would enlarge, or multiply the sense.

Again, <sup>b</sup> The numbers seven and eight, have a greater emphasis in Scripture (*Eccles. 11. 8.*) Give a portion to seven, and also unto eight. That is, give much, and give to many, give (yet discreetly) to all commers: We must not stint nor bound our charity; Give a portion to seven, give to many; and if there come more, give to more, give also unto eight; Charity preferres some, but shee refuses none, who are meete objects of charity. And when the Lord would shew what choice and store of able men, both

<sup>a</sup> O terq; quaterq; beati. Virg. lib. 2. *Ænead.*

Terq; quaterq; manu pectus percussa Deorum. *Id. l. 4*

<sup>b</sup> Ut septenario numero clementia additur sapientem exprimit & prope infinitam multitudinem.

for

for counſell and action, his people ſhould have in times of dangers and invaſions, He prophecies by *Micah*, that the people ſhall ſpeake thus (Chap. 5. 3.) *When he, (ſc. the Aſſyrian) ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven Shepherds, and eight principall men,* that is, we ſhall muſter multitudes of wiſe, valiant, faithfull men, every one of which may be fit to command or direct in chiefe; *Seven Shepherds and eight principall men.*

So then, He ſhall deliver thee in ſix troubles, yea in ſeven, &c. is as if the Holy Ghoſt had ſaid by *Eliphaz*, O Job, The Almighty Shaddai, of Whom I have ſpoken to thee, is of ſuch power and hath ſuch an unwearied arme, that he is able to deliver thee, not only in one, or two, or three, or many troubles, but he can deliver thee in ſix, yea in ſeven, in all thy troubles, let the number of thy afflictions be as great as thou canſt imagine. The power and malice of men cannot multiply thy troubles faſter, than the power and goodneſſe of God can multiply thy deliverances, yea, if he pleaſes, he could perfect ſeven deliverances for thee, before they can lay the plot of one trouble againſt thee. Obſerve hence in brief, firſt,

*Deliverance it is of the Lord.*

He ſhall deliver thee. ¶ Whatſoever the instruments are, by which deliverance is brought to you, or in whole hand ſoever deliverance is put: Know, that the worke and procurement of it, is from above: It is the priviledge of God, and of God alone to be a Deliverer. And he hath deliverance at his command, *Pſal. 44. 4. Command deliverances for Jacob.* Man muſt humbly petition for, and beg deliverance. But God ſtands not intreating the creature, or debating the matter with Kings and Princes, with the ſtrongeſt and moſt hard-hearted *Pharaohs* to deliver his people, but he ſends forth a writ of deliverance, and Authoritatively commands deliverance, when it is his pleaſure a perſon or a people ſhall be delivered. Secondly, obſerve;

*The Lord can deliver as often as we need deliverance. In ſix troubles, yea in ſeven.*

This ſhould beare up our hearts in the returns, the multiplied returns of trouble. Though (as *Rheumatick old age* is deſcribed, *Eccleſ. 12. 2.*) *The clouds returne after raine:* That is, though one evil followes upon or treads on the heeles of another: though, as ſoone as one blacke cloud is diſſolved, and we begin to ſay (as in nature) this was a rainie day, but ſure the next will be faire, yet

the next proves more over-caſt and lowring then that ; even in ſuch a caſe, know, God hath a *wind in his ſiſt*, which he can let out to ſcatter thoſe clouds, before they diſſolve ; or if they diſſolve, he hath a Sun, at command, to dry up the fallen raine. *The Lord hath a ſucceſſion of mercies for our ſucceſſion of ſorrows.* Say not then, we have got off this trouble, but what if another come ? *If another come, you have the ſame God, and he can give you another deliverance.* Have not our later experiences taught us this truth ? Have we not been delivered *in ſix troubles, yea in ſeven* : Our ſtraits have not been ſingle ; we may ſay (as he in *Genesis* at the birth of her ſon) *Behold a Troope.* Enemies have not given over ſpirling, and acting againſt us, and (we ought to ſpeake it to his glory) our God hath not given over delivering and doing for us. Not once only, but *many a time, may our Iſrael now ſay, If it had not bin the Lord, who was on our ſide, when men roſe up againſt us, they had ſwallowed us up quicke, when their wrath was kindled againſt us.* The waves and billowes of our Seas ; The rocks and cliffs of our *Shores* ; the foundations and the pinacles of our *Parliament houſes* ; the wals and gates of our *Fenced Cities* ; the ſwords and bucklers of our *Mighty men in the high-places of the Field*, may all beare this inſcription, *Shaddai delivers in ſix troubles, yea in ſeven.*

The Lord ſpake once to his people, as if he were weary of delivering, or would not deliver (*Judg. 10. 10.*) There we reade the people of *Iſrael* in a great ſtrait, crying to the Lord for deliverance, but he answers, ver. 11. *Did not I deliver you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philiftines. The Zidonians alſo, and the Amalekites, and the Moabites did oppreſſe you, and ye cryed unto me, and I delivered you out of their hand.* Here are ſeven troubles in which they found deliverance. But, as if *ſix* or *ſeven* deliverances (which we have expounded for boundleſſe deliverances) were now the utmoſt bound of deliverance, he reſolves, v. 13. *I will deliver you no more ;* And at the 14. he turnes them off to their Idols for helpe ; *Goe (ſaith he) and cry unto the gods, which you have choſen, and let them deliver you in the time of your tribulation ;* But what was the reaſon of this reſuſall ? The reaſon was this, not becauſe God was weary of delivering that people, but becauſe that people were weary of their God. *Ye have forſaken me and choſen other gods,* ver. 13. *If we chooſe our ſelves another god, then we chooſe our ſelves another deliverer ;* ſo long as we

looke

looke upon God, as our God, ſo long we may looke upon God, as our deliverer; God would never have turned them off for deliverance to any thing below ( what was in their conceit ) a God.

How ſad will it be, now that we are in great troubles, and crying daily, *Lord deliver us out of theſe ſtraights*, for thou art he, whole name is, *The Deliverer in ſix troubles, yea in ſeven*; How ſad ( I ſay ) will it be, if we have put God to reade the Chronicle, and repeate the hiftorie of his deliverances given us, as he did to *Iſrael*, and ſay, I delivered you in 88. from the *Spaniard*; I delivered you in 1605. from the *Gunn-powder-Treaſon*; I delivered your Parliament, I delivered your City, I have often delivered your Armies & ſometimes crown them with glorious victories, now I will deliver you no more; Will not ſuch *ſpeakings* from providence, be a plaine conviction, that we have *forſaken the Lord, and choſen other gods*? God hath ſometime ( *what a miracle of mercy!* ) choſen thoſe, who forſook him, but he never ( ſo ſtedfaſt is he in faithfullnes ) forſook any, who choſe him to be their God. If he keepe not ſuch, from, yet he will certainly preſerve all ſuch in trouble, as it follows,

*Yea in ſeven there ſhall no evil touch thee.*

He ſaith not, *He ſhall deliver thee from ſix troubles, and from ſeven*: As if troubles ſhould only threaten, but never come upon us; or, as if all our deliverances ſhould be preventions, but he ſhall deliver thee in *ſix troubles, yea in ſeven, there ſhall no evil touch thee.*

Non dicit a ſex ſed in ſex; non quod ab illis non poſſit ſed quod cum acciderint ab illis liberet, ut in illis non ſuccumbat.

[ *Evill* ] ſignifies ſometimes the evil of ſin, and ſometimes the evil of puniſhment. We may here take it either way. The Lord will ſo keep up thy ſpirit, and direct thy way in trouble, that thou ſhalt not defile thy ſelf with the evil of ſin; thy troubles ſhall purge, not pollute thee. And he wil ſo keep thee, that thou ſhalt not be annoyed by any evil of puniſhment; If fatherly diſpleaſure ſhould appeare againſt thee, wrath ſhall not. Love ſhall be mixed with thy correction; with thy wormwood and gall ( as the Church ſpeaks in the *Lamentations* ) thou ſhalt have a temperament of hony, and of ſweetneſſe: though troubles preſſe thee, yet evil ſhall not *Touch thee.*

Ita eripiet, ut nullum malum attingat, etiam ſi tentari & conſiliari ſineat ad tempus, necamentum tamen non capies. Ccc. in loc.

[ *Not touch thee.* ] This notes exact deliverance; we thinke our ſelves well many times, if we can come off from dangers with a *ſcratch* ſace, with a wound, or with the *loſſe of a limbe*: but to come off without the *loſſe of a haire*, or which is leſſe, without a touch, ſpeakes a complete deliverance. It aſtoniſht *Nebuchad-*

NEZZAR

*mezzar*, Dan. 3. 27. to see the three children come out of the fiery furnace, without a haire of their heads singed, without any change of their coats, or the smell of fire. So much this imports, thou shalt passe the pikes, through six, yea seven, a whole army of troubles, and *no evill shall touch thee*; When the woman told the tempting Serpent, *God hath said, ye shall not eate of the fruit of the tree in the midst of the garden, nor touch it*, Gen. 3. 3. She implied a charge of totall abstinence. And when the Lord saith, *No evill shall touch thee*, it implies a promise of totall deliverance. In the first and second Chapters of this book (and it is the same originall word) Satan begs leave of God, that he might touch Job, and touch all that he had. Now here *Eliphaz* seemes to touch that string, *No evill shall touch thee*; as if he had said, God will not let his servants be over-whelm'd (as thou art) with evils, no evill shall so much as touch them. And the truth is, though Satan obtained leave of God, to afflict the body of Job with paines, and he made it all over as one wound, yet *no evill touched him*, in the sense here intended: Though Job was all over evill fores, yet there was not so much as the least scarre of an evill upon him; *Troubles touch't him, but evils did not*; And troubles may touch the servants of God, but evill shall not. Hence observe,

*God saves and delivers his people from all evill, even while they are in the midst of trouble.*

He delivers as well in trouble, as from trouble, while trouble is continued, good may be enjoyed. While his are in the water and in the fire, God is with them, and his presence is more then deliverance (Isa. 43. 2.) If God be with us, though all evils are upon us, yet *no evill touches us*. The presence of the chiefe good, is banishment to every evill. As a wicked man may be loaded with good things, and yet none of them touch him; that is, doe him any good. So a godly man may be loaded with evils, and yet none of them touch him, that is, doe him any hurt. And thus, we may understand that of the Apostle (1 Cor. 10. 14.) *God is faithfull, who will not suffer you to be tempted above that you are able, but will with the temptation also, make a way to escape; that ye may be able to beare it*. Temptation you shall have; but with the temptation, even while temptation is upon you, or while you are in temptation, *The Lord will make a way for you to escape*, the evill of that temptation. Thus with or in trouble, we have deliverance. *To be kept from the evill of trouble*

*is a deliverance from trouble, while we are in trouble.*

Thus farre of the generall promiſe.

Now *Eliphaz* goes on to particulars in the 20<sup>th</sup> verſe, &c. As if he had ſaid, leaſt thou ſhouldeſt thinke, I deale only in generall notions, that, I may more eaſily elude and deceive thee. Therefore I will now give inſtance in the point, and name what troubles I meane: I will deſcend with thee to particulars, and reckon up the greateſt outward evils, the moſt pinching ſtraits that befall the ſonnes of men, or the children of God, and out of all theſe, I affirme *The Lord will deliver thee.*

*Doloſus verſatur in univerſilibus.*

Verſ. 20. *In famine he ſhall redeeme thee from death, and in warre from the power of the ſword.*

*Thou ſhalt be hid from the ſcourge of the tongue, &c.* Famine leads the *Vanne* of this great Army of Evils, here muſtered up.

He ſhall redeeme ] But what is it to redeem from Famine? To redeeme properly is, to take a man out of the power of another, by price or by greater power; Redemption is an act of ſpeciall favour; and it notes a ſpeciall diſtinction by favour. When God threatened *Pharaoh* and his people with ſwarms of flies, and promiſed, that his owne people ſhould be free, *I will ſeever in that day, the Land of Goſhen, in which my people dwell, that no ſwarms of Flies ſhall be there,* verſ. 22. This act of divine diſcrimination, is called Redemption, in the next verſe. *And I will put a diſiſion* (*Heb.* a Redemption) *between my people, and thy people;* That is, thoſe Armies of flies, which invade thy people, ſhall not meddle with my people. To ſee one periſh with, and our ſelves ſaved from the ſword, is redemption in warre. To ſee others hunger ſtarved, and our ſelves ſtill fed, is redemption from famine, though our ſelves were never in the hands, or between the teeth of famine. *A people devided from the troubles of others, are redeemed from thoſe troubles.* Such redemption our Saviour ſpeaks of, *Mat. 24. 40, 41.* *Two ſhall be in the field, the one ſhall be taken, the other left, two Women ſhall be grinding in the Mill, the one taken, the other left.*

*Redimere eſt ſu-  
crari ex alterius  
potestate inter-  
poſito precio vel  
potentia, contra  
vim detinentiũ,  
ad faciendum  
liberũ aut ſuũ.  
פרה*

*Redemit, libera-  
vit ex anguſtia,  
ſervitute, &c.*

*In Famine,* ] Famine is the want of bread, and bread is the ſtay and ſtaffe of life (*Levis. 26. 26. 1/2. 3. 1. Pſal. 105. 16.*) when this ſtay is gone, our lives fall quickly, or ſlip away. When this ſtaffe is broken, the thread of life breaks too. *Man goes by the*

*Yy bread*



bread in his belly, more than by the staff in his hand; Except bread hold us by the arme, and stay us up, downe we fall. Famine is so like, or so neare, or so certaine a harbinger of death, that the text puts them together. *In Famine he shall redeem thee from death.* Famine is numbred among the sore judgements of God, if it be not the forest judgement, *Ezek. 6. 11. Jer. 24. 10.* And therefore redemption from it, is one of his choicest outward mercies. We may collect how sore a judgement famine is by the effects of it.

First, it causeth faintnesse and madnesse, *Gen. 47. 13.*

Secondly, *Hunger burneth, Deut. 32. 24.* That word is not used in the Hebrew, except here. Famine kindles a fire in the bowels; *When the naturall heat hath no fwell put to it, to feed upon, it feeds upon nature.* Sutable to this, is the description of lamenting *Jeremy* in the famine of *Jerusalem*, *Their faces are blacker then a cole, Lam. 4. 8. and Chap. 5. 10. Our skin was black like an Oven, because of the terrible famine.* Both the coale and the oven contract their blacknesse from burning heat.

Thirdly, It causeth pining and languishment, *Lam. 4. 9.*

Fourthly, Shame and howling, *Joel 1. 11.*

Fifthly, Rage and cursing, *Isa. 8. 21.*

Lastly, it breaks all the bonds of nature, and eats up all relations: Reade that dreadfull threatning, *Deut. 28. 53, 54.* and that dreadfull example, *Lam. 4. 10.* Tender mothers eating their children. Famine eats up our bowels of compassion, and then it eats our bowels by relation: And which comes yet nearer, Famine is such a devourer, that it causeth man to devoure himselfe. The Prophet describes man in a fit of Famine, snatching on the right hand, and yet hungry, eating on the left, and yet unsatisfied, when he cannot fill his belly abroad, he comes home to himselfe, and makes bold with his own flesh for food, *Every man eating the flesh of his own arm, Isa. 9. 20.*

We reade of many great famines in Scripture, and wishall of Gods care to redeeme his people from them. *Abraham*, *Gen. 12.* who (at the call of God) denied himself, and came out of his own, into a strange Land, was presently entertained with Famine. One would have thought, God should have made him good cheare, and have spread a plentiful table for him, causing his cup to overflow, while he was in a strange Land, and a meere stranger there: yet, he met with a famine, but the Lord redeemed him from that famine, by directing him to *Egypt*, that famous store-house for his people.

*Jacob*

*Jacob* and his ſons were redeemed from famine, in the ſame *Egypt*, afterward their *houſe of Bondage*.

*It is a precious comfort to have bread in ſuch a promiſe as this, when there is none upon the Board.* God takes care for the bodies of his people, as well as for their ſouls, he is the father of both, and the provider for both. And while we remember what ſore afflictions have bin upon many Nations and people by famine ; While we remember *Samaria's Famin*, 2 *King. 6.* *Jeruſalems Famin*, *Lam. 4.* and that ſtoried by *Joſephus* in the *Roman ſiege* of that City ; While we remember the late famins in *Germany*, and the preſent one in many parts of, *Ireland* ; While we conſider, that the Sword threatens *this Nation* with famine : Surely we ſhould labour to get under ſuch a promiſe as this is, that we may pleade with God in the middeſt of all ſcarcity and wants ; Lord thou haſt promiſed to redeem *Thine in famin from death* : *There is no dearth in Heaven* : *And whatſoever dearth is on Earth, the plenty that is in Heaven can ſupply it.* How ſad would it be, if your poor children ſhould come about you, crying for bread, and you have none to give them ; How much ſadler would it be, if your poor children ſhould be made your bread, and ground to peeces between your teeth, as in the famin of *Jeruſalem* : In ſuch a time, to look up to God in the ſtrength of this promiſe, will be a *ſeaſt to us*, though we ſhould periſh in the famin.

But how doth God redeem from famin ?

Fiſt, The Lord can make the barrell of meal, and the oyl that is in the cruze, though but little, yet to hold out and laſt, while the time of famine laſts ; Such a miracle redeemed the poor widdow from death, in that great famine, 1 *King. 17.*

Secondly, he can redeem by lengthning one meale, to many daies. *Elijah* went forty daies in the ſtrength of one dinner. *Man li- veth not by bread without God, but man may live by God without bread.*

Thirdly, not only are the ſtores of the creatures his, and the fruitfulneſſe of the earth at his command ; but if he pleaſe he can open the windowes of heaven ; he can bring bread out of the clouds ; he can make the winds his Caterers to bring in Quails ; and abundance of proviſion for his people. Thus alſo he can redeem his from death, in the time of famine.

Or fourthly, he can doe it in a way of ordinary providence, by making the land yeeld it's naturall increaſe, and by giving

strength to the Earth, to bring forth plentifully, for the use of man.

Fifthly, While the common judgement lasts, he can make some speciall provision for his; And make a redemption of division, as he did in another case for his people, *Ex. 8. 22.*

And lastly, We may improve this promise, not only for redemption from death in famine, but for plenty of consolation, though we should die in famine. When the bread is quite taken away from your Table; your hearts may feed upon such a word as this, as upon marrow and fatnesse. Christ can feast your soules, when your bodies are ready to starve, he can fill your spirits with joy and sweetnesse, when there is nothing, but leanness in your cheeks; Thus the Prophet *Habakkuk*, triumphs in God (*Habak. 3. 17.*) *Though the Figg-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yeeld no meat; The flock shall be cut off from the field, and there shall be no herd in the stalls: Yet I will rejoyce in the Lord, I will joy in the God of my salvation.* He was feasting upon God, while he imagines the world starving; he sees all things in God, though the world should afford him nothing. That soul is well fed and taught, which can be rejoycing, while it's own body is starving.

*And in Warre from the power of the Sword.*

Warre is the second evill. Famine and warre goe often together, yea they two seldome goe without a third, The Pestilence, *2 Sam. 24. Jer. 18. 22.* And though in the order of the words, famine be set before warre, yet usually warr is the fore-runner of famine. The sword cuts off provision, and when it selfe hath devoured much flesh, it leaves no bread for those who survive. It is observable, that the originall word for warre here used, comes from a root signifying to eat or to devour, and so by a Metaphor it signifies to fight, or to strike with the sword. And the reason, why the same word, which signifies wart, signifies to eat, is, because the Sword is such an *Eater* or rather a *Devourer*, and it eats two wayes.

First, the Sword eats up the bodies of men, drinks up their blood, dispeoples a Land. And then

Secondly, It eats up and consumes the fruits of the earth, and hence Warre is the mother of Famine. Therefore we find, that when the great peace and so the plenty of the Church of Christ is prophesied

מלחמה

*bellum à radice*

מלח

*mesai, edere, per Metaphorā pugnare, quia gladius in bello devorat hominum corpora. In bello seminat homines devorant & absterunt.*

propheciéd of, and deſcribed, *Iſa. 2. 4.* and in *Micah*, it is thus expreſſed, *They ſhall beate their ſwords into plowſhares, and their ſpeares into pruning-hookes.* As if he ſhould ſay, while the ſword is abroad in the field, the plow-ſhares will do little there; For the moſt part Juſtice is ſilent in time of warre (*the ſound of the trumpet and drumme, is too lowd for the Law*) and when the Law ſtands ſtill, the plough ſtands ſtill; Therefore when the ſword is in motion, both are at a ſtand. Hence the promiſe, that *ſwords ſhall be beaten into plowſhares, and ſpeares into pruning-hookes*, that is, with peace, you ſhall have bread and wine, which note the abundance of all other things. The ancients embleam'd peace by *Eares of corne*, and *Concord by (a Cornu-copia) a horne of plenty*; riches are the fruit of peace: And ſafety is the priviledge of the Saints in times of warre, *In warre they ſhall be delivered from the power of the ſword.*

*Inter arma ſilent leges.*

The Hebrew is, *They ſhall be delivered from, or out, of the hand of the ſword*: Sometime in Scripture we reade of the face of the ſword, which notes the ſword comming and approaching to a people: And ſometimes we reade of the mouth of the ſword, which notes the ſword come, devouring and eating up a people: And here we have the hand of the ſword; they ſhall be delivered out of the hand of the ſword; which notes (as we tranſlate) the power of the ſword: Or, that forme of ſpeaking may be underſtood by an *Hypallage*, *From the hand of the ſword*, that is, from the ſword in the hand, which phraſe imports preſent danger; when the ſword is unſheathed and drawne out, when it is in the hand ready to ſtrike, then the enemy is ready to charge, and then the Lord delivers: He ſhall deliver from the ſword, in the hand, or out of the hand of the ſword. So *Pſal. 127. 4.* Children of the youth, are as arrowes in the hand of the mighty, that is, as arrowes ready to be ſhot. And *Pſ. 149. 6.* Let the high praiſes of God be in their mouths, and a two edged ſword in their hands; noting actuall revenges taken on the enemies of God, and actuall praiſes given to the name of God, at the ſame time.

*Glaſius manu apprehenſus et elevatus, ſymbolum eſt discriminis et preſentia hoſtis: Quasi diceres etiam in ipſa pugna vel inter tot manus gladios agitantes et contrate vibrantes ſalvaberis.*

So then, the meaning of theſe words, *He ſhall deliver thee from the power of the ſword, or out of the hand of the ſword*, is this, ſuppoſe thou art in ſuch a condition that the ſwords are drawne about thy eares, and thou art in the middeſt of a thouſand deaths and dangers, in the very heat of a battell, yet, then the Lord God can and will deliver thee.

And this likewise is a comfortable promise, for us to lay hold on, in these times. It is a time of warre to us all, and there are many of our friends and brethren (as it were) in the very hand of the sword; Desires are often sent to the Congregation, by one for a husband, by another for a brother, by a third for a servant, by many for their friends, gone forth to meete a sword in the hand of an enemy skilfull to destroy: Here is a promise, to comfort and support such; The Lord in time of warre, can deliver out of the very hand of the sword, or, when swords are in hand; when thousands of swords are drawne together, preparing for, or smiting in the day of battell; know, then God is a deliverer. *In the most presents dangers, God shewes the most present helpe. (Psal. 23. 5.) Thou shalt spread my table and cause my cup to overflow, before the face of my enemy, even then, when my enemy is neereſt and looketh on.* As when the sword is in the hand of the Angel, so when it is in the hand of man, *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee, (Psal. 91. 7.)* Not nigh thee? what? when they dye on this side and on that side, on every hand of a man, doth it not come nigh him? Yes, nigh him, but not so nigh, as to hurt him: *The power of God can bring us neere to danger, and yet keepe us farre from harme:* As good may be locally neere us, and yet virtually farre from us, so may evill; The multitude throng'd Christ in the Gospell, and yet but one toucht him, so, as to receive good; so Christ can keepe us in a throng of dangers, that, not one shall touch us, to our hurt.

Yet, we are not to take this or the like holy writs of protection, as if God would deliver all his people, from famine and from the sword; we know many precious servants of his have fallen by these common calamities; The Lord knowes how to distinguish his, when sword and famine doe not. Neither doth this word fall, though they doe: If the servants of Christ are not delivered from these troubles, they are delivered by them, and *while they are overcome by one trouble, they conquer all.*

Verſ. 21. *Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh.*

This verse contains a second paire of evils: First, *The scourge of the tongue.* Secondly, *Destruction.*

Two things are here to be enquired into, about the former.

1. What

1. What is meant by the ſcourge of the tongue ?

2. What it is to be hid from it.

The ſcourge of the tongue.] Mr Broughton reades it thus, Thou ſhalt be delivered ( or thou ſhalt be hid ) when the tongue whiſpeth. And another to the ſame ſenſe; At what time the tongue ſhall be ſcourging of men, thou ſhalt be ſecured from it. And that word ( *Leſhon* ) the tongue, in *Piel*, ſignifies to detract, to traduce or ſlander; the ſame word is uſed both for the instrument the tongue, and one of the worſt acts of the tongue, calumny; or we may render it according to the exact letter of the Hebrew elegancy, to *Betongue a man*: We uſe ſuch a kind of ſpeaking in our language, as, to ſtrike a man with a cudgel or a Cane-ſtaffe, is to *cudgel or cane* a man; and if a man be ſhot with a *piſtol*, we ſay he was *piſtol'd*; ſo a man ſmitten with another's tongue, is ſaid in the Hebrew, to be *Betongu'd*, or ſuch an one hath *betongu'd* him.

We leave the *Verbe*, and tranſlate by the *Nonne*; From the ſcourge of the tongue. In conſtruction ( *Beth* ) In, is often rendered by ( *Min* ) From, as Grammarians know. Thou ſhalt love the Lord thy God in all thy heart, or from thy whole heart, or from the heart-root: So here, Thou ſhalt be hid in the ſcourge; that is, thou ſhalt be hid from the ſcourge, when the tongue is laſhing and whipping, thou ſhalt be hid from the laſh and ſcourge of tongues.

But what may we underſtand by this ſcourge of the tongue ?

Fiſt, Some take it for publique accuſations before a Judge or Magiſtrate. Many ſcourge their brethren at the Tribunal of Princes, Rev. 12. That accuſer of the brethren, that traducer, the Devil, is conceived to make thoſe accuſations by his agents, in thoſe times, before the heathen Emperours, againſt the Chriſtians; The Chriſtians in that age, were extremely ſcourged by malignant and malevolent tongues, tongues ſet on fire of hell, as the Apoſtle James ſpeakes, Chap. 3.6. And ſo the ſcourge of the tongue, may be that puniſhment, which they by falſe accuſations obtained againſt the innocent; their tongues got judgement againſt them ſometimes to be ſcourged or whipt; therefore alſo, that very work of the tongue, is well called ſcourging. Our Lord Jeſus was crucified upon the tongues of the Jewes, before, he was crucified upon the croſſe by the Romanes. The Jewes cried out fiſt, crucifie him, crucifie him, here was the croſſe of the tongue; The conſpirators againſt

Quo tempore  
lingua flagella-  
bit homines.

Druſ.  
כשוט לשון  
ל וישן

In piel eſt de-  
trahere vel no-  
cere lingua.

ב סאפרעדי-  
טור פון מין  
בכל לב  
עס אוןס אפ-  
טראג.



*Accusamus eum  
apud regem &  
omni industria  
& ratione ef-  
ficantur, ut  
publica senten-  
tia vapulet.  
Flagellum lin-  
gue est pena  
in iudicio con-  
stitutum, & po-  
stulata fieri a  
calumniatori-  
bus.*

against *Jeremiah*, advise thus (*Chap. 18. 18.*) *Let us smite him with the tongue*; that is, let us accuse him to the King, that he may be smitten by a publike sentence. In this sense a man is imprisoned by the tongue, banished by the tongue, hang'd and burn'd by the tongue, that is, the tongue doth all these *virtually* (or *visionally* rather) by false accusations, causing these things to be done *actually and formally*.

Secondly, Others interpret the scourge of the tongue, to be those terrible and dreadfull reports which amaze, lash and afflict the spirit about the approach of dangers. As, when a report is rung in the eare, that an invading enemy, spoilers and plunderers, arm'd with power & malice are at hand to take away estates, liberties and lives. How many have bin beaten about the eares, and scour'd with such *Alarums*? (*Jer. 50. 43.*) it is said, *The King of Babylon hath heard the report of them*: what report was it? and of whom? A spie rides in, and kills the King with his tongue, strikes him thorough with his tongue, before he was toucht with the sword of the *Medes and Persians*: How? He brought him a sad report, that the enemy was upon his march, then it follows, *The King of Babylon hath heard the report of them, and his hands waxed feeble, anguish tooke hold of him, and pangs as of a woman in travell*. We find the like expression, *Isa. 28. 18, 19.* They who had slighted the judgements of God, and said, *when the overflowing scourge shall passe thorough, it should not come neere them*, even these (saith God) shall be vext, when they doe but heare of a scourge comming neere: *I will send a report, and it shall passe over morning by morning, and it shall travell by day and by night*; and what shall be the effect of it? *It shall be a vexation* (saith the Lord) *only to understand the report*. You shall not only be vexed when the enemy is come, and thrusts a sword into your bowels, and fire into your houses, but you shall be vext at the noise of his comming, *it shall be a vexation to you, to heare the report*. It is a great mercy to be delivered and hid from this scourge of the tongue, and this is promised him who feares God, (*Psal. 112. 7.*) *No evil tidings shall make him afraid. A heart which hath trembled at the voice of God instructing him, shall not tremble at the voice of men reporting evil to him*. Many a man, is more afraid, than hurt, and more perplexed with the bearing of evil tidings, then others are with seeing or feeling the evil. The Lord threatens *Ely*, so doe such a thing in *Israel* and against his house, *that, both the*

*eares*

ears of him that heare shall single, 1 Sam. 3. 11. But

Thirdly, Some translate thus. *He shall be hidde when the tongue wandreth or walketh about;* for the same word which signifies a scourge, by the alteration of a point in the Hebrew, signifies to run to and fro. It is the word used in the first Chapter, where Satan reports himselfe, *A Goer to and fro about the earth.* There is an expression (*Psal. 73. 9.*) suitable to this sense, though the Originall word be not the same; *They set their mouth against the heavens, and their tongue walketh thorow the earth. The tongues of many take long journeyes, while themselves sit still: Kings are said to have long hands, but many of their subjects have long tongues,* and strike their brethren with them many hundreds of miles off; the tongue travels from towne to towne, from City to City, and scourgeth one here, and there another. And, while these men send their tongues about a wandring, to wound here and there, this and that mans credit, *He is a happy man that can be hid from them.*

*Quidam, cum vagabitur lingua, ut sit*  
*וישׁוּ pro*  
*וישׁוּ Druf.*  
*Merc.*

Fourthly, Some of the Hebrew Doctors, retaining the fore-going sense of the Verbe, say, that by *tongue*, is meant *Nations and people*: *When the tongue*, that is, *When a Nation shall goe about*, or march from place to place to destroy and over-runne a land, then, at such a time, thou shalt be hid: It is frequent in Scripture to put *tongues for Nations*, or tongues and nations for the same, *Rev. 7. 9. Chap. 17. 15.* And there is a comfortable truth in the matter of this interpretation; That when all tongues or nations shall be gathered to destroy us, yet *we shall be hid*: As if it should be said (like that, *Psal. 83. 6.*) Though the *Tabernacles of Edom and the Ishmaelites, of Moab and the Hagarens, Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre,* be confederate against thee: or, to take moderne names and Nations, though *Irish and Spanish, French and Danes, &c.* should at any time, wander from their own lands to invade thee; yet thou shalt be hid when these *tongues rove and wander, spoils and pillage.* The matter, I say, of this interpretation is a truth, and a very comfortable one, but I would not charge it upon this text.

*Sunt qui per linguam hic intelligunt nationes qd. quum grassabuntur longe lateq. gentes et populi omnia depopulabuntur, &c. Druf.*

Fifthly and most generally, and I conceive most truly, by the scourge of the tongue, is meant all, and all manner of calumnies and slanders, cursings or evill speakings, false witnesses and accusations; and from these (the promise is) *thou shalt be hid.* It is

\* Maledicentia  
eſt ſama homi-  
nis, quod flagel-  
lura corpori,  
nam ledit eam  
& interdum  
occidit, hinc  
Græcè qua-  
m Diuſ.

\* Flagellum  
dicitur quod in  
ſcapulas impin-  
gitur, & à  
tergo ledit ut  
non videas.

— Metuentes  
patruæ & verbera  
linguæ, Hor.  
3. Cor. Od. 11.

Nam patru  
multo quam  
patres incorrup-  
tiores eſſe ſo-  
lent in jud. can-  
dū & objur-  
gandi fratris  
filiorū peccati.

\* Verbera à  
verbiſ, aut ver-  
ba à verbera-  
tione diſta ſunt :  
quod aures vox  
verberet. No-  
nius.

\* Qui detracturi ſunt verbiſ, ſamam alterius verberant, percuſſores appellantur, etiam ſuppreſſo no-  
mine linguæ, Pined. Nec ſeræone inutili conſcientiam percutit, inſimulorum, nec contumelioſum  
& garrulum, perdat eum, quem primum modèſtia, & lenitate corrigere, Hier. in Titus 1. 7.

\* Latebunt de-  
tractorem ſua  
facta, de quibus  
poſit, detraben-  
di materiam  
ſumere, Aqu. n.  
\* Deſicient de-  
tractore firme.

ſaid, Prov. 14. 3. That, *In the mouth of the fooliſh is the rod of pride*; not, that a fooliſh man will ſcourge pride, he loves it too well; but, becauſe the pride of a foole, ſets his tongue a ſcourging the wiſeſt and the beſt: \* Evill words are the ſame to the credit of a man, that a ſcourge is to his back; when ſlanderers ſpeake openly, then their tongue is compared to a ſword, or an arrow by day; when ſecretly, then to a trap, or an arrow by night, to a ſerpent which comes behind, Gen. 49. and as here, to <sup>b</sup> a ſcourge which is prepared for the back, and is called in our language *back-biting*: or we may call it back-beating. The ſcourge of the tongue, is all that ill, which the tongue can ſpeake: And the <sup>c</sup> Latin word for a word, agrees well to this ſenſe; being derived (as Criticks obſerve) from a word which ſignifies a ſtrippe; or the word which ſignifies a ſtrippe, from that which ſignifies a word: And we find, that they who deſame or over-ſeverely reprove others, are called (barely) <sup>d</sup> *ſtrikers*. And this (as ſome of the ancients note) according to Scripture language, in thoſe two Apoſtolicall directions (1 Tim. 3. 3. and Tit. 1. 7.) where the Apoſtle gives the rule concerning a *Biſhop*, that he muſt be *no ſtriker*; This may be underſtood of ſtriking, not with the hand, (the Apoſtle could hardly think that quarrellſome ſpirits and ſons of violence ſhould be ſo much as admitted to a probation about that office) but *ſtriking* with the tongue, by an undue, an overhaſty, or an angry reproofe and cenſure. The great inſtrument of a *Biſhop* or a *Minifter*, is his tongue: but he muſt uſe his tongue, rather to heale than to wound; or if at any time, he uſeth it to wound, it ſhould be in tendency unto, or in a preparation for healing: Therefore, *Let not a Biſhop be a ſtriker, a ſtriker with his tongue in paſſion, much leſſe in ſpleene or for ſelfe ends.*

Thus we ſee what we are to underſtand by the ſtroke or ſcourge of the tongue. But what is it, to be hid from that ſcourge? A word of that. *Thou ſhalt be hid.*

Nor as <sup>a</sup> *One*, Thy actions ſhall be hid, which might be as matter for ſlander to work upon; nor as <sup>b</sup> *Another*, though ſuch actions appear, yet ſlanderers ſhall want prooffe, or ſufficient witneſſe ſhall not appear againſt thee. But

First,

First, We may take it thus; *Thou shalt be hid from the scourge of the tongue*, that is, the tenour of thy actions shall be so faire, and thy life so blamelesse, that malice it selfe shall not find, where to fasten an accusation.

Or secondly, When other men are slandered and reproached, thou shalt be free.

Or thirdly, *Thou shalt be hid*, that is, though occasion should be given to malice (and that our noblest and holiest actions ute most to give) yet malicious men, shall not be able to come at thee, thy person shall be secured in a chamber of secrecy, and covered with a mantle of providentiall darkenesse, while the light of thy good works dazles and troubles the eye of the world.

But rather fourthly, *Thou shalt be hid*, that is, Thou shalt be patroniz'd and defended, thou shalt be set right, and vindicated from all calumnies and false aspersions. The Lord will so take care of thy credit and reputation, that though many goe about to blemish it with lies and slanders, yet thy honour shall be saved, or the wounds of it healed, *by causing thy righteousness to breake forth as the light, and thy just dealing as the noone day*. Some charitable medicinable tongue shall lick thee whole, after all the stripes of those scourges or envenom'd scorpion-tongues: Thus, thou shalt be healed if smitten, or else thou shalt not be smitten, (*Psal. 31. 20.*) *Thou shalt keepe them secretly in thy pavillion, from the strife of tongues*. The words of the Psalmist, are an allusion to Kings, who being resolved to *protect their Favourite*s, against all the clamours and accusations of men; take them, as it were, into their own *Pavillion*, into their Bed-chamber and bosome, where none may touch them. *God also hath a pavillion, a secret hiding place for his Favourite*s, where he preserves their credit and reputation untoucht, against all the blots and causelesse blemishes of malignant spirits. Thus they are *hid from the strife of tongues*. Hence his Saints and people are called, *His stored, or his hidden ones*, *Psal. 83. 3.* Observe; first.

*The tongue is a scourge.*

The tongue is a terrible engine: The Scripture gives us variety of comparisons to set forth the evill, of an ill tongue. It is here called a scourge, and it is a scourge of many lashes or knotted cords, or rather stinging scorpions; scoffing is one, slander a second, false accusations a third. The former strictly taken, is a lye told any neighbour, and the latter is a lye told the Magistrate. The tongue

*prohibitiones & sufficientia iudicia, Cajet.*

*Ad similitudinem regie densifloris loquitur, quia sc. illi qui regibus chari sunt coram, in ipsis aula penetratibus & in ipso regum conspectu versantes, defenduntur & securi vitant. Mascul. in Psal.*

(*Pſal. 52. 2.*) is called a *ſharpe raſor*; *Pſal. 57. 4.* it is compared to *ſpeares, and arrowes, and a ſharpe ſword*; and if at any time with much uſing, this ſword be blunted in the edge or point, the Scripture ſpeakes of *whetting the tongue*, *Pſal. 64. 3.* It is as the *ſharpe arrowes of the mighty man, and coales of juniper*, *Pſal. 120. 4.* *They bend their tongues like a bow*, *Jer. 9. 3.* *Their tongue is as an arrow ſhot out*, ver. 8. In a word, *It is a fire and a world of miſchiefe*, *Jam. 3. 6.* (*Jer. 18. 18.*) wereade of ſmiting with the tongue, and of *devouring words*, *Pſal. 52. 4.* As there are *devouring opinions*, opinions, which not only hurt the judgements of men, but devour their conſciences, and eate up truth (as it were) at a bit; ſo there are *devouring words*, words that eate up a mans reputation, and devour his good name as bread. *Slandering mouthes love the whiteſt bread, the fineſt of the wheate; A mans credit which hath not a branne in it, how ſweet a morſell is it to ſuch mouthes?* Though, the truth is, every name, by how much the more pure and ſpotleſſe it is, by ſo much the more deadly will it be in the ſtomachs of theſe devourers. *A good name ſwallowed by an ill man, will (as Jonas did the Whale) make him (one time or other) ſtomach-ſick, if not conſcience-ſick, and he ſhall be forced to vomit it out ſafe againe.*

It is a ſad thing when (thus) the people of God are wounded and ſcourged by the tongues of wicked men; but I will tell you of a ſadder ſcourging, that is, when the people and ſervants of God ſcourge one another with their tongues: I beſeech you leave this work to wicked men, take not the ſcourge of the tongue out of their hands, let us, not only not ſlander, but, not ſpeake hardly one of another. The *ancient Chriſtians* in the Primitive times, were deeply wounded by the ſcourge of the tongue, what ſtrange things did ungodly men, feigne and then faſten on them? They reported them as black as hell, as if their holy meetings were not to worſhip God, but to defile themſelves with inceſt and uncleanneſſe; but among Chriſtians themſelves, we reade not of this ſcourge, at that time. No; Chriſtians loved one another to the amaſement of Heathens: They were ſo farre from this ſcourging or wounding of one another, that they were ready to be ſcourged, to be wounded, to be burned, to die one for another. This cauſed their Pagan perſecutors to cry out, *Behold how the Chriſtians love one another?* We are ſcourged by wicked ones, as *They*, O that we could love one another, as *They*. Sons of Belial have revived the ancient

ancient reproaches and accusations againſt the brethren, O, that we could revive the ancient imbraces and moſt endeared affections of the brethren. Obſerve, ſecondly,

*It is a great mercy to be delivered from the Scourge of the tongue.*

The Apoſtle ſpeaks of it, as a wonderfull mercy, that he was delivered out of the *Mouth of the Lion* (2 Tim. 4. 17.) Surely it is no ordinary mercy (though lying be very ordinary) to be delivered out of the *Mouth of a liar*. This is joyned in one promiſe, with deliverance from the moſt deadly instruments of warre, Iſa. 54. 17. *No weapon formed againſt thee ſhall proſper*, that is no weapon of warre, neither Sword nor Speare ſhall hurt thee. Then folloves, *And every tongue that ſhall riſe up againſt thee in judgement thou ſhalt condemn. This is the heritage of the ſervants of the Lord.* The tongue of a Ziba or of a Tertullus will devoure and deſtroy, as bad as the Sword of a Caſar or a Pompey. The holy ſtory tells us, what woeful worke the tongue had made upon *Joſeph* and *Mephiboſeth*, if the good providence of God had not ſpoken a good word for them.

Laſtly, Let me adde one reaſonable word of admonition, to theſe tongue-ſcourgers; As the word is, They that ſmite with the ſword, ſhall periſh with the ſword; ſo, they that ſmite with the tongue, ſhall periſh with the tongue. The tongues of the Saints are in ſome ſence, ſharper and ſorer ſcourges, then the tongues of wicked men. The word of God in their mouths, is a *Two-edged Sword*, yea *ſharper then any Two-edged Sword*. A Prophet or a Miniſter of Chriſt, can ſtrike as hard with his tongue, as (and infinitely harder, then) any prophane wretch, or railing *Rabſhakeb* in the world. *Truth well ſet home, will wound deeper, than ſlander can.* I (ſaith the Lord, Hoſ. 6. 5.) *have hewed them by my Prophets, and ſlain them by the words of my mouth.* In the 11<sup>th</sup> of the Revelation, It is prophesied, *That fire ſhall go out of the mouths of the two Witneſſes, and devour their enemies*, verſ. 5. That is, the word of their mouths, ſhall be as a fire to ſcorch and conſume the gain-ſaying world; and with this instrument their tongue (for that only is ſutable for the work of Witneſſes) they are ſaid to have tormented thoſe that dwell upon the Earth, ver. 10. Some indeed are *Sermon-proofs* and *Word-proofs*; They at preſent doe even laugh at all our ſpiritual Artillery; Let whole volleys of threats be diſcharg'd upon them, let them be hackt and hewed all day long



with the Sword of the Word, they feele it not, it may be they jeer at it, at least they regard it not. As they, *Jer.* 18. 18. conspiring against the Prophet, *Come let us devise devices, &c. let us smite him with the tongue.* And least any should say, if we smite him with the tongue, he will smite us againe; *For these Prophets are notable at that Weapon.* To secure themselves, they resolve thus; *Let us not give heed to any of his Words.* As if they had said, we know he will speake bigge words, and threaten us terribly, with Sword, and pestilence, and famine, and hell, &c. But let's arme our selves against him, and make no more of all, then of a *Squibb* or a *pot-gun*, then of a stabbe with a *wooden digger*, or a charge with a *Bull-rush.* *Let us not give heed to any of his Words.* But let these know, though now they are hardned against the spirituall scourge and sword, in the mouth of Christs Ministers, yet at the last *Christ himselfe will smite them with the rod of his mouth, and with the breath of his lips shall he slay the wicked,* *Isa.* 11. 4. He once made a *Scourge of cords*, and whipt the buyers and sellers out of the Temple, he will at last make a *Scourge of words*, which shall whip all impenitents and unbelievers out of his presence into hell, where they shall gnash their teeth, and gnaw *Those tongues*, which have scourg'd his faithfull servants, with many stripes, only for doing or speaking his, their Masters, will.

*Neither shalt thou be afraid of destruction, when it commeth.*

שִׁדָּה

a radice שִׁדָּה

more predonum

& impetu Ho-

stili vastari &

depopulati.

The word *Destruction* signifies a confluence or meeting together of all kinds of evill; when evils breake in together, as theeves and robbers into a house to spoyle and take away all, *Isa.* 60. 18. *Jer.* 48. 3.

When such destruction comes, thou shalt have this privileged, *Not to be afraid of it.* Not afraid, the word signifies any kind of feare, holy fearing as well as naturall; here it is used for excessive, distracting feare: It is not meant, that a man shall be secure or senselesse, when destruction commeth, *So to be fearlesse, is worse then to be reasonlesse.* But this is the meaning, *Thou shalt not be afraid;* That is, thou shalt not be dismayed with feare, thou shalt not be amazed or astonished with feare, thou shalt not be at thy wits end; muchlesse at thy Faiths end, when destruction commeth. Feare is good in it's kind, yea it is an excellent grace; Some feare in time of destruction is the daughter of faith (*Heb.* 11. 7.) *By Faith, Noah being warned of God, of things not seen as yet, moved with*

*With fear, prepared an Ark to the ſaving of his houſe ; He fears deſtruction ſavingly, whoſe fear moves him to prepare due means of ſafety.* Such preparatory fears are holy fears, and well become the Saints, when deſtruction commeth. (*Exod. 9. 20.*) He that heard of the deſtruction coming, and feared the word of the Lord, made his ſervants and cattle flee into the houſes ; God would not have his people, when they heare deſtruction is coming, ſtand at the doore in a daring manner to meet it, and lay themſelves open to it, no, he would have them flee into the houſe, and enter into the chamber, and ſhut the doors about them, hiding themſelves, as it were for a little moment, untill the indignation be over-paſt, *Iſa. 26. 20.*

The feare which God promiſeth his people protection from, is unbelieving feare, or feare which is the daughter of deſpaire : Such as that, *Iſa. 7. 2.* where, when a report came of deſtruction coming, it is ſaid ; *That the heart of the King, and the heart of his people was moved as the trees of the wood are moved with the wind.* They were ſo afraid, ſo unfetled and diſorder'd within, that they knew not how to ſettle and order their affaires without. Such a feare the Prophet *Jeremy* threatens upon *Paſhur*, *Jer. 20. 3.* *The Lord hath not called thy name Paſhur, but Magor-miſſabib ; For thus ſaith the Lord, behold I will make thee a terrour to thy ſelfe, and to all thy friends ; Feare round about, and feare within, this feare God promiſeth to deliver his people from, in times of danger.* Obſerve hence.

*The power and preſence of God is able to uphold his people in the face of dangers, and in the preſence of deſtruction.*

They ſhall not be afraid of deſtruction, when it commeth : Suppoſe God doth not keepe the deſtruction off from them, yet hee will keepe ſinking feares off from them. How terribly ſoever men looke upon them, they ſhall not be a terrour to themſelves, neither will God be a terrour to them. *Many a man is his own Bugg-bear. And there is nothing can be ſo terrible to us, (except an angry God) as we may be to our ſelves.* But he, to whom God is not a terrour, and to whom himſelfe is not a terrour, will not be afraid of the *King of Terrours*. So long as we are at peace with God and our ſelves, deſtruction cannot come ſo faſt, as conſolation will. And deſtruction cannot carry that away, where-in conſolation lies. The beſt part of the Saints eſtate, is out of the reach of deſtroyers. They can deſtroy houſes and goods : They can

carry away gold and ſilver, but they cannot deſtroy faith and hope; they cannot carry away, grace or holineſſe; They may burne your writings, and the evidences of your Lands and Tenements, but they cannot burne your evidences for heaven, or weaken your tenure and intereſts in Jeſus Chriſt. Upon the wings of this aſſurance the Saints are carried beyond the borders of feare when deſtruction comes into their borders, or death is breaking open their doores, and climbing up unto their windowes. Yea this aſſurance, (which carries them beyond the confines of feare) ſets them downe in a very comfortable place, in the land of joy, or upon the mountaines of delight. It is too little to ſay. *They ſhall not be afraid, when deſtruction comes, for at deſtruction they ſhall laugh: As Eliſhaz undertakes with his next breath.*

Verſ. 22. *At deſtruction and famine, thou ſhalt laugh; neither ſhalt thou be afraid of the beaſts of the Earth.*

23. *For thou ſhalt be in league with the ſtones of the field; and the beaſts of the field ſhall be at peace with thee.*

In the former words, we had a promiſe of redemption from famine and from feare at the coming of deſtruction. Here both the mercy and the promiſe are heightened, or the promiſe is made yet more mercifull; *At deſtruction and famine thou ſhalt laugh.* It is a high priviledge to be redeem'd from tamure, and not to be afraid of deſtruction; but to laugh at theſe is the higheſt priviledge at all? *I* (ſaith the wiſe man, Eccl. 2. 2.) *ſaid of laughter it is madd, and of mirth, what doth it?* And is not this madd laughter, to laugh at deſtruction, and to be merry in famine. The Prophet vehemently reproves joy in ſad times, (*Iſa. 22. 12, 13.*) and brands it for an iniquity, that ſhall not be purged from them, till they die. And can it then be commendable to rejoyce in famine, &c. Is it comely for man to be merry, when God is angry? And to be rejoycing, when the Lord is deſtroying? To cleare this I ſhall open the ſence of the Text, and ſhew, that this *Laughter* is neither ſinne nor madneſſe, but the holineſſe and ſobriety of the Saints.

*At deſtruction and famine thou ſhalt laugh.*

The word is ordinarily uſed for *laughing*; whence *Iſaac* hath his name, The ſonne of the promiſe was called *Iſaac*, becauſe *Abraham*

פח

*Iſc quod pſe  
Sumitur in bo-  
nam vel in ma-  
lam partem, pro  
lect ratione: vi-  
ſu gaudij, viſus  
contemptus.*

*Abraham* laughed, or because he joyced at the promise or birth of his sonne, especially at the promise of *His birth, who was to be the joy and desire of Nations, the Lord Jesus Christ*, who, referring to this act of *Abraham*, tels the Jewes, *Joh. 8. 56. Your Father Abraham joyced to see my day, he saw it and was glad. To laugh* in Scripture is taken two waies.

Sometimes in a good sense; and

Sometimes in an ill sense.

In a good sense, and so, *To laugh is an outward expression of sound inward joy and true comfort*; *To laugh* is an act proper to man. There cannot be true and solid joy (and so, not this effect of it, laughing) where there is not true solid reason. Even passion (strictly taken) is founded in reason. In the 29. of this book ver. 24. *Job* describing the great prosperity of his former daies, saith, *If I laughed on them, they believed it not. Job* was a man of that esteeme and veneration, that though he expressed in his gesture or countenance, a kind of familiarity, and how well he was pleased, yet the people did so much reverence him, and his piety and unspotted justice did so overawe them, that they suspected still he might observe somewhat amiss in them.

Secondly, to laugh, is used for scorning and deriding. In the 39. of this book v. 7. Laughter is ascribed unto the wild Ass, *improperly*; *He* (sc. *the wild Ass*) *scorns* (or *laughs at*) *the multitude of the City*. And (*Psal. 2. 4.*) when the Princes and the people gather themselves together, to take counsell against the Lord and against his Christ; *He that sitteth in heaven shall laugh, and the Lord shall have them in derision*. That is, the Lord (in a most holy manner) scorns or derides the counsels and practises of wicked men, *Man is never in so sad a condition, as when God laughs at him*.

Again, Laughter proper to man, is either sinfull and reprovable, or holy and commendable. Sinfull laughter is that which arises,

First, from unbelieve or weaknesse of faith: Such was the laughter of *Sarah* (*Gen. 18. 12.*) when the Angel brought his message that *Sarah* should have a sonne, *Sarah* heard it, as she was in the Tent-doore, and the Text saith *Sarah laughed*: The ground of her laughter was unbelieve, she thought it an impossible thing, for her to have a sonne (as a man will laugh at a thing you tell him, when he thinks it impossible to be done.) That her laughter was from unbelieve, is plaine, from the Angels reproving question in the

next words; *Wherefore did Sarah laugh, ſaying, ſhall I of a ſurety beare a child, which am old? Is any thing too hard for the Lord?* As if he had ſaid, ſurely Sarah thinks the Lord hath out-promis'd his own power to performe.

Secondly, Sinfull laughter ariſeth from contempt, or ſlighting of counſell, and carnall ſecurity in times of danger (2 Chron. 30. 10.) when Hezekiah ſent meſſengers to Ephraim and Manasseh to warne them to come up to the houſe of the Lord, to keepe the Paſſeover, it is ſaid, *That they laughed the meſſengers to ſcorn and mocked them;* they laughed, ſlighting and contemning this admonition, thinking themſelves ſafe and well enough, though they came not up to that ſolemne Paſſeover.

Thirdly, Sinfull laughter ariſes from pride and ſelf-confidence, (Hab. 1. 10.) The Prophet deſcribes the proud Chaldeans, invading Judah; thus, *They ſhall ſcoffe at the Kings, and Princes ſhall be a ſcorn unto them, and they ſhall deride every ſtrong-hold:* They ſhall come up with ſuch an army, with ſuch an arm of fleſh, as all fleſh muſt fall downe and yeeld unto.

Laſtly, There is a ſinfull laughter, ſpringing from ſenſuality, and exceſſe of creature contentments. Such laughter Chriſt threatens, Luk. 6. 25. *Woe to you that are full, Woe to you that laugh now:* That is, woe to you that laugh, becauſe of your creature fulneſſe.

Laughter, which is good and commendable, hath ſuch roots, as theſe.

Fiſt, it ſprings up from faith, ſuch was the laughter of Abraham (Gen. 17. 17.) when he heard the promiſe, that he ſhould have a ſonne, the text ſaith, *Abraham fell upon his face and laughed:* That the laughter of Abraham was from faith, is cleare from the Apoſtle, Rom. 4. 19. affirming, that, *He not being weak in faith, conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſſe of Sarahs wombe, he ſtaggered not at the promiſe of God, through unbelieve, &c.* Abraham laughed out his faith, not (as Sarah) his unbelief. Therefore alſo Chriſt ſaith (as was toucht before) *Abraham rejoyced to ſee my day, he ſaw it, and was glad:* In the promiſe of his ſonne, he ſaw the Promiſed ſeed, in whom all the Nations of the earth ſhould be bleſſed. This ſight of the day of Chriſt, in that proſpectiue of the promiſe, drew it in neare to the old-mans heart (though it were farre off) and made him glad.

Secondly, Commendable laughter comes from holy courage, and

and well grounded confidence; well temper'd magnanimity, and Christian heroicalneſſe of ſpirit, liſts us to farre above dangers and fears, that we laugh at them.

And then, there is a laughter in dangers grounded upon aſſurance of deliverance from, or ſupport in dangers. A man that ſees a great ſtorme coming, laughs at it, knowing where to goe to ſhelter preſently, where to get a warme houſe over his head. The Pilot knowing he hath a ſtrong Ship, and good Tackling, laughs at the windes. In that ſenſe [*not to feare*] is uſed (*Prov. 31. 21.*) where it is ſaid of the wiſe woman. *She is not afraid of the ſnow for her houſhold; If the ſnow and cold weather come, the doth not feare it, ſhe can laugh at the ſnow; Why? For all her houſhold are cloathed with ſcarlet, or double cloth, ſhe hath made ſuch proviſion againſt cold weather, that ſhe feares neither froſt nor ſnow.*

Now, the text, (when it is ſaid, *At famine thou ſhalt laugh.*) is not meant of laughter, ſpringing either from unbeliefe, or pride or ſelf-confidence, or ſenſuality or ſenſeleſſeſſe; as if he ſhould not care what God did in the world, let God doe what he would, he would laugh. As that proud Emperour ſaid (not only as one before him, when I am dead, but) while I live, *let heaven and earth be mingled together, I care not,* ſcorning and contemning what could come. But this laughter comes from ſtrength of faith, from holy courage, and well-grounded confidence; from an aſſurance of ſhelter, ſafeguard and protection from, or ſupport in the greateſt dangers, even in famine and deſtruction: He fixes on ſuch a promiſe as this, *Pſal. 37. 19. They ſhall not be aſhamed in the evill time, and in the daies of famine, they ſhall be ſatiſfied.* The ſoule of a believer ſees ſalvation in deſtruction, food in famine, he hath wine well refined to drinke, marrow and fatneſſe to feed upon, when the world knowes not how to give him (or will not give him) a dry cruſt, or a cup of cold water. He ſees a hiding place, when all others lie open to the danger, he ſees a place of refuge, a covert from the raine and from the ſtorme, when others ſtand naked under them. The ſumme of all is; A godly man ſees himſelfe ſo protected in dangers, ſo provided for againſt all wants, he ſees in the promiſes ſuch a Magazin of armes, ſuch ſtores of bread, that he feares no weapon form'd againſt him, and feeds, when no table is ſpread for him; Danger ſecures, deſtruction ſaves, and famine ſatens him, that is, in danger, deſtruction and famine, he knowes

*Ridebis ventos  
hoc munere te-  
ſum & imbres.  
Mart.*

*quid ſciet  
quia puer  
nec*

*In vaſtitate ira  
cris munitus, ac  
de tuſſa ſure ſe-  
curus, ut videre  
poſſis, etiam ſi  
james cas, non te  
enecabit james,  
verum Deum ſuo  
te conſolationis  
populo ira reſi-  
ciet, ut videre  
poſſis. Ipſa te  
james reddet  
ſaturum; & cā.  
tibi, non ſecus  
ac ſi tibi plexus  
eſſet ventus.  
Pinced.*



whether to goe for food, salvation and safety, even unto God, who is all this to him, and will be more, if he need it. Upon these grounds it is, that the text saith, *At famine and destruction he shall laugh.* Observe hence,

*A godly man, a true believer is not only not afraid of outward evils, when they come, but thorough faith he is above and triumphs over them.*

Not to be afraid of famine and destruction when they come, is too low for his spirit, *He shall laugh when they come.* Hence the Apostles exulting language, *We glory in tribulation, we are exceeding joyous in all our tribulations.* And to this fence we may interpret that of Peter speaking of the sufferings of the Saints, 1 Epist. 4.14. *The Spirit of glory resteth upon them*; that is, a spirit of glorying and holy rejoicing, whereby the soul is carried up (as it were) upon Eagles-wings, above and beyond reproaches. *All evils lie below a believer, when he is lifted up with this spirit of glory.* This spirit of glory resting upon us through him that loved us, makes us more then conquerours over tribulation, distresse, persecution, famine, nakednes, perill or sword, Rom. 8. 35. 36. *More than conquerours?* Who can expresse, how much that is? No tongue can tell what it is to be more then a conquerour; when Christ would advance the exceeding greatnesse of that reward, which *Givers* shall receive, Luk. 6. 38. He saith not barely, *Give, and it shall be given you good measure*; but you shall have it pressed down, and yet more, *shaken together*; that is not all neither, but you shall have it *running over*. Now a measure will runne over, as long as you will poure, there is no stint, no bounds to that gift, which shall be given running over: A vessell will runne over continually, poure as long as you will: So here, you shall not onely have a conquest, but more than a conquest, and what that is, is as much and more, than all our thoughts are able to comprehend. Hence also the Apostle speaking of that great enemy, the last enemy *Death* (1 Corinth. 15. 55.) brings in the believing soule in a kinde of holy triumph, laughing at, and even jeering death, in the sence of the Text, *O death, where is thy sting?* As if a man having disarmed his enemy, should say, now, Sir, where's your sword? where's your pistol? *Christ hath disarmed death,* taken away its sting; now the beleever may laugh in the face of death, *Oh death, thou thoughtest to make us all smart, where is thy sting? thou thoughtest thy selfe a conquerour, able to devour* and

and ſubdue us all, but where is thy victory? Such is the laughter here meant. And in the ſame ſenſe, Leviathan the mightieſt of living creatures, that ſea-monſter ( *to whom upon the earth there is not the like, he is made without feare,* Chap. 41. 33.) is ſaid to laugh at the ſhaking of the ſpeare ( Job 41. 29.) He is ſo armed with impenetrable ſcales, that, ſhake a ſpeare at him, he laughs at you; it is an alluſion to thoſe, that are armed with *prooſe*, they feare neither ſword nor ſhot: The truth is, a beleever is ſhot-free, ſhake the ſpeare at him, ſhake famine, ſhake deſtruction at him, threaten him with this or with that, he laughs at all, becauſe he hath *armour of prooſe*, wherein he may ſafely truſt: He hath a ſhield, a ſhield of faith, which will quench even the fiery darts of Satan, much more then the fiery dangers of the world.

The Hiſtories of the Primitive Church, are full of this holy laughter, and heroicall magnanimity of the Saints, grappling with the greateſt evils. How did thoſe renowned Martyrs, even *baffle death*, and deride their torments (from this principle of faith in Chriſt) conquering them, not ſlighting them (from a principle of ſelfe-neglect) When Polycarpe was threatned to be torne in peeces with the teeth of wild beaſts, *let them come*, ſaith he, *and grind me, I ſhall make very good bread*, ſo that the very tormentors were more tormented with the holy ſcorne and laughter of ſuffering Chriſtians, than the Chriſtians were with the torments which they ſuffered. In 2 Sam. 2. 14. When Abner and Joab the two great Generals met, Abner ſaith unto Joab, *Let the young men ariſe and play before us*; the ſport was to fight, and fighting unto death, and yet theſe ſtout ſouldiers being above feare, call it playing one with another: It is the word here in the text ( *let them come and laugh together before us* ) As if theſe young men were of ſuch courage, that they could laugh at death, and goe to killing one another, as if they were to goe to play with one another. Surely there is little reaſon for ſuch courage; *killing of men is no laughing matter, no matter of ſport*; for as Abner ſaid unto Joab, not long after ( verſ. 26. ) *ſhall the ſword devoure for ever, knoweſt thou not, that it will be bitterneſſe in the end? There is little cauſe to account the beginning of that a ſport, which will be bitterneſſe in the end*: But when the Saints are to joyne in the deadlieſt battell, or to meet with the deadlieſt death for Chriſt, or from the chaſtning hand of Chriſt, they have reaſon enough to account it a ſport, and to laugh at deſtruction ( in this ſenſe cleared ) becauſe they

know it will be sweetnesse and comfort in the end: *Valour sometimes laughs at danger, much more may faith.* (Plal. 68. 12, 13.) Though we have lye among the pots, yet shall we be as the wings of a dove covered with silver, and her feathers with yellow gold: This is the confidence of the Saints, when they lye among the pots, or among the pot-ranges (as some interpret it) where the scullions lye, and are besotted and black'd over, at the fire of afflictions, till they looke like very scullions, that yet, they shall be gilded over loone after. Or it may be understood of the bounds and limits of the enemies Country: and so it is a description of great danger, for they who lye upon the borders of an enemies Country, are in continuall feare of an assault; This the Greeke seemes to favour, rendring it thus; Though we have *laine between the inheritances, or the loss, sc.* our own and the enemies; either way the sense reaches this point fully; Though Beleevers lye among the pots, or neereft dangers, yet they are assured that they shall have wings, as the wings of a Dove, which are covered with silver, and her feathers with yellow gold. There is gold and silver in the eye of faith, while there is nothing but blacknesse and death in the eye of sense; yea, faith assures them, that, they shall be *white as snow in Salmon* (as it followes in that Psalmine) that is, they shall have whitnesse after blacknesse, or light in the midst of darknesse; *Salmon* signifies darke, dusky or obscure: for, it was a hill full of pits, holes and glins, very darke and dangerous for passengers; but when the snow was upon it, it was white and glittering; now faith be, they shal be like *Salmon* in the snow, though black in themselves, yet white, lightsome and glorious, either through pardon of sin, or victory over their enemies, to both which, *whitnesse* hath reference in Scripture.

διεσπάρην τῶν  
κλίβαν. Sept.  
Atulworth.

Non solum sin-  
gulas arumnas  
superabit, sed  
omnium illa-  
rum in unum  
coeventium ag-  
men. Integrum  
ex omnibus ex-  
ercitum viga-  
bit.

Againe, In that it is said, *At destruction and famine thou shalt laugh*; as from that word, *laughing*, we see what spirits the Saints have in troublesome times; So, inasmuch as he gathers together and rally's all the scattered troopes of afflictions, to charge at once upon a beleever; and yet concludes, *At destruction and famine thou shalt laugh*; Observe, That

*A godly man laughs at, or is above all evils, though brought against him at once.*

It hath been said, That *Hercules* could not match two: here are two, *Destruction and famine*; overmatcht by one; bring whole legions and armies of troubles to encounter a Saint, he overcomes them

them all: *He ſamifhes famine, and deſtroyes deſtruction is ſelfe.* The Apoſtle, *Rom. 8. 35.* muſters up (as it were) all evils together into a body, and dares any or all to battell, with a beleever, *who ſhall ſeparate us from the love of God? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword? which of theſe ſhall undertake the challenge, or will you bring any more? then, come liſt, or death, Angels, or principallites, or powers, things preſent, or things to come, height, or depth, or any other creature: none of theſe ſingle, nor all of theſe joyned, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* Every heightned Saint is a ſpirituall Goliath, who in the name of the living God, bids defiance to this huge hoſt, and they all run and tremble before him. *Rejoyce* (ſaith the Apoſtle, *James 1. 2.*) *when you fall into divers temptations;* A beleever hath joy, not only when he grapleth with a ſingle temptation, but let there come many, divers temptations, variety of temptations, variety for kind, and multitude for number, yet he rejoyceth in the middeſt of all.

*Neither ſhalt thou be afraid of the beaſts of the earth.*

Having thus liſted a godly man above the afflicting reach of thoſe two great evils, famine and deſtruction, want of good things, and ſpoiling of their goods; he proceeds to inſtance another great evil, wherein a godly man is exempt from, and ſet above fear; *Neither ſhalt thou be afraid of the beaſts of the earth.*

*Beaſts of the earth.*] ¶ The root of that word ſignifies life, and to any living creature, eſpecially a wild beaſt; becauſe they are ſo active and full of life, therefore they are named from life.

And theſe are called, *the beaſts of the earth;*

Fiſt, Becauſe beaſts are produced from the earth, and the earth received a charge to produce them, *Gen. 1. 24, 25.* And God ſaid, *let the earth bring forth the living creature, after his kind, and God made the beaſt of the earth after his kind.*

Or ſecondly, Becauſe beaſts have nothing but earth to live upon; as men whole portion is only in creatures, are called *men of the world,* or men of the earth.

The word for (*\*earth*) ſignifies the whole earth, habitable or inhabitable: And though the earth ſtand ſtill, yet this word is derived (ſay ſome) from running, either, becauſe the heavens runne round about the earth, with an ordinall rotation or motion; or becauſe all

חַיָּה  
a radice חַיָּה  
vita, vivens,  
bellia fera.  
\*חַיָּה Comple-  
ditur totum  
terrarum orbē  
tum habitabi-  
lem, tum qui  
non eſt habita-  
bilis, deductum  
volunt à verbo  
חָלַל currere,  
vel quia cælum  
perpetuo rotatur  
circa terram  
currit, vel quòd  
omnia anima-  
lia currant ſu-  
per ſacram ter-  
re.

*Alij à verbo  
דָּבַר i. e. vo-  
lunt. concupivit  
deductum vo-  
lunt eo quod  
terra jubet  
apparet afferre  
fructum.*

*Animalia tus  
habitant in  
ijs, Vul.  
Sept. ζοα.*

*חַיַּת הָאָרֶץ*

all creatures, men and beasts, move or runne upon the face of the earth. Though others deduce it from a word which signifies to *desire, wish or will a thing*, because the earth is perpetually desirous of bringing forth fruit, for the use and helpe of man. But it is not agreed on what we are to understand, by *the beasts of the earth*.

First, Some take the words improperly, and so *the beasts of the earth*, are interpreted men; A company or society of men, and these in a double sense. For the word notes sometimes a company of men in a good sense, and sometimes a company of men in an ill sense. I shall give you an instance of both, for the clearing of this text.

It signifies men, or a company of men in a good sense, *Psal. 68. 10.* where speaking of *that raine of liberalites*, (that is, blessings of all sorts) which God sent upon his inheritance, to confirme and refresh it, he saith, *Thy Congregation hath dwelt therein.* Thy campe or leagure, thy host or troope dwelt there; (so *2 Sam. 23. 13.*) which the vulgar translates, *Thy beasts*, and the Greeke, *Thy living creatures dwelt therein*: The same word is used (and some apprehend in allusion to this Psalme) *Rev. 4. 6. Chap. 5. 8. 9.* in those mysticall descriptions of Christ and his Church: In this sense it suites not at all with the promise of the text. *These beasts are not to be feared, but honoured and loved; mans greatest spirituall comforts on earth, are found in the society of these beasts.*

But commonly this word, referred unto men, signifies an association of wicked men; *men of the earth*, worse (many of them) then the *beasts of the earth*: These are spoken of in the same *Psalme, ver. 30. Rebuke the company of speare men, (or Archers)* The rout or crue of the Cane, that is, men that beare reeds, or canes, whereof speares and arrowes were wont to be made; therefore the company of speare-men or archers, are called a company with reeds: The word by us rendred company, is, *the beasts of the reeds*, those men that are like beasts, savage, cruell and bloody, these are as bruits and beafts of the earth; so they are decipher'd in the next verse, *The multitude of the bulls, with the calves of the people.* And we find the word signifying, a company of wicked ones, and a company of Saints in the same verse, *Pf. 74. 19. O deliver not the soul of thy turtle dove unto the multitude of the wicked; The Hebrew is, unto the company of the beasts; Forget not the Congregation (or the beafts) of thy poore for ever; there the same word*

word is taken (as in *Psal.* 68. 10.) for a company of Saints, or the poore people of God. In the Scripture of the new Testament, it is frequent to shadow wicked men under the names of beasts, beasts of the earth: so that of *Paul* hath been taken (1 *Cor.* 15. 32.) *If I have fought with beasts at Ephesus after the manner of men*, with beastly men, cruell men, men like unto beasts in their qualities and dispositions: though others understand it of his being cast unto the beasts, to fight with them, which was a cruelty thole persecuting times exercised against the Christians. So (1 *Tim.* 4. 16.) *Paul* saith, *he was delivered out of the mouth of the Lion*: *Nero* that cruell tyrant, is supposed to be the Lion, the beast of the earth he aimeth at. And the Apostle, *Tir.* 1. 1. gives this character of the *Cretians*, they are *evill beasts*. If we take it here in this sense, it is a truth, and a very comfortable truth, that godly men shall be delivered from the fear of beastly and cruell men, or as the Apostle calls them, *unreasonable or absurd men, who have no faith*.

But rather understand here *beasts of the earth* properly, for those fierce and cruell creatures hurtfull to man. Once, man had power and dominion over all the creatures; the wildest beasts were tame to him in his state of innocency; till he rose up and rebelled against God, the creatures were subject unto him; but man rebelling against God, he creatures rebelled against man: hence it is, that man naturally is surpris'd with fear at the approach and sight of strong and cruell beasts; and therefore it is here spoken as a speciall mercy and priviledge of the godly, that they *shall not be afraid of the beasts of the earth*.

The beasts of the earth are hurtfull to us three wayes;

First naturally, many beasts by nature are very dreadfull to man, as the Lion, the Beare, the Wolfe, and such other fierce, strong and bloody beasts.

Secondly, Tame beasts, such as we daily use and subdue to our service, are often by accident hurtfull to us; The Horse and the Oxe, have many times been destructive to their owners.

Thirdly, (Which I conceive is the thing chiefly aimed at here) beasts hurt judicially, in a way of wrath from God; There are divers places in the book of God, wherein God threatens to arme the creatures, against those, who sinne against him, and that, when his people should forget their duties, the beasts should forget their subjection. *Deut.* 32. 24. *I will send the teeth of beasts upon them.*



And *Jer. 15. 3.* *I will appoint over them foure kinds ſaith the Lord, the ſword to ſlay, and the dogs to teare, and the fowles of the heaven, and the beaſts of the earth, to devour and deſtroy.* You ſee God can have an army any where if he pleaſeth, an army of dogs to deſtroy, an army of fowles of the ayre, an army of the beaſts of the earth, to ſubdue a rebellious people. And *Ezek. 14. 21.* This is one of the foure ſore judgements that God denounceth againſt *Jeruſalem, The ſword, and the famine, and noyſome beaſts and the peſtilence.* Thus in a judiciall manner they were very terrible and dreadfull, and ſo were numbered among the foreſt evils or judgements which God ſent upon a nation, for their wickedneſſe. To all or any of theſe wayes, this promiſe may be enlarged. Thou ſhalt not be afraid of the naturall cruelty, the cauſall hurtfullneſſe, or the judiciary rage of beaſts, when ſent by God with commiſſion to puniſh the beaſtlineſſe of men.

• How this commeth to paſſe, that beaſts of the earth hurt not godly men, is laid downe in the next verſe, which I ſhall a while open, and then give you ſome notes and obſervations from both together.

Verſ. 23. *For thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee.*

This verſe containes the reaſon, why he ſhould not be afraid of the beaſts of the field; and here is ſomewhat more got into the reaſon, than was before in the promiſe; the ground of the promiſe is higher, and carried farther than the promiſe it ſelfe. The promiſe was, to be delivered from the feare of beaſts; and that thou mayeſt be certaine of it, know God will not ſuffer ſo much as a ſtone to doe thee hurt; *thou ſhalt be at league* not only with the beaſts of the earth, but with the ſtones of the field.

*Thou ſhalt be in league.*] The word is frequently uſed in the old Teſtament, to ſignifie that ſolemne gracious covenant of reconciliation between God and man, eſtabliſhed in the blood of Chriſt.

A league or covenant is a very ſolemne act, an act of reaſon and of the higheſt reaſon, an act of judgement and deepeſt deliberation: therefore it may be doubted how a league can be entred with ſtones, which have no life, or with beaſts which have no reaſon. We reade (*Gen. 31. 49.*) of a league or covenant made at or upon an heape of ſtones, betweene *Jacob and Laban*; but this is  
very

כִּרְיָה

à radice כִּרְיָה

Elegit quia eleguntur persone inter quas res et conditiones proponuntur. Buxt.

very ſtrange and unheard of, to make a league with a heape of ſtones.

For the clearing of this, we muſt enquire into two things ;

1. What theſe ſtones are.
2. What this league with ſtones doth import.

Fiſt, *For the ſtones* : There are divers opinions about them, and many interpreters have exceedingly ſtumbled at theſe ſtones : Some change theſe ſtones into men, ſtrong men, or the ſtrongeſt of men. That of *Job* in the next Chapter, hath ſome alluſion to it, ver. 12. *Is my ſtrength the ſtrength of ſtones?* A ſtrong man is ſtrong, as a ſtone.

The *Chaldee* paraphraſt underſtands by ſtones, the Law, which was written in ſtones. *Thou ſhalt be in league with the ſtones*, that is, the Law written in tables of ſtone ſhall never hurt thee. But that (as to this text) is a meere conceit, though (in it ſelfe) a great truth, and our greateſt comfort, that beleivers are at league with thoſe Law ſtones, which left in power and hoſtility, would have broken all man-kind to peeces, and ground them to powder. Chriſt hath made peace for us with the Law ; The Law had a quarrell at us, and the Law would have been upon us with an everlaſting warre, if Chriſt had not ſetled our peace by ſatifying the Law ; *Stoning to death, had been the death of us all, if Chriſt had not made a league for us with theſe ſtones.*

Thirdly, Others interpret theſe ſtones by a Metonymy of the continent for the thing contained, *Thou ſhalt be at league with the ſtones of the field*, with the rocks or rocky places, that is, thou ſhalt be at league with thoſe creatures, or with thoſe beaſts, which lie among the ſtones, and have their dens about hollow rocks : and ſo they make the latter branch [*and the beaſts of the field ſhall be at peace with thee*] to be exegeticall, giving us the expoſition of the former, or ſhewing, what is meant by being at league with the ſtones of the field ; *Thou ſhalt be at league with the ſtones of the field*, that is, with the beaſts who make their dens, and their holes and their hiding places among the ſtones of the field. This is a good ſenſe of the words.

But leaving the former, with ſome other apprehenſions about theſe ſtones, I ſhall take theſe ſtones properly, and ſo they will fall under foure conſiderations, all which give light to the clearing of this text, and the manner of our league with ſtones.

Fiſt, As naturally ſcattered upon the face of the earth, ſo hindring

dring travellers, or endangering a man in haſt upon his way. One part of *Arabia*, was called *Arabia Petraea*, or the ſtony, becauſe it was full of ſtones, and to, uneaſie, either for tillage or travell.

Stones are ſo dangerous to the foot, that the Latine word is derived from *hurting the foot*; Hence thoſe Scripture-expreſſions, *A ſtumbling ſtone*, and *a rock of offence*, becauſe, men are ſo apt to ſtumble at ſtones. And both theſe are applied to *Chriſt* in a figure, he is called a *ſtumbling ſtone*, and *a rock of offence*. *Chriſt* in himſelfe is the moſt precious and cleſt foundation-ſtone to build on, but he is the moſt ſore and dangerous ſtone to ſtumble on: To be in league and covenant with that living ſtone, is the higheſt mercy.

Secondly, theſe ſtones as they lie naturally hidden in the bowels of the earth, or under the earth, are a trouble to the Husbandman in tilling the ground, in plowing and ſowing, and they often endanger the breaking of his plough, and hinder the rooting and growth of the ſeed ſowne.

Thirdly, conſider theſe ſtones as artificially laid together for the making of a wall or mownd to fence and part field from field, or both from the common fields and high-waies.

Fourthly, Conſider theſe ſtones as artificially and induſtriouſly placed for *marks and boundaries*, to diſtinguiſh private mens lands, or the precincts of ſuch and ſuch countries, which are commonly called *Mark-Stones*, or *boundary Stones*; as alſo ſtones ſet in roades or high-waies, for the direction of Travellers, pointing which way to goe, to eminent Townes or Cities. Of ſuch a ſtone we read (1 *Sam.* 20. 19.) when *Iſoathan* bad *David* ſtay at the ſtone *Ezel*, that is, as we put in the *Margin* of our Bibles, the ſtone that ſheweth the way, or the *way-ſtone*. Theſe *boundary ſtones*, or *way-ſtones* to direct travellers, were famous in antiquity: Inſomuch that among the *Heathen*, They were worſhipped as a god, or *Numen*, as divers of the Chriſtian Fathers have obſerved in their learned reports of Heatheniſh idolatry. Which alſo their own Poets have elegantly deſcribed, both in their conſtitution and uſes: giving thoſe ſtones a charge faithfully to teſtifie, *This is your land, and this is yours*. And they breake out into the commendation of the integrity of theſe Witneſſes, whom no threats could terrifie, or bribes corrupt to ſpeake a lie, or conceale the truth.

Now conſider the other terme, what it is to be in league with ſtones, in any of, or in all theſe acceptations.

In generall we know, that, to be in league with ſtones, is an improper

Lapide ad pedem  
pede nomen ha-  
bet.

\*Lapides termini-  
nales.

\*Lapides via-  
rory.

Lapis iticnia.

cRomani Deum

habebant quem

Terminum vo-

cabant. Is Deum

fatum erat

Aug. l. 4. de Civ.

Dei, cap. 23.

Lact. l. 1. c. 10.

\*Termine, ſive

lapide, ſive es de-

ſum in agro,

Stipes, ab anti-

quis, tu quoq; nu-

men habes. Ov.

primo Foſt.

\*Omni erit

ſine te litigioſus

ager--

\*Et ſeu womeri-

um, ſeu tu pul-

ſabere caſſis,

Clamato tuum

eſt hic ager, ille

tuum.

per or alluſive ſpeech: *Stones* are not capable of the formalities of a *league*, when we are in *league* or *covenant* with God or man, to with *stones*; theſe two things are made out to us.

1. That God or man will doe us no hurt; A covenant or league takes off the actings of hoſtility. Whatſoever a man is in covenant with, he feares no dammage from. *Presumptuous ſinners having made a covenant with hell, and an agreement with death, build their confidence of indemnity upon the ſtrength of it. When the over-flowing ſcourge ſhall paſſe through, it ſhall not come neare us, Iſa. 28. 15.* A man that is in league with the devill, beleeves the devill will doe him no wrong.

2. A *league* imports, that we may expect to receive good, protection, benefits and bleſſings either from God or man, according to the Articles of covenant agreed to, and ſealed reſpectively. Theſe two aſſurances we have by a *league*. And when it is ſaid here, that a godly man is in *league with the ſtones of the field*, both theſe are to be underſtood. It is as much, as to ſay, *The ſtones of the field ſhall not annoy him; yea, the ſtones of the field ſhall be a benefit or a friend to him.* Man is ſaid to be in *league with ſtones*, when he receives the effect of a *league from ſtones*. Taking it in this generall ſenſe, we may apply it unto thoſe foure particular ſences of ſenceles ſtones before mentioned.

First, As *Stones* are naturally ſcattered upon the face of the earth, the promiſe imports thus much: that, ſuch ſtones ſhall not hurt or annoy him in his walks or travels. This promiſe we have expreſſely (Pſal. 91. 11.) *He ſhall give his Angels charge over thee, to keepe thee in all thy wayes, they ſhall beare thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* This is the *league with ſtones*, *Stones* ſhall not annoy thee in thy way, thou ſhalt not ſtumble or fall to breake thy bones, or bruiſe thy body upon theſe ſtones. The devill in his combate with Chriſt, miſapplieth this promiſe of a *league with the ſtones* (Mat. 4. 6.) Tempting him to caſt himſelf downe from a pinnacle of the Temple, for it is written, *He ſhall give his Angels charge concerning thee, and in their hands they ſhall beare thee up, leaſt at any time thou daſh thy foot againſt a ſtone*; As if he had ſaid, a godly man hath this aſſurance from his league with the ſtones, that he ſhal receive no harm from them, therefore truſt God, and in confidence of this promiſe, *Caſt thy ſelf downe*. So, here is the firſt ſenſe, *Thou ſhalt be at league with the ſtones of the field*: that is, thou ſhalt not be hurt by thoſe ſtones, as thou travelleſt or walkeſt.

Secondly, take the ſtones as they lie hidden in the earth, then, to be at league with them, hath this ſenſe. Firſt, that in tilling the earth, ſtones ſhould not trouble or hinder that worke. God ſhall ſo order it, that, though thou ploweſt among ſtones, yet thou ſhalt till thy ground ſucceſſfully. The ſtony ground ſhall be fruitful ground. In that Parable of a vineyard (*Mat. 21.*) God is pleaſed to manifeſt his care of making it fruitful, by this act among others, *I gathered out the ſtones thereof*, ver. 2 noting that ſtones are naturally great impediments to fruitfullneſſe. We reade (*Mat. 23. 5.*) how the ſeed, which fell upon the *ſtony-ground*, ſprung up quickly and withered as quickly; *ſtony ground* naturally cannot feed or bring forth fruit to maturity. It is then a great priviledge, thus to be *in league with the ſtones of the field*, that, though we ſow among ſtones, yet we ſhall have a plentiful *Harveſt*. When *Job* deſcribed the daies of his proſperity (*Chap. 29. 6.*) he ſaith, *The Rocks poured him out rivers of oyle*: To have oyle out of rocks, is like having corne out of the Stones, both noting things ſucceeding beyond their natural principles, and our common expectation. When the *Baptiſt* would ſhew how God can worke beyond all the poſſibilities of nature or reaſon, he ſaith to the Jewes, *Even of theſe ſtones God can raiſe up children unto Abraham* (*Matth. 3.*) There is ſomewhat of a miracle in it, to raiſe up bread to a man out of ſtones: that is, to make a rocky land, a fertile ſoile. God threatened his people, that he would make the earth to be iron under them: that is, the earth which was ordinarily fruitful, ſhall yeeld you no more fruit, then iron; And on the other ſide he promiſes, *That they ſhall ſucke honey out of the rocke, and oyle out of the flinty rocke*, Deut. 32. 13. *Honey out of the rocke*; That is, honey of Bees, hiving themſelves in rocks; or (as others) hony fruits, as Dates, &c. which grow on Palme-trees (as oyle on Olive-trees) in rockie places. Hereby, the Lord aſſured his people of a boundant plenty; For whereas rocks and ſtones are uſually barren, he would make thoſe places fruitful to *Iſrael*. They ſhould have oyle out of the rocke in *Canaan*, as well as water out of a rocke in the wilderneſſe. We are ſurely in league with thoſe rocks and ſtones of the fields, which ſend us ſuch *Preſents* as theſe, bread and water, hony and oyle.

*In ſto molleſcūt ſaxa, impij ve- ro terra pulvis molliſſimus la- pideſcet.*

*Anſw. on Deu.*

*Nunquam diſ- ſolvitur mace- ria, nondiſſoliet*

Thirdly, Take theſe *Stones*, as artificially laid together, and ſo, *Thou ſhalt be in league with them*, is thus to be underſtood; Thoſe wals and mounds of ſtone, ſhall be as the keepers and watch-  
men

men of thy field ; they ſhall preſerve thy corne and thy cattell from annoyance. To this ſence ſome joine the former words with theſe, *Thou ſhalt not be afraid of the beaſts of the earth*, for the ſtones of the field, which lie in the wals and fences, ſhall be-friend ther, and keepe them out. When God would ſhew his intendment to deſtroy and lay waſte his vineyard ; he expreſſes it by pulling downe the wall, as before he had expreſs'd his care to protect it, by building of a wall, *Iſa. 5. 2. I fenced it, and gathered out the ſtones thereof* ; which we may underſtand thus, *I gathered out the ſtones* (and as it is uſuall) *made a fence of them* ; and had the vineyard brought forth fruit, it had alſo been in league with theſe ſtones, that is, the ſtones of the wall had kept out the wild-beaſts, or any annoyance from them ; but being fruitleſſe, the league with thoſe ſtones was broken : *I (ſaith the Lord, ver. 5.) will breake downe the wall thereof, and it ſhall be troden downe*. So that, in this ſenſe, to be at league with the ſtones of the field, is, as much as to ſay, the ſtone-wall, or the ſtone-fence which is made about thy field, ſhall ſtand to protect and maintaine thy land, thy fruits and cattell, from the incuſions of wild beaſts, from ſpoyling and treading down by any.

*lapia ex ſepe, ne-  
mo ſurabitur,  
nemo inſitiet  
in agros tuos.*

*Facere paſtum  
cum lapidibus  
agri, eſt paci-  
ſced vivere cum  
proximo, item  
ſecurus eſſe,  
quod multos ter-  
minos agri ſui  
traſſiturus ſit,  
ac ſi cum lapi-  
dibus Terminali-  
bus pepigiſſet :  
ipſiq; lapides  
paſtum initum  
ſervarent, nec  
aliter ac ſi ra-  
tione valentes  
incurſores, aut  
tranſgreſſores  
etiam verbo ſu-  
garent. Pined.  
Termini agrorum  
tuorum a nemi-  
ne violentur,  
nemo tranſgre-  
dictur.*

Fourthly, take theſe *Stones* for *land-marks* or for *way-marks*, for *boundary-ſtones*, or for *directory-ſtones* ; and then the ſenſe may be thus conceived, *Thou ſhalt be at league with the ſtones of the field* ; that is, no man ſhall come within thy bounds, none ſhall remove thy *land-marks*, or invade thy *estate*, thoſe *Stones* ſhall firmly diſtinguiſh thine inheritance ; thou ſhalt have no controverſie ariſing, which is thine, or what is thy poſſeſſion. As if an agreement had formally bin made with theſe *ſtones*, to keepe off all intruders upon their Maſters inheritance, and accordingly the ſtones in purſuance of that agreement (like ſo many hired ſervants) ſhould faithfully witneſſe for their Maſter, and chide away all who would doe him wrong ( *1 Sam. 7. 12.* ) *Samuel ſet up a ſtone* as a boundary of the conqueſt and victories, which the Lord had given the children of *Iſrael* againſt the *Philiftines*, *He ſet up a ſtone, and called it Eben-Ezer*, or the *ſtone of helpe*. Adding the reaſon, *Hitherto hath the Lord helped us* ; As if he had ſaid, here is a *Stone of remembrance*, how God hath helped us, ; and that ſtone ſeemed to ſpeake thus much to *Iſrael*, *Keepe and hold what ye have gotten, let not the Philiftines ſet a foot (unrevenged) over or beyond this ſtone*. So then, in this ſenſe, to be in league

with



*with the stones of the field*, is a promise of keeping our inheritances free from invasion and confusion, that we shall know, what is ours, and that no enemy shall take it from us.

It was a great sin to remove the *land-marks* and *boundaries*, and a great punishment was threatned against any, who should alter or remove them, *Prov. 23. 11. Deut. 19. 14. Deut. 27. 17.* And when the Prophet *Hosea* would shew, how extremely wicked the Princes of *Judah* were, he saith (*Chap. 5. 10.*) *The Princes of Judah were like them that remove the bounds*; as if he had said, we account those the worst of men, who remove land-marks; how vile then are these Princes, who are as bad, as they. Just as the wickedness of the people is aggravated, *Chap. 4. 4.* *This people are as they that strive with the Priest.* To strive with the Priest, is to strive with God, that's a sad strife. Strivers with the Priest are the worst of people, how vile then are this people, who are as bad as they. But to the present point, if it be so great a sin to remove the *land-stones*; it must needs be a great mercy to have those stones preserved. So then, to *be in league with the stones of the field*, may have this good sense also; the *boundary-stones* shall be preserved, none shall remove them, and they shall preserve thy estate, that none shall invade or waste it. Hence observe,

*God can doe us good by any thing, if he pleaseth, and nothing can doe us good without God.*

Though we have carefully set up bounds, though we have made strong fences, yet these will not keep out evil or annoyance, unless there be a league, a league of Gods making for us; And God can produce our comforts out of impossibles, yea impossibilities to nature: He can fetch us bread and a blessing from stones. It was a temptation upon Christ, when he was hungry to *make bread of stones.* *If thou be the son of God, command that these stones be made bread.* *Mat. 4. 2.* But it is our comfort, that God can turn stones into bread, that, he can make those things, which are most improbable to doe us good, very good unto us. It is a sin for us to turn stones into bread, or to expect stones to be turned into bread, that is, to put God upon miracles for us, when means or indeavours may help us; but God out of the superabundance of his power and goodness, alwaies can, and sometimes will work miracles, turning stones into bread for us. Then, we turn stones into bread, when we live upon sin, whosoever eateth a bit of bread, out

of bread out of the hand of sin, turneth stones into bread. Then, God turnes stones into bread for us, when out of his infinite power and goodnesse, he gives us supplies by unufall meanes, and comforts us by that, from which, we can expect no more comfort, then we doe bread and water out of stones.

Further, when Stones seeme to be most angry with a godly man, then he is in league with them. Stones (in a proper sence) flew about the ears of *Steven*, and kil'd him, yet *Steven* was in league with the Stones, even while they took away his life: God turned these Stones into bread for him: and every Stone, was as a glorious Diamond in his crown of Martyrdome.

There are two Interpretations of this *league With Stones* (which some make great store and treasure of) different from all these; The former is grounded upon a custome in *Arabia*, where, or neare which it is supposed *Jobs* friends dwelt. It was (saith the learned Authour) a very capitall offence in that Country, if any man did cast or carry heapes of Stones into his neighbours ground; For that action had this signification or meaning in it, The man, who afterwards ventured to plow or till that ground, should surely die by the hands of those, who cast in those Stones. So that, the sight of such Stones was terrible and ominous to the owner of the Land, as speaking death and ruine to him, if he medled with it. Hence it was often left unus'd and untill'd. Against this barbarous custome (it being an occasion of murders and bloud-shed) a very severe Law was made; *That whosoever should be discovered to have cast such Stones into his neighbours ground, should have judgement of death by the Magistrate.* In allusion to this law or custome, the interpretation of this promise (*Thou shalt be in league With the Stones of the field*) is made out thus. The ordinary Stones of the field shall be so farre from hurting, that, even those Stones, which speake anger and malice shall not hurt thee. God will reconcile or subdue the rage of thine enemies, and though they have cast these Stones of defiance into thy land, yet they shall desire a league of peace with thee, or fall before thee.

The second is grounded upon a custome, in warre; of which we read (2 *Kin.* 3. 25.) that, when the *Moabites* fled before *Israel*, *The pursuing Israelites beat down their Cities, and on every good peoce of land, cast every man his Stone, and filled it, &c.* *Eliphaz* might have an eye to this, as if he had said, Thy land shall not be buried under the heaps of Stones, throwne there by a conquering

Pineda.  
*Crimen hoc ap-  
pellabant syo-  
pidaguv. cujus  
ret admiffum,  
tale est: ple-  
riq; inimicorum  
solent prædium  
inimici syoma-  
lis, id est  
lapides ponere  
indictio futuror,  
quod si quis eum  
agrum coluiffet,  
na o leto peri-  
turus effiet in fi-  
dijs eorum, qui  
scopulos posuiff-  
sent. Quæ res  
tantum timorem  
habet, ut nemo  
agrum accedere  
audeat, crudeli-  
tatem timens  
eorum qui co-  
peliſmon fece-  
runt. Idem ex  
Vlpiano.*

hand ; that is, thou shalt have a league of amity with, or victory over all that are round about thee.

*And the Beasts of the field shall be at peace With thee.*

That is, they shall (through the power of God) be made peaceable to thee. *To be at peace with the beasts*, is the same in proportion, with *being in league with Stones*. It was mans priviledge by creation to have power over the beasts of the field, and it is the priviledge of Redemption, *to be at peace with them*. This is the ordinary priviledge of every Believer. But there is a more transcendent priviledge of the Church, in the most flourishing estate of it here on earth, represented under this notion, Isa. 11. 6, 7, 8, 9. *The Wolfe shall dwell with the Lambe, and the Leopard shall lie downe with the Kid, and the Calf, and the young Lion, and the sucking child shall play on the hole of the Aspe, and the weaned child shall put his hand on the Cockatrice den ; They shall not hurt nor destroy in all my holy mountaine.* This *Peace with beast*, is within a degree of glory with God, whether we understand it in the letter, of beasts in kind, or in the Allegory, of men symbolizing in rage and fierceness, in power and poysons, in stings and teeth with beasts and serpents.

The text before us, goes lower then this promise ; *And to be at peace with the Beasts of the field*, is, only a gracious assurance that they shall not hurt us, or that they shall be usefull to us. In the firmesse of this promise of *peace with the beasts*, the fearlesnesse of a godly man is founded, *He shall not be afraid of the beasts of the earth, for the Beasts of the Earth shall be at peace with him.* Hence observe,

*The courage and fearlesnes of a godly man, is grounded on divine reason, not on humane presumption.*

When we see a man stout in the midst of danger, fearles amongst wild beasts, we may wonder where the spring of this courage lyes : This promise sheweth you the spring-head, *He is at peace with them* ; It is not conceit and fancy, or desperatenesse of spirit, that causeth him to deride and slight danger ; but he hath a solid ground, there is a peace and a league ratified in heaven, for him, even with the Stones and Beasts of the earth. As a godly man can give a reason of the hope that is in him ; so he can give a reason of the courage that is in him ; he knows why he is so stout and venturous.

Secondly,

Secondly, Observe from both, in that man is here said to be in league with the Stones, and at peace with the beasts; That

*Every creature by sin is made dangerous and hurtfull unto man.*

For, in that there is a league and peace made with these, it notes, that they were in a state of hostility, ready to rise up against us and annoy us. As the creature by reason of mans sin is subject unto vanity; so man is subject unto feare, by reason of the creature. *Sinne hath made the creature vanity in it selfe, and sinne hath made the creature vexation unto us.* When the beasts rebell against us, we should remember how we have rebelled against God, And, that untill God renews a league, and makes peace for us with the creatures, there is not a creature upon the earth, but may quickly be destructive to us. If God speaks the word, and gives a call or a commission to a lie, against the strongest, the swiftest man; flight shall perish from the swift, and power from the strong, neither of them shall not escape.

Thirdly, *Thou shalt be in league with the Stones, and with the beasts;* he reckons up all those wayes, by which evils may come in upon us. And assures a man, to whom God is reconciled, that these evils shall not come. Hence observe; That

*When God is once a friend to us, he can quickly make all other things friendly to us also.*

Every godly man (of such *Eliphaz* here speaks) is at peace and in league with God, therefore God makes all creatures at peace and league with him. Though usually, they who are in nearest league and covenant with God, are most warred with, and opposed by the world, yet this stands sure, that when God is our friend, he can make our enemies our friends, or their enmity shall be-friend us; Stones and savage beasts shall be helpfull to us. *When God is at peace with us, he makes all things at peace with us.* *Daniel* was at peace with God, and he was at peace among the Lions. The Apostle (*Rom. 8.*) gives it in generall, *If God be with us, who can be against us?* No creature hath power in it selfe to maintain warre and enmity against those, on whose side God appeares. If God love us, *All things worke together for good to us.* He that hath helpe from God, shall not want helpe from any creature; for all creatures are at the call and command of God; If he saith, *go, they must goe*; if he saith, *come, they must come*; if he saith to a Stone, *doe such a man good, the Stone must doe it*; if he saith to a Raven, *goe carry Elijah his dinner, the Raven will hasten*; if he saith to

*Qui Dominum  
habet adiutorē,  
habebit et om-  
nes creaturas  
adjuvantes, et  
faveat favent  
omnes: ait,  
aiunt: ne ar-  
neant: Qui  
Dominum ha-  
bet custodē, ē  
habebit et spātes  
campi custodes.  
Brent. in loc.  
Tranquillus De-  
us, Tranquillat  
omnia.*

*a wild beaſt, ſave ſuch a man, deliver ſuch a man, ſpare ſuch a man, he muſt goe of Gods errand.* In our frienſhip and league with God, we have a virtuall league of frienſhip with the moſt unfriendly creatures.

And if God pleaſe, he can make men, who have as little ſenſe as Stones, and leſſe reaſon than beaſts, to be helpfull, and uſefull, and peaceable to his people. There is a generation amongſt us, a ſtony generation, a hard-hearted generation of men, you may as well move a Stone, as move them with what you ſay; a beaſtly generation of men, when you deale with them, you deale with beaſts; yet the great God, (if he pleaſe) can make a league for us with theſe Stones, he can make theſe beaſts of the earth, brutiſh and unreaſonable men, *To be at peace with us.* Further obſerve,

*It is from ſpeciall providence, that the Stones, and the beaſts of the earth doe not hurt or deſtroy us, but ſpecially that they help and doe us good.*

There is providence towards all, but a ſpeciall providence to the people of God, that the creatures hurt them not. If God did not bridle the rage and reſtraine the power of beaſts, man could not comfortably ſubſiſt with them. The reaſon is given (*Dent. 7. 22*) why God deſtroyed the *Canaanites* by little and little, before his people, namely, *Leaſt the beaſts of the earth ſhould increaſe upon them.* Here was a ſpeciall providence, as all leagues, and peace-makings are. All the leagues and peace which believers have, are branches of that great league, of that grand Covenant, which God hath made with Chriſt on our behalfe. And therefore (*Hof. 2. 18*) this promiſe is made in ſpeciall to the Church. *And in that day I will make a covenant for them, with the beaſts of the field.* Fifthly, note,

*A godly man enjoyes common comforts from ſpeciall favour.*

Wicked men are ſeldome hurt by the beaſts of the field, but they are never at peace with them.

Laſtly, obſerve,

*Peace is a great mercy. By how much God makes more peace upon earth, by ſo much, man hath more of heaven upon earth. Man ſhould deſire peace with beaſts, much more with men, moſt of all with God.*

Job Chap. 5. Verſ. 24, 25, 26, 27.

*And thou ſhalt know that thy Tabernacle ſhall be in peace, and thou ſhalt viſit thy habitation, and ſhalt not ſin.*

*Thou ſhalt know alſo that thy ſeed ſhall be great, and thine off-ſpring as the graſſe of the earth.*

*Thou ſhalt come to thy grave in a full age, like as a ſtock of corne commeth in, in his ſeaſon.*

*Lo this, we have ſearched it, ſo it is, heare it, and know thou it for thy good.*

At the 19<sup>th</sup> verſe of this Chapter, we had a promiſe of deliverance from evill, *in ſix troubles, and in ſeven.* In the verſes following, we had a ſpecification of ſix or ſeven troubles, from which deliverance is promiſed. In theſe words, we have the reſult of all, A well grounded ſecurity, in aſſurance of a four-fold bleſſing. Firſt, of a quiet and happy life. Secondly, of many prosperous children, *v. 25.* Thirdly, of a long life. Fourthly, of a ſweet and comfortable death, *v. 26.* every one confirmed and ratified as a truth in it ſelfe; and by way of application brought home to *Job* in the 27<sup>th</sup> or laſt verſe of the Chapter.

Verſ. 24. *And thou ſhalt know that thy Tabernacle ſhall be in peace.*

*Thou ſhalt know it.*] Knowledge is ſometime put for preſent ſenſe; *He that keeps the commandment, ſhall feel* (Heb. ſhall know) *no evill*: and ſo, *Job* is promiſed to know, his Tabernacle ſhall be in peace, that is, he ſhall ſee and feele it to be in peace. And

Secondly, Knowledge is put for experience; As we ſay of a rich man, *he never knew poverty*; And in that ſenſe, *Chriſt* is ſaid not to have known ſin, *2 Cor. 5. 21.* Thus, alſo, the godly man knows his Tabernacle ſhall have peace, even by the peace which he hath had; From the former dealings of God, he gathers concluſions, what God will doe with him, for the time to come; Thou ſhalt not find me a falſe Prophet, or that I have fed thee with wind: *Thou ſhalt know from experience,* that thy Tabernacle ſhall be in peace.

And there is a third way by which this might be knowne, ſc. by debate and reaſoning: *Thou ſhalt know it*; if thou doeſt.

*Non ego vanus  
Augur, experi-  
entia & cognos-  
ces rei ſua. Coc.*



but conſider, what the eſtate of a godly man is, and what God hath ſpoken about that eſtate, thou mayeſt make out ſuch a concluſion, that certainly thy Tabernacle ſhall be in peace.

There is a fourth way of knowing, and that is, upon the teſtimony or word of another, this is properly called *Faith*: *Thou ſhalt know it*, that is, by looking into the word of God, or conſidering the promiſes made to godly men, thou ſhalt aſſent to and belevee this thing, that *thy Tabernacle ſhall be in peace*.

Fiftly, To know, is as much as to be aſſured, or certaine of a thing; And to know ſo, is oppoſed not only to ignorance and opinion, but it is oppoſed to the lower degrees of faith; *I know that my Redeemer lives, &c.* (ſaith Job Chap. 19. 25.) that is, I am ſure he lives. And the Apoſtle 2 Cor. 4. 14. *Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus*. Knowledge is often put for aſſurance, and it may riſe to that pitch here, *Thou ſhalt be aſſured that thy Tabernacle ſhall be in peace*.

*Thy Tabernacle.*] Tabernacles were of two ſorts. There were Tabernacles for civill uſes, and *the Tabernacle* for Church uſes. They dwelt in Tabernacles, and God was worſhipped in a Tabernacle, And therefore (Ezek. 23. 4.) *Israel and Judah*, are called *Abolah* and *Abolibah*. *Israel*, the ten Tribes, is called *Abolah*, that is, a *Tent*, or a *Tabernacle*, noting, that, they had been the Tent and the Tabernacle of God, wherein he was worſhipped; But *Judah* is called *Abolibah*, that is, *my Tent is in the middeſt of her*, becauſe God at that time continued the outward ordinances of his worſhip to *Judah*, though the ten Tribes had been long in captivity. That only by the way. Here by Tabernacles we are to underſtand civill Tabernacles, for in thoſe Eaſterne countries, their ordinary habitations and dwellings were in moveable Tents or Tabernacles, becauſe of their frequent removes. And hence afterward amongſt the Latines, the word for a Tent or Tabernacle, ſignified a houſe, or any place wherein men dwell and frequent. Further, by a Trope, a Tabernacle ſignifies all a mans eſtate, or all his goods; ſo that, when it is ſaid, *thy Tabernacle ſhall be in peace*, the meaning is, thy whole eſtate and family, what ever thou haſt, *ſhall be in peace*.

*Shall be in peace.*] That is, it ſhall be peaceable or in ſafety; Peace may be conſidered two wayes; either ſtrictly or largely: Strictly, and ſo peace is oppoſed to warre; either firſt, forreigne, or ſecondly, civill, or thirdly, domeſticall warre (as we may call it)

*Solent frequen-  
tiſſimè abſtra-  
hè Job Emphaſ-  
is pro concra-  
tu prædicari.*

it) namely strife and contention in families. Thus, *thy Tabernacle shall be in peace*, may take in all these; thou shalt neither be invaded by forreigners, neither shalt thou have any insurrection and sedition in thy own borders; neither shalt thou have unkind contentions, in thy particular family, or within thy private walls.

Secondly, Take the word more largely (as it is very frequently in Scripture) and then peace signifies all manner of blessings and good things, the confluence and gathering together as it were, of all comforts: And peace in this large sense, is opposed to any kind of trouble or adversity; and to say such an one hath peace, is as much as to say, he prospers. Peace and prosperity are termes of the same signification: And then the meaning is this, *Thou shalt know that thy Tabernacle shall be in peace*, that is, that thy whole estate shall prosper, and that thou shalt have good success. Note hence, First,

*Peace is a choice and a speciall blessing.*

Outward peace is the choicest of outward blessings, and inward peace is the choicest of spirituall blessings. Peace gives sweetness and beauty to all our blessings: without peace, riches are but gilded thornes; honour is but higher misery; health but stronger affliction.

So without inward peace, grace gives no present comfort; And therefore in the wishes of perfect spirituall mercy, to the Saints, we find these two in conjunction, *Grace and Peace*. The highest promises made to the Church, are promises of settled peace in the Church, *Isa. 32. 18.* *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places:* There's the top of their outward felicity. Again, in the thirty third of that Prophecie, ver. 20. *Looke upon Zion the City of our solemnities* (that is, where the worship of God was solemniz'd) *thine eyes shall see Jerusalem a quiet habitation; a Tabernacle that shall not be taken downe, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken;* Pure Ordinances, and a peaceable habitation, are *Jerusalems* perfection on earth; yea some looke upon it as a perfection too perfect for earth, and therefore interpret the prophecie of the heavenly Jerusalem.

Secondly, He saith not only, thou shalt have peace in thy Tabernacle, but thou shalt know it. Hence observe,

*To be assured of a mercy, is better than the enjoyment of a mercy.*

Doubts.

Doubts of looſing a mercy, eate out the heart of a mercy; and a man in that caſe, is as much troubled with the feare of wanting, as he can be comforted with the ſenſe of enjoying.

There are three ſteps of bleſſedneſſe. To be delivered from evill, is but a part of bleſſedneſſe, negative bleſſedneſſe: To receive good, is the better part of bleſſedneſſe, poſitive bleſſedneſſe. But to be aſſured that we ſhall hold and retaine all this, is the perfection of bleſſedneſſe. The firſt part of that great bleſſing we receive by Chriſt, conſiſts in our deliverance from evill, or in a freedome from periſhing. The ſecond conſiſts in the conveyance of good to us, as pardon of ſin, grace and glory. But the third (which is the height of all) conſiſts in our everlaſting aſſurance to enjoy all this: *Adam* had a good eſtate, but he was not aſſured of it: The bleſſings we have by Chriſt, are built upon a foundation, which can never be ſhaken. In this method, temporall mercies are promiſed in this Scripture: Firſt, deliverance from ſword and famine. Secondly, peace with the creatures. Thirdly, an aſſurance that this peace ſhall be continued. Laſtly obſerve,

*All outward bleſſings are in themſelves fading and periſhing.*

Though a man be aſſured that he ſhall enjoy outward bleſſings, yet he can enjoy them but in the nature and condition of outward bleſſings. Though he be ſure to uſe and enjoy them, yet he looks upon them as periſhing in the uſing. All outward things are here (as frequently in other Scriptures) implied under the notion of a Tabernacle; a Tabernacle is a moveable habitation. It is a peece of a miracle if a Tabernacle ſtand long; that promiſe (*Iſa.* 33. 20.) imports ſomewhat extraordinary: A Tabernacle that ſhould not be taken downe, not one of the ſtakes thereof removed, nor any of the cords thereof be broken; It is as if the Holy Ghoſt ſhould ſay; Thou ſhalt be a Tabernacle, priviledg'd above all Tabernacles: They are moveable, unfixed, eaſie to be taken downe; but it ſhall not be ſo with thee. The Apoſtles conſequent takes in all creature comforts, *The faſhion of this world paſſeth away*, *1 Cor.* 7. 31. The ſcheme, the beauty of the beſt earthly things paſſe, while we enjoy them, and moulder away between our hands while we are uſing them.

*And thou ſhalt viſit thy habitation, and ſhalt not ſin.*

This claufe of the verſe compleats mercy yet higher; It is better not to ſin in our habitation, then to be aſſured of a habitation, *To have.*

have quietneſſe in our habitation is very good, but to have holineſſe in it, is beſt of all. Thou ſhalt viſit thy habitation, and ſhalt not ſin.

The word which we tranſlate *habitation*, ſignifies not only a houſe, but a wife, or a houſewife; Hence ſome render, *Thou ſhalt viſit thy beauty, or thy faire and beautifull wife, and ſhalt not ſin*; The reaſon is, either becauſe a good wife is the beauty and ornament of the houſe: or becauſe the knowledge, wiſedome and diligence of the wife, is a meanes to furniſh and adorne the houſe; or laſtly, the buſineſſe of a wife is ſo much in the houſe, that ſhe ſhares names with the houſe: ſhe is, or ought to be like a ſnail, living with her houſe upon her back. The Apoſtles rule alſo being, *I will that the younger women marry, beare children, guide the houſe*, 1 Tim. 5. 14. And exhort them to be diſcreet, chaſt, keepers at home, Tit. 2. 5. Hence alſo probably, the ſame word in Hebrew, ſignifies a beautifull wife, and a beautifull houſe. We reade it in that ſenſe ( Pſal. 68. 12.) *Kings of armies did fly apace, and ſhe that carried at home divided the ſpoile. She that carried at home, or the beauty of the houſe (ſc. the wife) divided the ſpoile.* The meaning is, ſuch victory ſhall be obtained over the enemies of the Church, that the wives and weake women, ſhall be fill'd with thoſe ſpoiles, which their triumphant husbands ſhall bring home to them.

נָרָה

*Habitatio* & in ſeminio genere ſignificat *Habitaculum mulierem, ſc. habitantem in domo, & exornantem eam.* Moller. in Pſal. 68. 12.

נוח בית

But here, we may rather take the word in the ordinary ſenſe, only with this emphasis, ſignifying ( not bare walls, or a numerous family ) but a beautifull, a well furniſhed, a well ordered houſe. And ſo we have the word, at the third verſe of this Chapter, where *Eliphaz ſaith, I ſaw the wicked taking root, and preſently I curſed his habitation*, or his goodly, beautifull, flouriſhing houſe: So here, *thou ſhalt viſit thy habitation*, that is, thy houſe in all the beauty, order, riches and furniture of it.

*Thou ſhalt viſit.* ] The word ſignifies more, then to ſee and looke upon the buildings and furniture: To viſit, notes in Scripture theſe three or foure things.

פָקַד

*Viſitavit.*

1. To overlooke or take care of the houſe; To viſit the houſe, is to provide for the houſe. Pſal. 8. 4. *Lord what is man that thou viſiteſt him!* that is, that thou takeſt to much care of him, and haſt ſuch waking thoughts about him.

2. To viſit the houſe, notes an enquire of what is done in the houſe, how things goe in the family.

3. It imports a calling of all to an account and reckoning, about

what is done in their diſcharge of family duties.

4. To viſit, is to order and direct, to command and give precepts for what ſhall be done. Hence frequently in the old Teſtament, the Commandements of God are expreſſed by this word, *his precepts*. So then, *thou ſhalt viſit thy houſe, or thy habitation*, may take in all theſe; thou ſhalt as a Maſter, view, and over-ſee, direct and call to account thy houſe and family. In this ſenſe, the word is commonly uſed amongſt us; That act of the Biſhops calling their *Diocceſſes* to an account, and over-looking them, was called *their Viſitation*. And over Colledges, Hoſpitals and ſuch publike foundations, *Viſitors* are appointed, to ſee and take an account, how the rules and ſtatutes of thoſe places are obſerved. *Thou ſhalt viſit thy habitation, and ſhalt not ſin*.

But how is it ſaid he ſhall doe this, *and not ſin*? Doth not ſin mingle with all we doe?

The word here uſed, ſignifies, 1. Tropically, to erre, faile or miſcarry in the generall. 2. Properly, to miſſe a ſpeciall marke or way, to ſhoote awry, or wander inſtead of walking; as (*Judg. 20. 16.*) it is ſaid of thoſe ſeven thouſand *Benjamites*, that they could ſhoote at an *haires breadth, and not ſin*, ſo the word is, or not miſcarry, not miſſe the marke. And becauſe every tranſgreſſion, is a wandering out of the way of Gods commandements, or a ſhooting beſide the marke of his word; therefore that word in Scripture, is commonly uſed for ſinning.

Here the word admits of a two-fold interpretation.

Fiſt, For the fruit or effect of ſin, thus, thou ſhalt order and over-looke thy family, with ſuch wildome and diſcretion, that thou ſhalt not erre or doe things beſide the rule of prudence, and ſo bring miſcarriages and troubles upon thy affaires by ſinne. Mr Broughton tranſlates to this ſenſe, *Thou ſhalt viſit thy habitation, and ſhalt not miſproſper*. And ſo *Eliphaz* may hint at *Jobs* former loſſes, at the overthrow of his eſtate and family; as if he had ſaid, heretofore thou diſt viſit thy habitation, and diſt not proſper, but if thou ſhalt now humble thy ſelfe, thou ſhalt viſit thy habitation, and all ſhall proſper, things ſhall goe well with thee, thou ſhalt not labour in vaine, or looſe thy end in the care thou takeſt about thy family.

Secondly, the ſenſe may be this, thou ſhalt order and viſit thy family, with ſo much juſtice, equity and holineſſe, that thou ſhalt not ſin. Not that *Eliphaz* undertakes his abſolute freedome from ſin,

ERRAVIT

*Erravit à via,  
vel ſcopo.*

*Non afficeris  
pœna pro pec-  
cato. Pagn.  
Non laderis,  
non accipies  
dammum aut  
detrimentum,  
Targ.*

*Curabis res tu-  
as & donum  
tuam, at eas  
procurans, non  
frustraaberis ſpe  
tua, cedentis ut  
tibi rebus om-  
nibus pro voto  
& ex animi  
ſententia, Mer.  
Non aberrabis  
ſc. à ſcopo &  
ſine deſiderij  
tui. Coc.*

ſin, but he ſhould not ſin as (he ſuppoſed he had) before, thou ſhalt not run into ſuch errors, or ſplit thy ſelfe upon ſuch rocks as have wrackt thy former greatneſſe. And thus he ſecretly reproveth *Jobs* former carriage in his family, as irregular and ſinfull.

There is a further expoſition joyning both theſe together, *Thou ſhalt viſit thy houſe, and ſhalt not ſin*, namely, by conniving or winking at the ſins and diſorders of thy family, and yet thou ſhalt have peace: thy ſtrict and faithfull carriage in over-ſeeing thy family, ſhall not provoke either ſervants, or children to contention and complainings, to anger and paſſion; Thy holy ſeverity ſhall not fill thy houſe with quarrels and troubles; but God ſhall ſo over-awe the ſpirits of thoſe under thee, that they ſhall willingly and cheerefully ſubmit to thy purer diſcipline. Obſerve hence, Firſt,

*It is a great and a ſpeciall point of godly wiſdome, well to order and viſit a family.*

Families are the principles or ſeeds of a Common-wealth. As every man is a little world, ſo every houſe is a little Kingdome. *A family is a Common-wealth in a little volume.* And the rules of it, are an epitomie of all Lawes, by which whole Nations are govern'd. The Apoſtle makes it a ſpeciall character of his Biſhop, That he muſt be one who rules his own houſe well; and ſubjoynes the reaſon, *For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?* 1 Tim. 3. 4, 5. And therein wraps up this truth, that he who knowes how to rule his own houſe well, is in a good poſture of ſpirit for publike rule. The ſame wiſdome, and juſtice, and holineſſe for kind, only more enlarg'd and extenſive, acts in either ſpheare, and will regularly move both. Secondly,

*A family well viſited and ordered, is uſually a prosperous family.*

*Sinne ſpoiles the comforts and cankers the bleſſings of a family.*

Sin brought into a houſe, rots the timber, and pulls down the houſe; or it undermines the foundation, and blowes up the houſe. *The ſin of families, is the ruine and conſumption of families.* Hence thirdly obſerve,

*To be kept from ſin, is a better and a greater bleſſing, than all outward bleſſings.*

When *Eliphaz*. had reckoned up all the comforts, which repen-ting *Job* is promiſed; Thou ſhalt be delivered in ſix troubles and

*Domſtici cor-  
repti non ſuc-  
cenſeant, Va-  
tabl.*



in ſeven : Sword and famine ſhall not hurt thee, peace and plenty ſhall dwell within thy walls, and lodge in every chamber : Yet ( ſaith he ) I will tell thee of a bleſſing, beyond all theſe, *thou ſhalt not ſin* : It is more mercy to be delivered from one ſin, then from ſword and famine ; grace is better then peace, and holineſſe then abundance ; riches, and honour, and health, are all obſcured in this one bleſſing, A holy, a gracious, an humble heart.

There is more evil in one ſin, than in any or all troubles ; therefore, there muſt needs be a greater bleſſing in being kept from ſin, than in protection from any or all troubles. Sin is the greateſt evil, therefore to be kept from ſin, is one of the greateſt goods. Chriſt took upon him all ſorts of outward evils, *he became poore for our ſakes*, he had not ſo much as an houſe to lye in : he came in the forme of a ſervant for our ſakes, and he was a man of ſorrowes, He was acquainted with griefe all his life, at laſt with death and a grave ; Yet, he would not admit of the leaſt ſin : he was content to beare all our ſins, but he abhord the thought of acting one. *Not to ſin, is the next priviledge to God, and the utmoſt priviledge of man.* When in a full ſenſe, man ſhall not ſin, man will be arrived at fullneſſe of joy ; and as we dailie empty of ſin, ſo we proportionably, fill with joy.

Verſ. 25. *Thou ſhalt know alſo that thy ſeed ſhall be great, and thy off-ſpring as the graſſe of the earſh.*

From preſent bleſſings upon the family, he deſcends to thoſe which concerne poſterity ; as if he had ſaid, thy comforts ſhall not be confined to thy ſelfe, neither ſhall they be ſhut up within the limits of one generation ; Mercies ſhall be tranſmitted to thy children, thy heyres ſhall inherit bleſſings.

*Thy ſeed ſhall be great.* The word *Great*, ſignifies both multitude and magnitude : Thou ſhalt have a *great ſeed*, that is, a numerous ſeed, a multitude of children ; and thou ſhalt have a great ſeed, that is, honourable and wealthy children ; *Job himſelfe* was called, *Chap. 1. 3.* ( though by another word, yet in the ſame ſenſe ) *the greateſt man in the Eaſt* ; This greatneſſe is promiſed his children, and they ſhall receive additionall further bleſſings : For the word [ *Rab* ] ſignifies greatneſſe, in a continuall motion to more eminent greatneſſe : And therefore it is ſometime tranſlated by *encreaſing* ; So ( *Iſa. 54. 6.* ) where the Prophet ſets out the flouriſhing glory of the kingdome of Chriſt ; *Of the increaſe of his Kingdome and peace, there ſhall be no end ;* or, *of the greatneſſe and*

and greatning of his kingdome, there ſhall be no end. So that, to ſay thy ſeed ſhall be great, notes, not only ſome ſtanding greatneſſe, but growing greatneſſe: they ſhall ever be upon an encreate, till they come to their full in glory.

*And thy off-ſpring as the graſſe of the earth.*

Both claues of the verſe meane the ſame thing. The word which we tranſlate off-ſpring, ſignifies properly *that which goeth forth* or iſſues, becauſe children ſpring or goe forth from their parents, and are therefore called *their iſſue*. And the word is uſed for the bud of the Olive or of the Vine; hence the Pſalmiſt puts them both into a ſimilitude. *Thy children ſhall be like olive plants round about thy table*. They are as the olive bud in their birth, and as the olive branch in their growth.

○ VINE  
Germina ſicut  
ex vite palmi-  
ter.

*Thy off-ſpring ſhall be as the graſſe of the earth.*

To be as the graſſe of the earth, is a *proverbiall ſpeech*; and it ariſes to the ſenſe of thoſe proverbials ſpoken to Abraham concerning his ſeed, *thy ſeed ſhall be as the Starres of Heaven*; And *thy ſeed ſhall be as the ſand upon the ſea-ſhore*. The graſſe of the field is as innumerable, as the Starres, or the ſands: *Thy off-ſpring ſhall be as the graſſe of the field*. Thou ſhalt not only have a numerous, but thou ſhalt have (as it were) an innumerable off-ſpring.

Proverbialle  
multitudinis,  
ſalia ſunt ſicut  
arena maris, ut  
ſicile celi,  
D. uſ.

Man-kind in generall is compared unto graſſe, *1ſa. 40. 6.* *All fleſh is graſſe*; Graſſe in regard of its ſudden withering, he is ſuddenly cut downe, *the goodlineſſe of man is as the flower of the field*. Wicked men are compared to graſſe, not only becauſe they wither, but becauſe they wither ſuddenly, or are cut downe by ſome hand of juſtice. The off-ſpring of a godly man, are compared to graſſe, but in another reference. To graſſe, firſt, becauſe of their multitude, and ſecondly, becauſe of their beauty, they ſhall flouriſh and be green as the graſſe, which is very pleaſant to the beholders eye.

And in this alſo *Eliphaz* aimes at the death of *Jobs* children; Thou haſt loſt thy children, they periſhed miterably, but if thou returne, that bleſſing ſhall returne, *thy ſeed ſhall be great, and thy off-ſpring ſhall be as the graſſe of the earth*.

The bleſſing of children hath been ſhewed in the firſt Chapter, therefore I ſhall not name a point or two now. Firſt, That

*The poſterity of godly parents, ſtand neerer then others*

Hoc dicit quia  
Job ſtitit uni-  
ſeris, Merce.

*under the influence of heavenly blessings.*

As grace doth not runne in a blood, so neither doe blessings infallibly runne in a blood, yet the children of those who are blessed, are nearest a blessing: And their possibilities for mercy are fairest. Many promises are made to them, *they are heyres apparent of the promises in their parents right*; others to appearance, are strangers from the promises. Though, we know free grace chuseth often out of the naturall line; The mercies of God are his own, and it is his prerogative, *to have mercy on whom he will have mercy, and whom he will be hardeneth.*

Secondly, When he summes up the blessings of a godly man, the blessings of his children are cast into the account. Whence note,

*That the blessings of the children, are the blessings of the parent.*

As the parent is afflicted in the afflictions of his children, so he is blessed in their blessings. *Relations share mutually both in comforts and crosses.* Children are their parents multiplied, and every good of the child, is an addition to the parents good. *A flourishing and a numerous posterity is a great outward blessing.* Some have the choicest of spirituall blessings, who want this (*Isa. 56. 3.*) God comforts those that have no children, *Doe not say that thou art made a dry tree; for I will give thee in mine house, a place and a name better than of sons and daughters;* As if he had said, the name of sons and of daughters, is a very great comfort, but it is not the greatest comfort, the best blessing: thou shalt have a name and a place, better than of sons and daughters.

*Vers. 26. Thou shalt come to thy grave in a full age, like as a shock of corne commeth in, in his season.*

From personall present blessings of this life, and the blessings of posterity, *Eliphaz* descends to shew the blessing of a godly man in death. A happy death is the close of temporall happinesse; and the beginning of eternall. A happy death stands between grace and glory, like the *Baptist* between the law and the Gospel, and is the connexion or knitting of both. And as it was said of *John*, *That among them who are borne of Women, there arose not a greater then he, neverthelesse, he that is least in the kingdome of heaven, is greater then John:* So we may say, that among all the blessings of this life, there is none greater then a blessed death, neverthelesse that which is least in eternall life, is a greater blessing, then a blessed death.

death. It was an observation among the Heathen, *That no man is to be accounted blessed, untill he die.* But when life is shut up with a blessing, then man is fully blessed; As in reasoning, so in living, the conclusion lyes in the premises. *A happy death is the result of a holy life.*

*Thou shalt come to thy grave.*] That phrase notes two things.

First, A willingnesse and a chearfulnesse to die. *Thou shalt come,* thou shalt not be dragged or hurried to thy grave, as it is said of the foolish rich man, Luk. 12. *This night shalt thy soule be taken from thee.* But *thou shalt come to thy grave,* thou shalt die quietly and smilingly, as it were, *thou shalt goe to thy grave,* as it were upon thine owne feet, and rather walke, then be carried to thy Sepulcher.

Secondly, it notes the honor and solemnity of burying. *Thou shalt come to thy grave with honour,* as it is said of Ahab the son of Jeroboam, 1 King. 14. 12, 13. When Messengers were sent to the Prophet to enquire whether he should recover, the Prophet tells them, *The child shall die, and all Israel shall mourne for him, and bury him: For he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam.* He only shall come to the grave, the rest shall be thrust into the grave, or lye unburied, but he shall come, that is, he shall be buried with honour; others shall have reproach cast upon them, when the earth is cast upon them. *Thou shalt come to thy grave.*

*In a full age*] So we translate. The word is expounded two ways.

*In a full age,* that is, in an age, when thou shalt be full: full of estate, full of wealth and honour, thou shalt have abundance when thou drest. And so it points at *Jobs* present poverty: though thou hast nothing now, scarce a ragge to thy backe, or a sheet to winde thee in, if thou shouldst die, yet seeke unto God, and thou shalt die in a full age, in a *golden Age*, thy wants shall be supplied, and thy losses repaired to the full.

But rather a *full Age*, notes here a fulnesse of daies, though the other (fulnesse of estate) be not excluded. The Prophet puts the same difference, between aged men, and men full of dayes, as is between children, and young men (Jer 6. 11.) *I am full of the fury of the Lord, I will powre it out upon the children abroad, and up-*

כרן Senior,  
senectutem.  
p. 14.

כֶּלֶד

In numeris no-  
tat 60 ea prima  
senectum est, non  
matura.

Quia in H. bre-  
viorum viridem  
senectam nomine

כֶּלֶד putant  
significari, ut  
Capp. fit. finili-  
tadinis מְלָאִי  
virtutem &  
humidum sonat.  
Euryneia.

Senectutem i-  
taq. postulat,  
non quidem mo-  
lestam & mor-  
bosam, sed virge-  
ra & sativam.

on the assembly of young men together. The aged, with him that is full of daies. That is, all ages shall feelee the fury of the Lord. A full age, is an age full of daies or compleate to the utmost time of life. Some of the Jewish Writers observe that the numerall letters of this word (*Chelad*) make up threescore, which they conceive is the age here meant; but threescore is not a full old-age, it is rather the beginning of old-age. Therefore *fulnesse of age*, is by others interpreted, to be strength of age; thou shalt die in an old-age, yet thou shalt have strength and comfort in thy old-age; thine old-age shall not be a troublesome age, thou shalt not be weak and crazy, distempered and sick, a burthen to thy selfe, or friends; thou shalt die (as some translate) in a good old-age; or as Mr Broughton, thou shalt die in lusty old-age; Time shall not wither thee, nor drinke up thy bloud and spirits, Thou shalt have a spring in the Autumne, and a Summer in the winter of thy life. As it was with Moses, Deut. 34. 7. who died, when he was an hundred and twenty yeares old, yet saith the text, *His eye was not dimme, nor his naturall force abated*; This is to die in a full old-age, full of daies, yet full of strength and health. It is a great blessing, when a man is (in this sence) youthfull in old-age: when others see with foure eyes, and goe with three legges, he ules neither staff nor spectacles, but renews his strength like the Eagle.

Or, we may take the sence more generally, for any one that liveth long, and liveth comfortably; as it was said of Abraham, Gen. 25. 8. *That he died in a good old-age, an old-man, and full of years.* He died in a good old-age; The young-man is counsel'd, *To remember his Creatour in the dayes of his youth; before the evill daies come*, Eccles. 12. 1. What are those? Those evill daies are the daies of old-age: The words following being an Allegoricall, elegant description of old-age. Old-age in it selfe is the evill day: The lives of many old-men are a continuall death. They live, as it were upon the racke of extreame paines or strong infirmities; therefore it is a speciall blessing for a man to be old, and yet to have a good old-age, that is, a florid comfortable old-age; *To have many yeares and few infirmities* is a rare thing. In some old-age flourishes, and in others old-age perishes, Job gives us this difference in the use of this word, Chap. 30. 2. *Yea whereto might the strength of their hands profit me, in whom (Chelad) old-age was perished.* As if he had said, some old-men are active and strong, but these, who were faded and flatted in all their abilities, in what stead

ſtand could they ſtand me? They were a trouble to themſelves, and therefore could be no comfort unto others.

This *full old-age* is explained further, by way of ſimilitude, *He ſhall die in a full age, like as a ſhock of corne commeth in, in his ſeaſon.* When a young man dyes, he is as greene corne. The *Pſalmiſt* imprecates that ſome might be like the *graffe* or *corne on the houſe-top*, that *withereth before it is cut downe*, whereof the *mower filleth not his hand*, nor he that *bindeth up the ſheaves*, his *boſome*. The life of a man ſometimes is like corne growing upon the houſe top, that withereth: Or (as it is in the parable of the ſower, *Mat. 13.*) like the corne that fell on the high-way ſide, or among ſtones and thornes, which came not in, in it's ſeaſon, it never ſtaid the ripening or reaping, but was eaten up or dried or choaked before the harveſt. Now here, man is compared unto corne, ſowed in good ground, well rooted and continuing out it's ſeaſon, and is brought in ripe at harveſt. *Old-age is the harveſt of nature.* Some divide mans life into ſeven parts, comparing it to the ſeven planets; Some into five, comparing it to the five acts of an interlude; but commonly the life of man is divided into foure parts, and to it is compared to the foure ſeaſons of the yeare. And in that diviſion, old-age is the winter-quarter, cold and cloudy, full of rheumes and catarrhs of diſeaſes and diſtillations. But here, *old-age is the harveſt*; though, thou art a very old-man, thou ſhalt not die as in winter, but thou ſhalt die, as it were in harveſt, when thou art full ripe and readie, as a *ſhock of corne* that is laid up in the barne; The generall judgement of the world is compared to a harveſt, and death (which is a particular day of judgement) is a harveſt too.

Thoſe words, *He ſhall come to his grave as a ſhock of corne*, are further conſiderable, the Hebrew is, *He ſhall aſcend as a ſhock of corne*; and that, referring to death, is ſometimes tranſlated by *cutting off, or taking away*, *Pſal. 102. 25.* *Cut me not off in the miſt of my daies*; The letter is, *Let me not aſcend in the miſt of my daies*: Whether it have any alluſion to that hope or faith of the Saints in their death, that, they doe but aſcend, when they die; or to their diſappearing to the eye of ſence, when they die, becauſe things which aſcend, vaniſh out of ſight, and are not ſeene; In either ſence, when the Saints are cut downe by death, they aſcend. And they are elegantly ſaid, *To aſcend as a ſhock of corne*, becauſe that is taken from the earth, and reared or ſtack't up; and ſo by a

*Pſal. 129. 6, 7.*

עלה

*Aſcendere ſignificat evaneſcere, velut in auras tolli vet è medio tolli.*

נרש

*Proprie ſignificat acervum frugum, qui in*

*E e e*

*Meta-*



*area erigitur.  
Metaphorice  
tumulum seu  
cumulum terre  
vel monumentū  
ſepulchro impo-  
ſitum.*

*Metaphor* it ſignifies a Tombe or a Monument erected or high-built over a dead corpe, much after the manner of a ſhock of corne : So the word is uſed, *He ſhall remaine in the Tombe or Heape.* Job 22. 32.

So then, the ſumme of this verſe, is a promiſe of comfort and honour in death : He ſhall die in a full age, when he is readie and ripe for death. Yet this is not to be taken ſtrictly, that, every godly man dies in ſuch a full old-age, in an age full of daies, or full of comforts. Many of Gods beſt ſervants have had evill daies in their old age; their old-age hath had many daies of trouble and ſickeſſe, of paine and perplexity. But thus it is with many in old age, and this is ſpecially to be look't upon as an *Old-Teſtament promiſe*, when the Lord dealt more with his people, in viſible externall mercies. Yet, in one ſenſe it is an univerſall truth, and ever fulfilled to his people, for whenſoever they die, they die in a good age, yea though they die in the ſpring and flower of youth, they die in a good old-age; that is, they are ripe for death, when ever they die; when ever a godly man dies, it is harveſt time with him; though in a naturall capacity he be cut downe, while he is greene, and cropt in the bud or bloſſome, yet in his ſpirituall capacity, he never dies before he is ripe. God ripens his ſpeedily, when he intends to take them out of the world ſpeedily. He can let out ſuch warme rayes and beames of his Spirit upon them, as ſhall ſoone maturate the ſeeds of grace, into a preparedneſſe for glory : whereas a wicked man living an hundred yeares, hath no full old-age, much leſſe a good old-age; *he is ripe indeed for deſtruction, but he is never ripe for death*; he is as unreadie and unripe for death, when he is an hundred years old, as when he was but a day old. He hath not begun to live, when he dies; or he is at the end of his naturall race, before he hath ſet one ſtep in his ſpirituall. Gray haire is the ſhame, and ſhould be the ſorrow of old-age, when they are not found in the way of righteouſneſſe. From the former branch of this verſe, obſerve; Firſt,

*To have a comely buriall, to come to the grave with honour, is a great bleſſing.*

It was threatned upon *Jebojakim*, the ſonne of *Joſiah*, as a curſe, *That he ſhould have the buriall of an Aſſe, and be drag'd and caſt out, beyond the gates of the City.* Jer. 22. 19. That man ſurely had lived like a beaſt, whom God threatn'd by name, that when he died, he ſhould be uſed as a beaſt : though we know the bodies of many

many of the ſervants of God, have been ſcattered, and may be ſcattered upon the face of the earth, like dung ; *The dead bodies* ( as the complaint is, *Pſal. 79. 2.* ) *of thy ſervants have they given to be meat to the fowles of the heaven, the fleſh of thy Saints to the beaſts of the earth.* Yet to them ( even then ) there is this bleſſing reſerved, beyond the bleſſing of a buriall, they are ever laid up in the heart of God, he takes care of them, he embalmes them for immortality, when the remains of their mortality, are troden under foot, or rot upon a dunghill.

Secondly, obſerve, *A godly man*, is a *volunteere in his death*; *He cometh to the grave* : A wicked man, never dies willingly, *Though he ſometime die by his owne hand, yet he never dies with his owne will.* Miſerable man is ſometimes ſo over-preſt with terrors, and horrors of conſcience, ſo worne out with the trouble of living, that he haſtens his owne death. Yet he, *Comes not to his grave willingly*, but is drag'd by neceſſity. He thruſts his life out of doores with a violent hand, but it never goes out with a cheerfull mind. He is often unwilling to live, but he is never willing to die. *Death is welcome to him, becauſe life is a burden to him.* Only they come to the grave, who, by faith have ſeene Chriſt lying in the grave, and perſuming that houſe of corruption, with his owne moſt precious body, which ſaw no corruption. Obſerve thirdly,

*To live long and to die in a full age is a great bleſſing.* Old Eli had this curſe pronounced upon his family, *1 Sam. 2. 31.* *There ſhall not be an old man in thy houſe.*

Gray haire is a crowne of honour, when they are found in the way of righteouſneſſe. It is indeed infinitely better, to be full of grace, than to be full of daies ; but to be full of daies, and full of grace too, what a venerable ſpectacle is that ? To be full of years, and full of faith, full of good workes, full of the fruits of righteouſneſſe, which are by Chriſt, How comely and beautifull, beyond all the beauty and comelineſſe of youth, is that ? Such are truly ſaid to have filled their daies. Thoſe daies are fill'd indeed, which are full of goodneſſe. When a wicked man dies, he ever dies empty and hungry ; he dies empty of goodneſſe, and he dies hungry after daies. That place before mentioned of *Abraham* ( *Gen. 25. 8.* ) is moſt worthy our ſecond thoughts, *He died in a good old age, an old man, and full,* ſo the Hebrew, we read, *full of years* ; As a man, that hath eaten and drunke plentifully, is full, and deſires no

*Impij quamvis  
dies vivant, ta-  
men non implent  
dies suos, quia  
ſpem in rebus  
temporarijs col-  
locantes perpe-  
tua vita in hoc  
mundo perſui-  
vellent.*

more. So, he dyed an *old-man* and full, that is, he had lived as much as he deſired to live, *He had his fill of living, when he died.* And therefore alſo, it may be called a full age, becauſe a godly man hath his fill of living, but a wicked man (let him live never ſo long) is never full of daies, never full of living; he is as hungry and as thiſty (as a man may ſpeake) after more time and daies, when he is old, as he was when he was a child, ſaine he would live ſtill; *He muſt needs thinke it is good being here, who knowes of no better being, or hath no hopes of a better.* It is a certaine truth, *He that hath not a taſt of eternity, can never be ſatisfied with time.* He that hath not ſome hold of everlaſting life, is never pleaſed to let goe this life; therefore he is never full of this life. It is a moſt ſad thing, to ſee an old man, who hath no ſtrength of body to live, yet have a ſtrong mind to live. *Abraham* was old and full, he deſired not a day, or an houre longer. *His ſoul had never an empty corner for time, when he died.* He had enough of all, but (of which he could never have enough and yet had enough, and all, as ſoon as he had any of it) eternity. In that great reſtitution promiſed, *Iſa. 65. 20.* this is one priviledge, *There ſhall be no more there, an infant of daies, nor an old man that hath not fill'd his daies.* There is much controverſie about the meaning of thoſe words; The digreſſion would be too long to ſtill upon them. Only to the preſent point thus much, that there is ſuch a thing, as an *Infant of daies*, and an *old man that hath not fill'd his daies.*

An *infant of daies*, may be taken for an *old child*, that is, an *old man childiſh*, or a man of many yeares, but few abilities. A man whoſe hoary head and wrinkled face ſpeake *ſcore*, yet his fooliſh actions and ſimple carriage ſpeake under *ſcore*. An *old man that hath not fill'd his daies*, is conceived to be the ſame man, in a different character. An old man fills not his dayes. Firſt, When he fulfils not the duty, nor reaches the end for which he lived to old-age; That man who hath lived long, and done little, hath left empty daies, upon the record of his life; And when you have writ downe the daies, the months, and yeares of his life, his ſtorie's done, the reſt of the booke is but a continued *Blanke*, nothing to be remembered that he hath done, or nothing worth the remembrance.

Now as an old man fills not his daies, when he ſatisfies not the expectation of others; ſo in the ſecond place, his daies are not fill'd, when his owne expectations are not ſatisfied, that is, when he ha-

ving

ving lived to be old, hath yet young freſh deſires to live, when he finds his mind empty, though his body be ſo full of dayes, that it can hold no longer, nor no more. He that is, in this ſenſe, *an infant of dayes*, and *an old man not having filled his dayes*, though he be an hundred yeares old when he dies, yet he dies (as the Prophet concludes in that place) *accuſed*; he comes not to his grave under the bleſſing of this promiſe in the text, *in a full age*. Laſtly obſerve.

*Every thing is beautifull in its ſeaſon.*

*He ſhall come to his grave like a ſhock of corne that is brought in in his ſeaſon.* Even pale death hath beauty in it, when it comes in ſeaſon. *Eccleſ. 7. 17. Be not wicked over much, why ſhouldeſt thou dye before thy time?* No man can dye before Gods time, but a man may dye before his time, that is, before he is prepared by grace, and before he is ripened in the courſe of nature. Thoſe two wayes a man dyes before his time; Firſt, when he dyes without any ſtrength of grace; Secondly, when he dyes in the ſtrength of nature. In this ſenſe the Prophet deſcribes the hand of God upon him, *Pſa. 102. 23. He weakened my ſtrength in the way; He ſhortned my dayes*: and therefore prays in the 24<sup>th</sup> verſe, I ſaid, *O my God, take me not away in the miſt of my dayes*: That is, in the ſtrength or beſt of my time, according to the line and meaſure of nature. A godly man prays that he may not dye out of ſeaſon; but a wicked man never dyes in ſeaſon: That threatening is ever fulfilled upon him, in one ſenſe, if not in both (*Pſa. 55. 23.*) *The blood-thirſty and deceitfull man ſhall not live out halfe his dayes*. A wicked man never lives out halfe his dayes; for, either he is cut off before he hath lived halfe the courſe of nature, or he is cut off before he hath lived a quarter of the courſe of his deſires; either he lives not halfe ſo long as he might, or not a tenth, nor a hundreth part ſo long as he would; and therefore let him dye when he will, his death is full of terror, trouble and confuſion, becauſe he dies out of ſeaſon. He never kept time or ſeaſon with God, and ſurely God will not keep or regard his time or ſeaſon.

Verſ. 27. *Let this, We have ſearched it, ſo it is, heare it, and know thou it for thy good.*

As *Eliphaz* began his diſpute with an elegant preface, ſo he ends it with a rhetorically conſequent; as if he had ſaid, *Job*, I have ſpoken many things unto thee, heare now the ſumme and upſhot of

ally, *Loe this, we have ſearched it, ſo it is, heare it, and know it for thy good.*

Two things he concludes with, Firſt with an aſſertion of the truth of what he had ſpoken, *So it is.* Secondly, with a motion for his aſſent to what was ſpoken, *Heare it.*

Or the words may fall under a three-fold conſideration.

As the  $\left\{ \begin{array}{l} 1. \text{ Conclusion} \\ 2. \text{ Confirmation} \\ 3. \text{ Application} \end{array} \right\}$  of his ſpeech.

And this application is ſtrengthened by a three-fold Motive.

By a motive, firſt from experience, *Lo this, we have ſearched it, we have found the thing to be true.*

Secondly, By a motive from the truth of the thing in it ſelfe, *ſo it is:* we have ſearched it, we have experience of it, *ſo it is,* the thing is certaine. And then

Thirdly, From the fruit and benefit of it, if he ſubmit unto, and obey the truth delivered, *know it for thy good,* thou ſhalt reape the profit of it. Theſe are three motives, by which he ſtrengthens his exhortation, in applying the truth he had beaten out, in his former diſcourſe.

חקר

*Scrutatus, per-  
scrutatus eſt,  
remota aut ab-  
ſtruſa.*

*Diligenti in-  
quiſitione &  
veritatu ſcu-  
tatione nec non  
reconditorum  
divine provi-  
dentię julicio-  
rum conſidera-  
tione remota ſe  
habere compe-  
rimus.*

*We have ſearched it.]* As if *Eliphaz* had ſaid, we have not ta-  
ken theſe things upon truſt, or by an implicite faith; we have not  
received them by tradition from our fathers, but we have ſearched,  
and tryed, and found out, that thus the matter ſtands in Gods diſ-  
penſations, both to a wicked man, and to a godly man, in all the  
particulars runne thorough in this Chapter. Or *we have ſearched,*  
that is, we have learned theſe truths by experience; That, God pu-  
niſheth not the innocent, that, man cannot compare in juſtice with  
God, that, hypocrites ſhall not proſper long, and that, mans afflic-  
tions are the fruit of his tranſgreſſions. The word ſignifies a  
very diligent and exact ſcrutiny, (*Deut. 13. 14.*) *Thou ſhalt en-  
quire and make ſearch, and aſke diligently;* It is to ſearch as Jud-  
ges ſearch and enquire about any crime, or queſtion in Law deter-  
minable by their ſentence; and as we ſearch to find the meaning of  
a riddle. (*Judg. 14. 14.*) The word is alſo applied to the ſear-  
chings and enquiries of a Spie (*Judg. 18. 2.*) tent to bring intel-  
ligence; A ſpie is an exact inquiſitor, into all affaires, given him in  
charge for diſcovery. So here, *we have ſearched out,* we have ſpi-  
ed out and tryed this thing to the utmoſt, we have as it were, read  
over all the records of divine Truths, we have examined all experi-  
ences

riences and examples, and this is the result, the summe of all, *Loe thus it is.*

A question arises here, how *Eliphaz* can say, we have searcht it, when as *Chap. 4.* he saith, *A thing was secretly brought to me?* It seemes these were matters attained and beaten out by study, not sent in by divine revelation; and so are rather the opinions of men, then the oracles of God. Men inspired by the Holy Ghost, speake another language; As, *Thus saith the Lord, or this we have received, not this we have searched.* Scripture is given by inspiration from God, not by the disquisitions of men.

Some have hence concluded this speech of *Eliphaz* Apocryphal, as being rather matter of humane invention, then divine inspiration: Or the work of mans wit, rather than of Gods Spirit.

But I answer. First, The Apostle *Paul* hath sufficiently attested the Divine Authority of this discourse, by alledging a prooffe out of it, *1 Cor. 3. 19.*

Secondly, That which was secretly brought to *Eliphaz*, was that one speciall Oracle, *Chap. 4. 17.* *Shall mortall man be more just then God? Shall a man be more pure then his maker?* The other part of his discourse, to which these words (*Loe this we have searched*) referre, were grounded upon the experiences which himselfe and his friends had observed in, and about the providence of God, in all his dealings both with the godly and the wicked, all agreeable, to that *grand principle* received by *immediate revelation*. And therefore as he told *Job* before, that the generall position was brought him in a vision, so all ages and the records kept of them (in all which he had made a diligent enquire) came up fully to the prooffe of it; As if he had said, The Lord told me so, and all he hath done in the world proclaimes, that it is so. His word is enough to assert his own justice, but his works witness with it. *Loe, This, we have searched, so it is.*

*We have searched.* He speaks in the plurall number; he begun his speech in the fourth Chapter, and he concludes it here in the plurall number. Yet, we are not to thinke, that, this was a discourse penn'd by them all together, or debated first in private conference, and agreed on, that thus *Eliphaz* should speake, because he saith, *We have searched it.* But the meaning is only this, I suppose I have spoken the sense of my two friends, who stand by, and I beleeve they are ready to subscribe to, or vote every word I have now uttered, therefore behold *we have searched, and thus it is.*

*Ex quo intelligitur hanc Eliphaz differentiationem non erant fuisse, sed studij, nec ad Dei revelantis responsa, sed ad humani ingenij inventa pertinere, Janion. in loc.*



*Heare thou it.* To aduife thee, was our part, to heare and hearken is thy part ; therefore *heare it.*

But had he not heard them all this while, why doth *Eliphaz* now bid him heare it ?

It is true, he had heard ; but, there is more required, then the hearing of the eare, when ſuch a Sermon as this is preached. To heare, is more than the worke of the eare. It is

First, To beleeve and give credit to what is heard. (*Job. 9. 37.*) *I told you before, and you would not heare* ( ſaith the blind man ) *wherefore would you heare it againe ?* that is, I have told you already, but you would not beleeve, nor give credit to what I ſpake.

Secondly, To heare, is to hearken, that is, to yeeld and conſent to what is ſpoken. (*Gen. 3. 17.*) *Forasmuch, as thou haſt hearkned to the counſell of thy wife :* Barely to heare a temptation to ſin, is no act of ſin ; as barely to heare an exhortation to good, is no act of grace. *Therefore becauſe thou haſt hearkned,* is, becauſe thou haſt yeelded and conſented to, that which ſhe hath ſpoken.

Thirdly, To heare, is to obey. *Iſa. 55. 3. Heare and your ſoule ſhall live.* It is not every hearing of the eare, that bringeth life to the ſoule, obedient hearing is enlivening hearing.

So here, *We haue ſearched it, ſo it is, heare it,* that is, beleeve what we haue ſpoken, ſubmit unto, and conſent to what we haue ſpoken, obey and practiſe what we haue ſpoken.

To heare, is both an act of ſence, and an act of reaſon ; an act of nature, and an act of grace. To heare one requeſting and praying is to grant : and to heare one counſelling and commanding, is to obey. When God heares man, he grants ; and when man heares God, or heares men ſpeaking in the name of God, he yeelds and obeyes.

77 *It followes, And know thou it for thy good.* The Hebrew is, *know it for thy ſelfe.* Now, becauſe that which a man knowes for himſelfe, is for his profit, therefore we tranſlate, *know it for thy good ;* that is, know it as that, whereby thy ſelfe mayeſt receive good. The meaning of, *know it for thy ſelfe,* is not this, know and keep it to thy ſelfe, let none partake with thee of it ; It is againſt the uſe of knowledge, that a man ſhould ſo know for himſelfe, though a mans ſelfe hath or may have good by all he knowes. So, we muſt underſtand that of *Salomon, Prov. 9. 12. If thou be wiſe, thou ſhalt be wiſe for thy ſelfe ;* that is, thou ſhalt be advantag'd by thy wiſdome : Wiſdome brings in a faire renew : though many know  
much

much and seeme very wise, who know nothing for themselves, and are not wise at all, for their own good.

There are three sorts of *knowing men*.

First, Some know only to know. They know, but they propose no end to themselves, beyond knowledge: They know not for the good of others, no nor for their own good. As it is with riches and honour, so with knowledge: covetous men gather riches that they may be rich, they propose not any other end of having riches, but only to be rich. An ambitious man, desires honour, that he may be honourable, he proposeth to himselfe no other end of his desiring honour, but to be honourable. So, many are covetous and ambitious of knowledge, they reade from booke to booke, and from point to point, from science to science, and what doe they with all this knowledge? only this, that they may know; to know thus, is not to know for good; *To know, only to know, is no better then not to know.*

Secondly, Others know, that they may be knowne, to know: this is their end, that other men may know that they are knowing men, that they are great Schollars, great read-men, men of great abilities and boundlesse studies. Even as some desire riches, that they may be accounted rich, and honour, that they may be fam'd for honourable. *To know only that we may be known, is worse then not to know.*

But thirdly. That which is the right way of knowing, is to know that others may know, or, to know that our selves may practise. These are the true ends of knowing, to communicate knowledg and to obey knowledge. The great end of knowing, should be our own profit in holinesse and obedience. And so here, *Know it for thy good*, is, know it so, as to make an advantage of thy knowledge. *To know for our good, is the only good knowledge.* Hence observe, first,

*Truth deserves our most diligent search.*

*We have searched it* (saith Eliphaz) The promise of finding truth, is only to such as search for truth (Prov. 2.4) *Thou shalt find wisdom, &c. If thou seekest her as silver, and seekest for her as for hid treasures.* There are two places, two veines especially, where truth is to be found: *There is the booke of Gods word, and the booke of Gods works: The book of Scripture, and the book of providence;* in these two books, we are to search, in them, to study out truth, for our own practice, and for advise to others. Secondly observe,

*That which we offer to others for truth, we ought diligently to*

F f f *make*

*make tryall of our ſelves; or we ſhould make truth our own, before we diſtribute it to others.*

We have ſearched the thing out (ſaith *Eliphaz*) we know the truth to be thus, we are maſters of what we teach. They who heare aright, ſearch (as the *Bereans*) thoſe things, which are taught them; and they who inſtruct aright, ought to ſearch the things which they teach; If there muſt be after-ſearchings of thoſe things we heare, certainly there muſt be fore-ſearchings of the things we teach. *Truth (ordinarily) is not worth the having, unleſſe it be come in by our own ſearching.* They who receive that for truth which they never ſearcht, will not hold any truth when themſelves are ſearcht. Truths meerely borrowed and taken upon truſt, are no ſtock, no abiding treaſure of knowledge; And yet moſt can only ſay of all the truth they have, as he of his axe head, (2 King. 6. 5.) *Alas maſtet, for it was borrowed;* they ſnatch up one truth from this hand, and another from that, they take it upon the credit of this, and then learned man; very few are able to ſay (as *Eliphaz* here) *Lo this, we have ſearched it:* The more paines we take to find truth, the more pleaſure we take in it: That is ſweeteſt to us, which we ſweat moſt for, in praying and ſtudyng: Morſels of Truth dipt in that ſawce, fatten and ſtrengthen the ſoule moſt. Obſerve thirdly,

*What a man knoweth by ſearch and diſquiſition, he is confident of.*

*We have ſearched it;* and what followes? *ſo it is;* He ſpeakes with authority, not timerouſly, as if he doubted, whether it were ſo or no; but, *ſo it is,* we will bide by it, we have it upon enquiry and diligent ſearch. Obſerve fourthly,

*The truths we know our ſelves, we ſhould communicate unto others.*

*Here it is,* we have ſearched it, but we will not put the light we have found, under a buſhell; we will not hide the talent we have in a napkin: Here it is, make what uſe of it thou canſt, *know it for thy good,* Obſerve fifthly.

*Truth may challenge credit, and command the eare.*

*Heare thou it.* Truth needs not ſtand begging audience, or creep upon the ground with flattering inſinuations, or humble ſubmiſſions to gaine acceptance. Truth is a great Prince, and may ſpeake in the language of Princes; *We will, we require;* It commands rather then entreates, or all its entreaties commands, every word a law.

law or a charge: *Hearc thou it.* Obſerve in the ſixth place, That  
*It is needfull to make ſpeciall application of generall doctrinall*  
*truths.*

Eliphaz had delivered a doctrinall truth, and here he makes application; And though he failed much, in the application of it to Job, yet, there were generall truths very applicable, in the things he delivered. Therefore he ſtays not in generals, nor leaves his doctrine hovering in the ayre, but brings it home to the heart, and layes it cloſe to the conſcience; *hearc it, and know it thou, for thy good.* And not only are nationall and ſpeculative truths to be brought home and applied, but even common experimentall truths, ſuch were theſe diſcuſſed, and handled by Eliphaz. Obſerve ſeventhly,

*A man may know much, and yet get no good by it.*

*Know this for thy good.* The Devill is a great Scholler, he knowes much, but he knowes nothing for his benefit, but all for his hurt. Many a man knowes almoſt all that is knowable; but he knowes nothing which is (to him) profitable: *Nothing gaines by his knowledge but only his pride,* he is puffed up with knowledge, not built up, and *that knowledge which puffes up, will at laſt puffe downe, or caſt us downe:* Eightly obſerve,

*A godly man, may make a profitable uſe of any truth.*

You ſee what truths Eliphaz ſpake; many of them ordinary, common Doctrines, and many of them ſore threatnings and judgments upon wicked men, yet *know thou this for thy good.* There is no veine of Doctrine in the booke of God, but a man may make uſe, yea treaſure of it. All truth is ſo ſymbolicall to the regenerate part, that it cannot but more ſublimare and ſpiritualize a ſpiritual heart, though it ſelfe be a truth about things earthly and temporall. Obſerve laſtly;

*All truths, eſpecially truths contained in the promiſes, are the portion of a godly man.*

*Know thou it for thy good,* ſaith he; As if he ſhould ſay, if thou art a godly man, then all the good things I have here ſpoken of, belonging to godly men, belong to thee, they are thy portion alſo. While a beleever reads the book of God, he ſees great riches, many precious things in the promiſes, and whatſoever good he finds there, there is nothing of it too good for him; he may know it all for his own good; thoſe ſweet delicious promiſes of the pardon of ſin, of the love of God, of the freeneſſe of grace, of the glory to come, the promiſes of Chriſt, and of all that is Chriſts, all theſe

things are his, when he reades them, he may ſet his mark upon them, and know them for his good, know them as his own proper goods. Unbelievers are ſtrangers to the promiſes, and the promiſes are as ſtrange to them, they know not the promiſes, and the promiſes will not know them: They know not a letter of Scripture for their good. The very promiſes are threatnings to them, and the very bleſſings of the book of God, are their curſe. As the clouds paſſe over this and that peece of ground, and then diſſolve upon a third, by the directing and all-diſpoſing providence of God: So the promiſes (which are full of bleſſings, full of comforts, as the clouds are of ſhowers) paſſe over a wicked mans head, and let not downe one drop of mercy or comfort upon him, but leave him like the dry hearth, or barren wilderneſſe, which ſeeth not when good cometh, Jer. 17. 6. But then the cloud moves a little farther, and meets with the family or perſon of a godly man, there, it diſſolves and powreth out a plentifull raine (both of temporall and ſpiritual bleſſings) to reſreſh and confirme that inheritance of the Lord, Pſal. 68. 9.

And ſo much for this fifth Chapter, wherein, with the fourth, we have handled the firſt part of the diſpute, undertaken againſt Job, by Eliphaz, the firſt of his three friends. The whole diſcourſe conſiſting of divers arguments, to convince and humble him under the hand of God: of divers counſels and motives to perſwade and direct him to ſeek unto God, and ſubmit to his correcting hand: All he was to ſpeake, being let in, by a loving preface, and all he ſpoke, being ratified, with an aſſuring concluſion, that, all he had ſpoken was for his good, if he would heare, beleve and obey. In the next Chapters, we ſhall heare Job making his defence, ſcattering the charge thus brought againſt him, ſtiffely maintaining, and importunately renewing his firſt complaint.



J O B Chap.6. Verſ.1,2,3.

*But Job answered, and ſaid.*

*O that my grief were thoroughly weighed, and my calamity laid in the ballances together.*

*For now it would be heavier than the ſand of the ſea, therefore my words are ſwallowed up, &c.*

**T**HIS ſixth Chapter begins *Jobs* replication, which is continued to the end of the ſeventh. He replies exactly to the ſeverall parts of the charge, given by *Eliphaz*, who, in the two fore-going Chapters, undertooke both to reprove the impatience of *Job*, and to adviſe him a more holy and better temper'd carriage, towards God, under his afflictions. In this reply, *Job* ſhapes and formes up answers unto both. I ſhall endeavour to give you a briefe of the whole, and then to particulars.

Fiſt, *Job* enters with a refutation of thoſe reprooſes of impatience, which *Eliphaz* had heap't upon him; and with that ſubjoynes a refusall of the counſels (in his ſence) which he had given him. In this work, ſeven verſes of the Chapter are ſpent.

Secondly, We have a renovation or a re-inforcement of his grief and deſire to die, from the 8<sup>th</sup> to the end of the 13<sup>th</sup> verſe, *O that I might have my requeſt, that God would cut me off, &c.* As if he had ſaid, I am ſo farre, from being ſatiſfied, with what thou haſt ſpoken againſt me, or from recanting and recalling, what I have ſpoken, in thoſe my breathings after death, that I will be bold to make the ſame ſuit to God again, *O that I might have my requeſt, and that God would cut me off! &c.*

Thirdly, He proceeds to a charge of raſh cenſure, of uncharitable, yea of deceitfull dealing upon his friends; from the 13<sup>th</sup> unto the 24<sup>th</sup> verſe. *To him that is afflicted* (ſaith he) *pity ſhould be ſhewed from his friend, my brethren have dealt deceitfully, as a brooke, &c.*

Fourthly, He yet ſubmits himſelf to their judgement and direction.



tion, if they would ſpeake reaſon to him at laſt, and come home to his caſe indeed : or, if they could fully and candidly diſcover to him any error, he was willing to be rectified ; This he profeſſes ( and it is a moſt ingenuous profeſſion ) in the 24. and 25. verſes, *Teach me* ( ſaith he ) *and I will hold my tongue, and cauſe me to underſtand wherein I have erred,* &c. As if he had ſaid, all that you have ſpoken hitherto, doth not reach my condition, yee have quite miſtook my caſe ; yet, you ſhall ſee, I doe not ſtand out againſt you, becauſe I will ſtand out, it is not my will that oppoſes what you have ſpoken, but my underſtanding ; therefore, if you can ſhew me better reaſon, I lay downe the bucklers, and yeeld my ſelfe a priſoner to your ſelves, and unto truth. I delight not to lengthen out contentions, nor am I reſolved to have the laſt word, *Teach me, and I will hold my tongue.*

Fifthly, He adds an expoſtulation, mixed with an aggravation. An expoſtulation about, and an aggravation of their high jealousie, and low opinion of him, in the 26. and 27. verſes, *Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as wind ?* As if he had ſaid, Doe you thinke, that you have had to deale with a man, that only makes a noiſe, or ſpeaks a great many words, which have more ſound, then ſence : doe ye thinke I am out of my wits, and inſtead of arguing with you, doe only rave like a mad man, at you ? Ye have had not vaine, windie words from me, but words full of weight and matter, words of truth and ſoberneſſe, wherefore then doe you ſpeake thus ? *Doe ye imagine to reprove words, and the ſpeeches of one that is deſperate ?* Doe ye thinke I ſpeake like one, who knows not what he ſpeaks ? Or that, I have at once loſt my hope, and my underſtanding ?

Sixthly, He gives them advice and admonition to take better heed, to what, they ſhould after ſay, if they intended to ſay any more, or to continue their counſell and diſcourſe with him ; in the three laſt verſes of this 6<sup>th</sup> Chapter. *Now therefore be content, looke upon me, for it is evident to you, if I lie, returne I pray you,* &c.

In the 7<sup>th</sup>, ( which concludes his ſpeech ) he offers three things, eſpecially to be obſerved.

Fiſt, A renewing of many arguments and conſiderations, by which he confirms the equity of his requeſt, to have his life cut off ; upon which ſad ſubject he inſiſts, from the beginning of the Chapter, to the end of the 17<sup>th</sup> verſe, *Is there not an appointed*

*time*

*time to man upon the earth? Are not his daies, like the dayes of an Hireling? &c.*

Secondly, After all his high ſtraines of conteſt with man, we have an abatement of himſelfe, as unworthy, that God ſhould take notice of him, either by mercies or judgements, in the 18. and 19. verſes. *What is man, that thou ſhouldeſt magnifie him, and that Thou ſhouldeſt viſit him every morning? &c.* A godly man will ſtand (when he ſees cauſe) upon his termes with men, but he ever falls low before, and hath not a word to reply againſt God. He is ſometime angry, when men vilifie him, but he ever admires, why God ſhould magnifie him. *What is man, &c.*

Thirdly, He concludes his ſpeech with an humble acknowledgement of his owne ſinfulneſſe, and with an earneſt requeſt for the pardon of his ſin. Lord (ſaith he) *I have ſinned, what ſhall I do unto thee, O thou preſerver of men,* ver. 20th, &c. After all this heat and paſſion, after all theſe complaining, *Jobs* heart lay levell before the Lord, yea he abaſes himſelfe to exalt and give glory to God, with humble confeſſion, and an earneſt ſupplication for the pardon of his ſin. Thus we have the generall parts and ſubſtance of his answer to that charge of *Eliphaz*, in the two former Chapters.

*But Job answered and ſaid, &c.*

In theſe words, and the three following verſes, *Job* gives us the reſutation or rejection of that reproofe, given him by *Eliphaz*; And he reſutes it by ſhewing the reaſon why *Eliphaz* (as he ſuppoſed) was ſo ſharpe and bitter in reprooving him. And further, he ſhewes cauſe why he rejects his counſell or conſolation. The reaſon upon which he puts off thoſe reproofs is this, becauſe *Eliphaz* had not duly conſidered his ſorrowes, or was not ſo ſenſible of them, as a man ſhould be, that undertakes a friend in his condition. The ſumme of his argument, againſt what *Eliphaz* had ſpoken, may be thus formed;

*He cannot duly reprove or convince another of impatience in complaining, who hath not fully weighed thoſe calamities, which are the cauſe and ground of thoſe complaints.*

*But Eliphaz, thou haſt not fully weighed and conſidered my caſe and condition, my troubles and calamities, which are the ground and cauſe of my complaints.*

*Therefore thou canſt not duly reprove or convince me of impatience.*

*Amicos taxat, quos antequam ipſum reprehenderent, excuſaverant: nam perſiſſent in ſua miſeriam. Cocce.*

*tience.* The Assumption or second Proposition of this argument, is couched in the second verse, *O that my griefe Were thoroughly weighed, and that my calamity Were laid in the ballances together!* As if he had said, I had never received such harsh censures, such a judgement or reproofe, if thou hadst duly weighed my sorrows: if thou hadst faithfully studied my case, thou hadst never rebuked me thus.

The weight of his calamity, himselfe expresseth two wayes.

First, *Comparatively*, at the third verse, by putting it into the ballance with the sand of the sea; *For now (saith he) it would be heavier than the sand of the sea.*

Secondly, he sets forth the greatnesse of his calamity, demonstratively, by declaring in what manner he had been afflicted; *My affliction is not an ordinary affliction; I am wounded with the arrows of the Almighty, and those, poisoned arrows, and those arrows drinking up my spirits.* I have not only some single great affliction, or many sinall ones upon me; but, *I have terror, and terrors, yea, I have an army of terrors, yea an army of terrors alwaies incamping about me, and charging me continually, why Eliphaz, thou didst never clearly consider these things, much lesse hast thou had a sympathy or fellow-feeling of them. Thou hast not bin afflicted in my afflictions: Thou hast not sorrowed my sorrows, nor wept my tears; Therefore it is, that thou hast so sharply reprov'd me, and put so much gall and wormewood into thy discourse.*

So then, the summe of this first part may be thus given, taking it out of those high and hyperbolicall straines, in which his passion was carried; as if Job had thus answered *Eliphaz, It is an easie matter to slight that which a man doth not know, and to thinke others complain too much, when we our selves feele nothing; but is it any wonder to heare a man groane, that hath a burthen upon his backe, as heavy as the sand of the Sea? Is it any wonder to heare a man cry out, whose flesh is filled with poisoned arrows, shot from a bow, bent and drawn by the arme of omnipotency? Is it any wonder, if that man feare, who is incompass about with terrors? Is it any wonder, if that man be troubled, who hath the terrors of the Almighty incamping about him? Why Eliphaz, thou wouldst not think, that an Oxe or an Asse were reprovab, if the one should low, when he hath no grass, & the other bray when he hath no fodder; if it be so, that the very irrational creatures do according to reason, when they complain upon their wants, dost thou thinke me desperate*

or irrational in complaining of mine? *Alas all my fodder and my graſſe, all my comforts and refreſhings are taken from me: Doſt thou not ſee, how, upon a due conſideration of my eſtate, all thy reprooſes may be wiped off from me, or retorted upon thy ſelf? what great matter is it, if thou doſt not complain, who fitteſt at eaſe and knoweſt no ſorrow? Thou art in green paſtures or full barns, thou haſt graſſe and fodder in abundance, and therefore haſt no cauſe of complaint. Thus in the generall.*

*But Job answered and ſaid.*

*To answer, is here taken properly: he answers to a charge, re-prooſe, or argument. At the third Chapter, verſe the firſt, when Job beganne to ſpeake; it is ſaid, Job answered and ſaid. In Scripture language answering is often put for ſpeaking, though none have ſpoken a word or made any propoſall before. But here answering is taken in a ſtrict ſenſe, as it notes a reply to ſomewhat before ſpoken; Job answered and ſaid. Note this from it.*

*It is the duty of a man to answer, when he is questioned or charged. It is the Apoſtles rule (1 Pet. 3. 15.) Be ready alwaies to give an answer to every man, that asketh you a reaſon of the hope that is in you. As a man in duty ought to give a reaſon of the hope that is in him; ſo in dutie he ought to give a reaſon of the ſorrows, that are in him, and of the complaints that proceed from him: We muſt answer for our paſſions, as well as for our ſpeeches; we muſt answer for our ſorrows, and for our joyes, and for our feares, as well as for our hope, or for our faith. Theſe muſt all be answered for, and when any ſhall charge us about any of theſe, we muſt be ready to give a reaſon of them (as the Apoſtle adviſes there, in the caſe of our hope) with meekneſſe and feare.*

*It is our duty to answer thus, both in reference to our ſelves and others.*

*Fiſt, It is our duty in reference to our ſelves, that wee may vindicate that, which ſhould be more precious to us, then the gold of Ophir, our own credit or ſincerity, No man ought to deſpiſe his owne integrity or reputation, ſo, as not to ſtand up for it. Therefore Job growes reſolute in that point, profeſſing that he would hold his integrity, till he died, he would never let that goe, but answer ſtiffly for it: It is juſtice to diſ-perſe our ſelves, and give witneſſe to our own wronged innocency. A man is more*

bound in duty to stand up for himself, then for any other, by how much he is nearer to himself, then to others.

Secondly, It is our duty to answer in respect of others; (and that *Job* might have an eye unto) namely to satisfy those, who are scandalized, by what we have either done or spoken: Suppose, it be not a scandal given, suppose, it be only a scandal taken, as this of *Job* was: *Job* did nothing purposely to scandalize them, nor any thing, which upon a due consideration, was a scandal; but his friends had taken scandal at what he spake, his impatient complainings: therefore he was bound in duty to satisfy them, and to shew further grounds, wherefore he so complained. *Silence When We are charged, either makes a full conviction, or strengthens suspicion;* And in this case, if *Job* had held his peace, he had either yielded the cause, and confest'd himself guilty, or at least his friends should have had cause to grow higher in their jealousies of his sincerity. *To right our selves, is not a point of indifferency, but of duty. Self-love is the rule of our love to others. He who neglects his own wronged honour, will not be very carefull (which yet he ought) of his neighbours.*

*O that my griefe were throughly weighed!*

Griefe may be considered two wayes, either *Passively* or *Actively*. Griefe taken *Passively* is the thing which we suffer, or, which is grievous to us; affliction it selfe is called griefe. Take griefe *Actively*, and then it is the sorrow we expresse, under the pressures of grievous afflictions. The word in the Hebrew is translated sometimes anger, sometimes indignation, sometimes wrath. It is the same which *Eliphaz* useth, *Chap. 5. v. 2.* where he saith, *Wrath killeth the foolish man;* *Eliphaz* began his speech with that word, hinting at *Job*, as if his wrath and impatience towards God had discovered him for a foole, or a wicked one: Now *Job* returning answer, begins with the first word of *Eliphaz* his speech; As if he had said, *You told me that wrath kills the foolish man, but O that my anger, or the wrath which you conceive to be in me, that griefe which I have expressed, were fully weighed, you would quickly see, that it is not the anger or wrath of a foole, you would find reason for my passion, and that, not the want of wisdom, but the plenty or weight of my griefe hath wrought out these complaints.* Therefore my desire is, *O that my griefe, O that my sorrows powred forth in my former lamentation were throughly weighed, you have*

but

*Si accusatus non  
respondeat aut  
criminis convi-  
ctus aut certis  
suspectus videa-  
tur. Pined.*

שנא

*Ira, indignati-  
o. hoc loco, ira  
est querimonia  
valde iracunda  
vel molestia,  
quam ex morbi  
& ulceris gra-  
vitate concepi-  
bat. M. c.  
Notat dolorem  
quem qui capit,  
ex re adversa  
dispicit. Coc.*

but guessed at them yet, you have not weighed them; or if weighed them, yet not *thoroughly weighed* them, you have not weighed them (which you ought) as you would weigh gold, to a grain, or to the turning of the scale: or if so, your beame is not a true one, nor your ballance the ballance of the Sanctuary, you have weighed me, but, by a common beame, or (I fear) by *false ballances, and a bagge of deceitfull weights.*

*O that my griefe.* ] The Vulgar Latin translates, *O that my sins,* namely, for which I am thus afflicted were thoroughly weighed; As if the meaning of *Job* were to lighten his sin, and to aggravate his sufferings: But doubtlesse, that was none of *Jobs* mind or meaning, neither will the originall beare such a translation; when our sins are put into the ballance with our sufferings, all our sufferings, the heaviest we can feele or goe under in this life, are but as a feather to a talent of lead. As all the afflictions of this life are light, in comparison of that *exceeding weight* of glory, prepared for us in the next life. So all the sufferings of this life are light, in comparison of the exceeding weight of one sin, committed by us. Therefore *Job* makes no such comparison here, as if he had bin afflicted more than he deserved; That of *Ezra* concerning the Church of the Jewes (Chap. 9. 13.) *Thou our God hast punished us lesse then our iniquities deserve,* is true of every punishment; put any punishment of this world, spirituall or temporall, in one scale, and the least sin, in another, that lightest sin out-weighs our heaviest punishment. Only in hell sins and sufferings shall be of equall poyle. God will then powre and measure out punishments, which shall come up to the proportion and demerision of our sins, and what the creature cannot beare at once in weight, shall be weighed to him in eternity. But to passe that rendering, as unsafe.

*Utinam peccata mea. Vulg.*

*O that my griefe were thoroughly weighed.*

Our English word, *scale*, which is the instrument, by which we weigh, is well conceived to come from the Hebrew word here used (*Shakal*) signifying to weigh any thing, but especially to weigh coyne or mony, to weigh gold and silver; As Gen. 23. 16. *Abraham* upon the purchase of that field, which he bought of the children of *Heth*, for a burying place, *weighed to Ephron the silver, which he had named.* It was the custom of those times, in stead of telling, to weigh their mony, and that was the most exact and ready way of payment: And from that word (*Shakal*) signifying

שָׁקַל

*Librauit, ponderavit, olim moneta libratur & ex pondere habebatur summa pecunie, ut nunc ex numero numerum.*  
Ulpian.



*Sic ut moneta  
certi ponderis  
& omnium pon-  
derum regula.*

*Ubi legis verba  
ponderans. Sine.  
Quæstor præfe-  
ctum erario mili-  
tari. Jun.*

to weigh money, comes the Hebrew word for one speciall sort of mony, *the Shekel*, because they weighed by the shekel, that being as their standard or a speciall coyne, of such a known weight and value, that all other coyne was weighed and valued by it. So in the Latin and likewise in our English, we call one speciall summe of mony, *A pound*, which is a weight, and by which mony is commonly accounted and paid. And hence by a Metaphor, this word signifies to judge or to consider of a thing exactly and fully, because of all matters that men weigh, they will weigh gold and silver most exactly; if a man weigh gold, he weigheth it to a graine, if gold want but the turning of the scale, more then due weight or allowance, it will not passe, *Isa 33. 18. Where is the Scribe, where is the Receiver*; The Hebrew is, *Where is the weigher*; that is, either the *spirituall weigher*; He that uses to be so exact in weighing every title of the law. Or, the *Civill weigher*, because they used to weigh all the mony, they receiveed. So then, *O that my griefe were thoroughly weighed*, is as if he had said, *O that my grief were weighed, as gold and silver is weighed, weighed exactly, to the least, to the utmost, that you might fully know what it is.*

The word single by it selfe, notes an exact examination by weighing; but when (as here) the word is doubled, or (by an Hebraisme) repeated, *O that my griefe in weighing were weighed*, it heightens and increases the sense exceedingly: Hence we translate *O that my grief were thoroughly weighed*, weighed so, as that there might be a cleare discovery, how much my sorrows weigh. The doubling of a word, to this sence, is very frequent in Scripture, I shall not need to instance. Take only that (*Gen. 2. 17.*) *Of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, in dying, thou shalt die, (that is) thou shalt surely die*, So here, *O that in weighing it were weighed, that is, O that it were thoroughly and exactly weighed.*

Lay all together, and it imports thus much; as if *Job* had said, I would not have my sorrowes weighed at a vulgar beame, or in ordinary ballances, I would not have the sound or letter only of what I have spoken considered, but I desire that you would take my complaints together, the words and the matter, and that you would weigh all impartially, that you may come to a full understanding, what my condition is; and then surely you would give up a better judgement, and make a fairer interpretation of my words,

words, then as yet you have put forth : Thus he ſpeaks alſo Chapter. 31. 6. *Let me be weighed in an even ballance, that God may know my integrity.* Uneven ballances will not make a perfect diſcovery : That which is falſe, cannot give a true report : Things and perſons act as they are ; therefore *Job* deſireth to be weighed in an *even ballance*, ſuch a beame will ſpeake the truth of my eſtate, both to God and man : God needes no means to make him know, he knowes all immediately, and he weighs by his eye, not one thing by another, but all things in themſelves : *Job* ſpeakes of God after the manner of men

*And my calamity laid in the ballances together.*

*My griefe and my calamity.* Griefe cauſed by my calamity, and calamity the cauſe of that griefe.

*My calamity.* The word ſignifies any troubleſome evil, ſad event, or accident, vulgarly called a *miſ-fortune* ; *O that this ſad eſtate and condition wherein I am, were put into the ballance.*

The Originall for *ballances*, is very obſerveable : As there is much elegance, in the word by which the action, ſo, in this, by which the inſtrument of weighing is expreſſ'd. It is found only in the plurall, or duall number, as many of that nature are : The ſame word in Hebrew, ſignifies alſo the eares, which are the organ of hearing : and the reaſon of it is thus given, becauſe as the tongue of the ballance ſtands like a judge between the two ſcales, inclining to neither, till the weight be laid in : ſo ſhould the care of a Judge by office, or of any man, by deputation, called to heare and determine of things in difference, ſtand indifferent to both parties, till he heare the matter debated, and the reaſons brought forth on either ſide. The Moralists embleme this, by the place of that *Signe* in the *Zodiack*, which they call the *Virgin*, ſtanding (according to the doctrine of *Aſtronomers*) between the *Lion* and the *Ballances* : The *Lion* bids *Virgin* *juſtice*, be ſtout and feareleſſe ; The *Ballances* adviſe her to weigh the matter on both ſides, with moderation, and be cautious, inclining neither one way nor other, but as the merit of the cauſe, fully heard, ſhall tway her judgement.

*Job* deſires, that his calamity might be layed thus in the ballances, before his ſentence : *Laid* ; The word is, *O that my calamity might aſcend in the ballances* ; And that manner of ſpeaking is uſed, either becauſe in weighing, the lighter ſcale of the ballances doth aſcend, or becauſe when things are weighed, the ballances

Ggg 3 aſcend.

הָיָה  
a radice הָיָה  
ſuit, eventum  
n a m, inferu-  
nium  
כַּוְנִין  
Trutina, ſtate-  
ra quod duas  
ſc. habcat lan-  
ces, velut au-  
res, ſagn.

הָיָה  
a radice הָיָה  
Levavit, ſu-  
ſtulit, nam qui  
appendit al-  
quid tollit lan-  
ces in altum,  
Druf.

ascend or are lifted up : A man takes up the ballances in his hand to weigh ; So it is, at if he had said, *O that these*, might be poised together and *lifted up*, to see which way the scales will turne.

*Together.* There is some difference in opinion about that word *Together*, whether he meaneth thus ; *O that all my griefe and calamity were weighed*, you consider things to halves, and leave out those points which are most weighty and materiall ; you should take in all together : Or whether his desire be, that his griefe and calamity, both together, might be put into one ballance, and the sand of the sea into another, and so an experiment be made, whether his griefe and calamity, or the sand of the sea were heavier. Or thirdly, Whether thus, that his griefe should be put into one ballance, and his calamity into another, and then triall be made which of those two were heavier, his griefe and sorrow, or his calamity and trouble. A learned interpreter conceives, that *Job* wilhes his griefe and calamity might both together be put into one ballance, and all the sand of the sea ( if it were possible ) in the other, supposing that his griefe and calamity would out-weigh that vast ponderous aggregated body. His opinion is chiefly strengthened by some difficulties in the Grammaticall construction, unlesse this be admitted ; and yet if it be, a greater difficulty is shewed by a second, and therefore I rather take it thus ; *O that my griefe and calamity were laid in the ballances together*, that is, *O that my griefe were put, one into one ballance, and my calamity into another ; or, O that my griefe might be weighed with my calamity, and it would appeare* ( notwithstanding your judgement of me ) that yet, there is nothing to much weight in my griefe, as there is in my calamity, that is, I have not yet grieved or complained up to the height or weight of those calamities, which are upon me : So that if my sorrow were laid in one ballance, and my affliction in another, my affliction would outweigh my sorrow, and it would appeare, that I have complained, not only, not without a cause, but not so much, as I had cause.

And to prove that his calamity was heavier then his griefe, he adds in the next words ; *It*, ( namely his calamity thus weighed ) *would be heavier then the sand of the sea* : As if he had said, it is possible that in trying all heavy things, somewhat might be found heavier than my griefe or my complaint hath been ; but I am sure nothing can be found of equal weight with my calamity, for my *calamity* ( which is the immediate antecedent ) *would be heavier than*  
the

יחד  
Pariter vel po-  
tius similiter.  
Nulla eju parte  
pretermissa.

Mercerus.

Bolduc.

*the sand of the sea*, then which, nothing can be found more heavy.

That of David, *Psal. 62. 9.* is parallell to this expression in *Job*, *Surely men of low degree are vanity, and men of high degree are a lye; To be laid in the ballances, they are altogether lighter then vanity.* The meaning is, That if men of all degrees, high and low were put in one scale, and *vanity* in the other, vanity it selfe would be weightier then the gravest and most weighty men: Hence some reade, *They together are lighter then vanity*; Others to this sence, *Men and vanity being weighed together*, vanity will not be so light, as vaine man. As David, to shew mans lightnesse, makes him lighter then the lightest thing, *vanity*. So *Job*, to shew the heavinesse of his calamity, makes it heavier then the heaviest thing, *the sand of the sea*. Observe hence; first,

*That it is a duty, to weigh the sad estate, and afflicted condition of our brethren thoroughly.*

But (you will say) what is it to weigh them thoroughly?

I answer, It is not only to weigh the matter of an affliction, to see what it is, which a man suffers; but to weigh an affliction in every circumstance and aggravation of it; *The circumstance of an affliction, is often more considerable than the matter of the affliction.* If a man would confesse his sins, and confesse them thoroughly, he is to confesse, not only the matter of them; as sins are the transgressions of the *Law*, and errors against the *rule*, but he must eye the manner, in which sin hath been committed, the circumstances with which it is cloathed, these render his *sin out of measure, and out of weight sinfull*. Likewise would a man consider the mercies and favours received from God, would he know them thoroughly, and see how much they weigh; let him looke, not only what, but how, and when, and where, and by whom he hath received them. *There may be (and often is) a great wickednesse in a little evil committed, and a great mercy in a little good received.* As relations, so circumstances have the least entitie, but they have the greatest efficacie. Now, as there is often more in the circumstances, than in the matter of a sin, or of a mercy: so, there is often more in the circumstance, than there is in the matter of an affliction; therefore, he that would thoroughly weigh the afflictions of another, must consider all those accidents, as well as the substance of it. As namely, the time when sent, the time how long endured, whether a single affliction, or in conjuncture with other afflictions, the strength of the patient, and the dependencies that are upon him.

Secondly,

Secondly, He that would weigh an affliction thoroughly, muſt put himſelfe in the caſe of the afflicted, and (as it were) make anothers griefe, his owne. He muſt act the paſſions of his brother, and a while perſonate the poore, the ſick, the afflicted man. He muſt get a taſt of the wormwood, and of the gall, upon which his brother feedeth. In a word, He muſt lay ſuch a condition to heart: The Prophet *Malachy* threatens a curſe upon thoſe, who laid not the word and works of God to heart (*Chap. 2. 2.*) *I will curſe your bleſſings* (ſaith the Lord) *becauſe ye doe not lay it to heart*; that is, ye doe not conſider, what I ſay or doe, thoroughly: God curſed them thoroughly, becauſe they would not thoroughly conſider His Laws and judgements: So then, to weigh the affliction of another thoroughly, is to put our ſoules, as it were, in their ſoules ſtead. Hence, that we may be aſſured, Chriſt hath thoroughly weighed all our afflictions, He is ſaid to be *afflicted in all our afflictions*; He doth not only intuitively conſider or contemplate them, but he is (though above enduring) as, actually enduring them. He is afflicted in all our afflictions, that is, he conſiders our afflictions as his owne, and is affected with them, as if himſelfe were pained with all our paines; and therefore it is ſaid, that *himſelfe tooke our infirmities, and bare our ſickenſſes*, *Mat. 8. 17.* the meaning is, he weighed the griefe of his people fully. In theſe two points, this holy art of weighing griefe conſiſts, conſideration of circumſtances, and ſympathy of the ſmart. Meere ſpeculation moves little. We have no feeling of anothers ſuffering, till we have a fellow-feeling. The bare Theory of affliction, affects no more, then the bare Theory of fire, heates.

Secondly, When *Job* ſaith, *O that my griefe were thoroughly weighed*; we may obſerve,

*That it is an addition to a mans affliction, when others are not ſenſible of his affliction.* For it is, as if *Job* had ſaid; This makes me cry out ſo much of the weight of my ſorrows, becauſe my friends weigh them ſo little. The Church (*Lam. 1. 12.*) complains thus, *Is it nothing to you, all ye that paſſe by? behold and ſee if there be any ſorrow like unto my ſorrow.* Is it nothing to you? as if the Church had ſaid; My affliction is ſomething to me, and this afflicts me, above all my affliction, that paſſengers and beholders ſlight my calamities, and think my affliction no affliction; that is, not ſo great, as indeed it is: Or, it is nothing to them, (they are not toucht with it) how great ſoever, they ſee it is to me: That which

which wounds and breakes my heart, doth not prick their little fingers. And becauſe, man is ſo ready to afflict his brother with this negative affliction, a not being ſenſible of his afflictions, therefore the Apoſtle aſſures us (*Heb. 4. 15.*) That *we have not an High Prieſt that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* This is ſpoken to comfort the Saints in their extreameſt ſufferings; what though men will not take notice and be ſenſible of your condition? what though men will not weigh your griefe? yet *Chriſt will*; our High Prieſt, is none of your ſenceleſſe prieſts, who care not what weather the people endure, ſo they be warme and at eaſe. Thirdly obſerve;

*We can never rightly judge, till we thoroughly weigh the condition of an afflicted brother.* For Job conceiv'd that Eliphaz proceeded to judgement, before he had been in conſideration. This is the reaſon why thou haſt judged me uncharitably, becauſe thou haſt not weighed me ſeriously. To ſhew, that conſideration muſt goe before judgement, God himſelfe is expreſt to us, in Scripture conſidering the ſtate of things, before himſelfe judges. So *Gen. 11<sup>th</sup>.* in the caſe of the builders of *Babel*, and *Gen. 18<sup>th</sup>.* in the caſe of the men of *Sodom*, it is ſaid, *that the Lord came downe to ſee, whether they had done altogether, according to that cry, which was come up unto him*; Not, as if the Lord moves from one place to another; from Heaven to earth, for he filleth all places; not that the Lord needs come downe to receive information, or to examine his owne intelligences, to ſee whether things are, as they are reported; but, it is only an alluſion to the manner of men, or, to ſhew, that he doth not cenſure or judge any man, or men, or Nations, till he hath taken a full cogniſance of their condition. Now if God, who is infinite in knowledge and wildome, repreſents himſelfe comming downe, and by degrees deliberating about and weighing the eſtates of men, before he cenſures them, what need then have blindfold men, ignorant men, men, who at beſt have much darkneſſe mixed with their light, what need (*I ſay*) have they to examine, weigh and try every mans eſtate, before they ſentence or determine it. Fourthly obſerve;

*A man, who hath not been, or is not afflicted himſelfe, can hardly apprehend, what another endures, who is under affliction.*

As there are comforts, eſpecially ſpirituall comforts, which no man knowes or can know, but by the enjoying of them: The *white*



*ſtone (promiſed, Rev. 2. 17.) hath a new name Written in it, which no man knows, ſaving he that receiveth it ; A man that is a ſtranger to Chriſt and his wayes, is not able to make any judgement what the comforts and reſreſhings of a Chriſtian are. He admires to heare men ſpeake of ſpirituall comforts and conſolations, he knowes not the meaning of thoſe things. The naturall man receiveth not the things of the Spirit of God, becauſe they are ſpiritually diſcerned, 1 Cor. 2. 14. It is ſo (proportionably) in all ſorrowes and afflictions, eſpecially in ſpiritual ſorrowes and afflictions, which lye off from ſenſe, yea, which lye quite beyond the reach and borders of reaſon : ſpiritual ſorrowes, the hidings of Gods face, the withdrawing of aſſiſtance, few pity in others, becauſe few have had experience of theſe things, in themſelves. They think men are mad, when they complaine of ſuch afflictions ; when they cry out of their ſins, of the want of the favour of God, and the ſhining of his love, of deadneſſe and coldneſſe in duty, of unbeleeſe and hardneſſe of heart, &c. And therefore our Lord Jeſus, to aſſure our hearts that he hath a full ſenſe of all our ſorrowes, taſted himſelfe of our ſorrowes. There is not any ſorrow that can be upon any ſoule, or any affliction that can be upon the body, but our Lord Jeſus hath had (ſome way or other) an experience of it: This makes him to our apprehenſions) moſt fit to judge and compaſſionate the diſtreſſes of his people. As all the ſins of his people were laid upon him, ſo all their ſorrowes were laid upon him too ; therefore the Prophet *Iſaiah* deſcribes him thus, *Ch. 53. 3. A man of ſrowes and acquainted with griefe* ; Griefe and he were no ſtrangers, while he was here upon the earth, griefe was his Acquaintance and Familiar (as it were) : that went up and downe with him, all the while he travelled here below. Therefore ſeeing it is ſo, the whole Church and every particular beleever, have ſtrong conſolation in their ſorrowes, that the Lord Jeſus Chriſt doth thoroughly weigh their condition, and knoweth fully what it is, *We have not (as was toucht before) an High-Prieſt which cannot be touched with the feeling of our infirmities* ; why, what aſſurance have we of this ? it followes, *He was tempted in all things like unto us, yet without ſin.* Chriſt had temptations unto ſin, yet without ſin, therefore he knowes how to ſuccour us, when we are tempted unto ſin ; Chriſt was tempted by manifold ſorrowes, therefore he knowes how to ſuccour us, when we are under manifold ſorrowfull temptations : If we had a Mediatour in Heaven  
that*

that had not been tempted on earth, we might doubt whether he would be toucht with the feeling of our infirmities, whether ſinning infirmities, or ſorrowing infirmities. And were it not, that ſome of the Saints have bin tempted and tryed, they, who are under trials and temptations, would find none on earth, to ſuccour them. *As God doth comfort ſome in all their tribulations, that they may be able to comfort them, which are in any trouble, with the ſame comforts wherewith they themſelves are comforted of God,* 2 Cor. 1. 4. So he afflicts them, that they might pity and help others, as being under the ſame troubles, with which themſelves have been afflicted. A man that hath only travelld in Geographiſall books and Maps, is not able to give you ſuch lively deſcriptions of, or directions about forreigne countries, as he that hath travelld to, and been upon the places; ſo, they who have read and ſtudied much about afflictions, can never give ſuch enlivening, ſtrengthening, heartning counſell, as they, who have been afflicted, and have dwelt ſometime upon the land of ſorrowes. To paſſe on.

*For now it would be heavier than the ſand of the ſea.*

That is, it would be moſt heavy. Who can tell how heavy that is which is heavier then the heavieſt?

If my calamity (ſaith Job) were weighed, it would have been found heavier, than the ſand of the ſea, that account would be given of it; though you (my friend Eliphaz) ſeeme to account it as light as a feather.

The ſand of the ſea is applied three wayes in Scripture.

First, To ſet forth an exceeding great number, (*Gen. 22. 17.*) *I will multiply thy ſeed as the Starres of the Heaven, and as the ſand which is upon the ſea ſhore.* That is, I will exceedingly multiply thy ſeed, thy children ſhall be not only numerous, but numberleſſe; though a Booke of Numbers be written concerning Abrahams poſterity, yet their totall number is not written. So (*Pſal. 78. 27.*) *He rained fleſh upon them as duſt, and feathered fowles like as the ſand of the ſea,* that is, he rained abundance of feathered fowles.

Secondly, The ſand of the ſea, is uſed to expreſſe the largeneſſe, the mighty extent or capacity of a thing; The ſand of the ſea is of a vaſter extent, then the ſea it ſelfe, as being the outward line or bound of it; therefore (*Jer. 33. 22.*) it is ſpoken of, as a thing impoſſible, for the ſand of the ſea to be meatured; *As the hoſt of Heaven*

(*se. the Starres*) cannot be numbred, neither the sand of the sea measured, so will I multiply the seed of my servant David. Measure is taken both of the content, and extent of things; The sand of the sea is immeasurable both wayes, it cannot (as we speake of humane impossibles) be measured by the pole or by the vessell. And in 1 King. 4. 29. it is said, *God gave Salomon wisdom and understanding exceeding much, and largeness of heart as the sand of the sea*, that is, as the sand compasses and takes the sea in its armes, so Salomon had a heart, comprehending all the depths and oceans of knowledge; he had the compass of all learning in his understanding. Hence, when a man attempts a thing impossible, we say to him proverbially, *Thou measurest the sand.*

Thirdly, The sand of the sea is applied in Scripture, to note the exceeding weight and heaviness of a thing: That instance is pregnant for it (Prov. 23. 7.) *A stone is heavy, and the sand is weighty, but a fool's wrath is heavier than both*; when Salomon would shew us, how intollerably burthensome, the manners of a wicked man are, he compares them to a stone and to the sand; The wrath of a wicked man is very weighty, but (by the way) the wrath of God is incomparably more weighty: *Wrath proceeding from extreme folly, is weighty, but wrath proceeding from infinite wisdom, is infinitely weighty*; The wrath of a fool upon his brother, is heavier then a stone, or then the sand; How heavy then will the wrath of the most wise God be, upon that fool?

It is further considerable, that, he saith not barely, *heavier than the sand*, (any sand is very heavy) but *heavier than the sand of the sea*: Rivers have sand, and dry pits have sand, but sea-sand is the vastest and the heaviest sand.

Again, He speaks not in the singular number, *Heavier than the sand of the sea*; but (the Hebrew is plurall) *heavier than the sand of the seas*; as it Job had said, if thou shouldst shovell up all the sand, that is upon the shores of all the seas together on a heape, it would not be so heavy, as my calamity; In such hyperbolies or high straines of eloquence, Job rhetoricates about his sad condition, as if he resolved to put more weight into his expressions, as he found more weight put into his afflictions. Hence observe,

*Afflictions are heavy burthens.* The judgements of God upon wicked men, are frequently in Scripture called burthens, and they are heavy burthens; Isa. 15. 1. we read of the *burthen of Moab*, that

*Arenam metiris.*

*Stulti mores intulerabiles.*

*Triplex est arenae genus: fustia, fluvialis & Marina, Plin. lib. 3. nat. hist. cap. 21.*

that is, the judgement and calamity that should fall upon *Moab*; And *Iſa. 17. 1. The burden of Damascus.* And *Iſa. 19. 1. The burden of Egypt.* And *Iſa. 21. 1. The burden of the desert of the ſea.* And afterwards, *The burden of the valley of viſion,* that is of *Jeruſalem*; And (*2 King. 9. 25.*) when *Jeſhu* had killed *Jeſoram*, he ſaid to *Bidkar* his Captaine: *Take up and caſt him in the portion of the field of Naboth the Jezezeelite, for remember, how that when I and thou rode together after Ahab his faſher, the Lord laid this burden upon him;* That is, that he ſhould be ſlaine and throwne out in this manner. As afflictions upon wicked men are burdens; So, afflictions upon the godly are burdens too, they are alſo heavy burdens: Their finnes are burdens upon them, *My finnes (ſaith David) are gone over my head, they are a burthen too heaue for me to beare,* *Plaſ. 38. 4.* Their ſins are burdens, and their ſorrows are burdens. Sin doth not only burden man, but it burthens God, *I am preſſed under your finnes, as a cart is preſſed, that is full of ſheaves,* ſaith God, *Amos 2. 13.* As man, by ſin burthens God, ſo God, by affliction burthens man. But of all afflictions, inward afflictions are the greateſt burthens: As the ſpirit of a man is ſtronger then his fleſh, ſo the afflictions which are upon his ſpirit are weightier then thoſe that are upon his fleſh: The ſpirit hath wonderfull ſtrength, all ſpirits are ſtrong: Angels are mighty in ſtrength, *One good Angel is an over-match for all men.* And the devils (who are ſpirits) are called not only *Principalities but Powers*, becauſe of their ſtrength. Proportionably, the ſpirit of a man hath a mighty ſtrength in it, and ſo the afflictions, which are upon the ſpirit, may have a greater weight in them. The affliction which *Job* complains of, as heavier then the ſand, was not ſo much the calamity that preſſed his fleſh, or the paine that tormented his body (as is plaine in the next verſe) but it was the calamity of his ſpirit, the affliction lying there, *A man can ſuſtaine his infirmity, but a wounded ſpirit,* (that is, when a man hath got a blow, a wound, an affliction upon his ſpirit) *who can beare?* *Pro. 18. 14.* As if *Salomon* had ſaid, I challenge all the world to find me out a man, that can beare a burdened wounded ſpirit; unleſſe Chriſt put under his hand, no ſtrength of mans ſpirit can beare the burthen of a wounded ſpirit; A ſpirit hath no weight at all, only fleſhly and materiall ſubſtances are ponderous; but a wounded ſpirit is heavier then wounded fleſh. The ſpirit is ſtrong enough to beare the burthen'd fleſh, but nothing in fleſh can beare a burthen'd ſpirit.

\*Verba deficiunt  
quibus magni-  
tudinem dolorū  
exprimam :

Nulla poſſum  
oratione con-  
qui, quanto in-  
feſter dolore.

Merc.

Vix ſatis eſſe  
queant tanto jā  
verba dolori.

Propterea ver-  
ba mea amara,  
Symmach.

\*Propterea ver-  
ba mea ſunt do-  
lore plena. Vul.

דאדא אס עמא  
טו גיגארא מו  
עס קאדא דעפ.

אָר

ā radice יח  
Lambit, abor-  
bit, per Meta-  
phorā perdidit,  
corrupt.

Verba ſemeſa.  
Jun.

Verba mea cor-  
rupta ſunt, aut  
perdita R. Levi.  
deleta R. Moy-  
ſes. interciſa,  
Theod Laſſa.  
Chald,

Verbum perti-  
net ad pronun-  
tiationem cor-  
ruptam & ad  
Baſbutiem.

In the cloſe of the verſe, we have the effect of this heavie weight of affliction, both ſpirituell and corporall.

Therefore (ſaith he) *my words are ſwallowed up*. That is, I want words to expreſſe my grief. <sup>a</sup>All language is too narrow for the vaſtneſſe of my ſorrows.

Some read it, <sup>b</sup>*Therefore my words are bitter*, or therefore my words are ſteep'd in bitterneſſe, as if hee had ſaid, I my ſelfe feed upon bitter things, I feed upon gall and wormewood, therefore no wonder, if my words taſte of them.

The Vulgar goes farther from the letter of the text, rendring, *Therefore my words are full of ſorrow*; as if he had ſaid, the ſorrows which are in my mind, flow out upon my tongue. The Sep- tuagint yet further off. <sup>d</sup>*Therefore it ſeems my words are evil, or ill taken*. My griefe renders my words more liable to exception or miſ-interpretation.

Mr Broughton tranſlates, *Therefore my words come ſhort*, there is a weight upon me heavier than the ſand of the ſea, *therefore my words come ſhort*, or my expreſſions come not up to my intention. We tranſlate neare that ſence and answerably to the originall, *My words are ſwallowed up*.

The Hebrew word ſignifies *to lick up*, or *to ſwallow down*, and by a Metaphor to deſtroy or to conſume; in the prophecy of Oba- diah, verſ. 16. The word is uſed to that purpoſe, *They ſhall drinke and they ſhall ſwallow downe*; And Prov. 20 25. *It is a ſnare to the man, who devoureth that, which is holy*, or who ſwalloweth downe that which is holy: So here, *Therefore my words are ſwal- lowed up*, that is, when I would ſpeake, my words are, as it were, halfe-eaten before ſpoken, or my words are ſnatcht downe in the ſpeaking, by the ſharpe teeth and devouring ſtomack of my griefe and ſorrows.

Others from the letter read, *Therefore my words are corrup- ted, wearied, loſt, blotted, blubber'd, ſo cut-off*, that I cannot ſpeak diſtinctly, alluding unto thoſe that ſtammer. A ſtammerer is in ſuch haſte to ſpeake, that he *eats his words*, and (as we uſe to ſay pro- verbially in our language) *he clips the Kings Engliſh*, he ſwal- loweth up halfe his mind, when he would bring it out in words; ſuch is the meaning of Job, *My words are ſwallowed up*. I cannot ſpeak all: my griefe takes me off, and cuts me ſhort. And ſo he ſeems to excuſe himſelfe.

Fiſt; in caſe he had ſpoken abruptly and brokenly, my paine  
hath

hath been ſo great, that J can hardly ſpeake, therefore take no advantage of the abrupt language and broken ſentences, which have fallen from me, for the truth is, my griefe hath ſwallowed up my words. J have rather ſighed then declared my mind; reall ſorrow as well poetically paſſionate imitation of ſorrow makes many an (*A poſiſeſis* or ) ſudden ſtop and breach, when the tongue is upon it's ſwifteſt ſpeed, and quickeſt motion.

*Vix loqui poſſum, & or faucibus haret. Var.*

And ſecondly, he ſeemes to excuſe himſelfe for the matter of his ſpeech, J have not yet ſpoken all my mind, J have not given you my full ſenſe, about my condition: for through griefe J was forced to ſwallow up my words, and to ſuppreſſe what J had further to ſay. Therefore ſuppoſe my ſpeech hath bin imperfect, yet be not ſcandalized at it, for if you will have patience to ſtay, J ſhall anon bring up the words again, which my ſorrows have ſnatcht from me and ſwallowed downe. Stay a while, and you ſhall heare more, you ſhall heare all, J will ſpeake more largely and more diſtinctly, than J have done.

One of the *Rabbins* takes the words actively, and refers the act of ſwallowing to *Jobs* friends; as if he had ſaid, *Yee my friends have ſwallowed downe my words.* Ye have not leaſurely fed upon and digeſted them, but ſwallowed them in ſuch haſte, that ye have not taſted them. As a man that ſwallows downe a morſell greedily without chewing, never taſtes either the ſweetneſſe or the bitterneſſe of it. It is a uſual Metaphor to expreſſe hearing by eating; and we have it (as many interpret) at the ſixth verſe of this Chapter, *Can that which is unfavoury be eaten without ſalt.* It is a truth, that when words are thus ſwallowed or gobbled downe, we take not out the ſtrength or intent of them. But J ſtay not upon this expoſition, becauſe it ſtrains too hard upon the grammaticall conſtruction, and other circumſtances, of the text.

*Rab. Kimchi.*

Obſerve out of the former meaning.

Fiſt, *Great griefe interrupteth ſpeech, and makes broken language; Therefore my ſpeech or my words are ſwallowed up.* As ſometimes our words devoure, ſo ſometimes our words are devoured; ſome men ſpeake ſwallowing words, and others ſwallow their words, (*Pſal. 57. 4.*) *Thou loveſt all devouring words, or thou loveſt all ſwallowing words, O thou deceitfull tongue.* There are ſwallowing words, as well as ſwallowed words. Malice makes a man ſwallow the integrity of another with his words; And grief will make a man ſwallow downe his owne words, ſo that he cannot

not.



not ſpeake to maintaine his owne integrity.

Secondly, obſerve, *That ſome afflictions exceed all complaints and are too bigge for expreſſion.* That note reaches Mr Broughtons ſence, *my Words come ſhort* of what my condition is, there is no language large enough, no oratory eloquent enough to deſcribe or make known my ſorrows.

Laſtly, obſerve, *Not to be able to expreſſe our griefe is an increaſe of our griefe.* Therefore *my Words are ſwallowed up.* This is an addition to my ſorrowes, that J cannot make knowne my ſorrowes. It is a great part of my trouble, that I can tell you but a part of my trouble. Let a man be hindred from expreſſing his griefe, either through want of power, or through the reſtraint of power, both wayes griefe encreaſes. Some, who have been dying upon cruell racks, or under bloudie tortures, have yet eſteemed this, beyond all their tortures, that, they might not freely ſpeak out their minds and ſorrows: to have their mouths ſtopt, was worſe to them, then to have their breath ſtopt. *It is a paine to be kept from ſpeaking.* To command a man to ſwallow or eat downe his words, is next to the command of eating and ſwallowing downe his owne fleſh. *The cruelty of a diſeaſe, may gagge a man, as well as the cruelty of a tyrant.* Such is my griefe, that my Words are ſwallowed up.

*Apud Sophocle  
electra felicem  
vocat Niobem,  
cui lugere filio-  
rum interitum  
permiſſum eſt,  
cum id ſibi ma-  
tris crudelitas  
negaverit.*

JOB Chap.6. Vers.4,5,6,7.

*For the arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit: the terrours of God doe set themselves in array against me.*

*Doth the wilde Assc bray when he hath grasse? Or loweth the Ox over his fodder?*

*Can that which is unfavoury be eaten without salt? Or is there any taste in the white of an Egge?*

*The things that my soule refused to touch, are as my sorrowfull meate.*

**J**OB continueth his reply and his complaint.<sup>6</sup> He had exprest the greatnesse of his calamity, by comparing it with the sand of the sea for weightinesse; now he proceeds in the same sad aggravation by comparing it to an arrow for sharpenesse, and to an army for terriblenesse; *For the arrows of the Almighty are within me: The terrours of the Lord set themselves in array against me.*

We are in this verse to open a quiver full of poysoned arrowes, and to marshall an army full of divine terrours, *The arrows of the Almighty, &c.*

An Arrow, is a deadly engine, so called in the Hebrew, from its effect, cutting or wounding. Being taken properly, it is an instrument shot out of a Bowe, of wood or iron, either for sport or fight. But here figuratively. And arrows in Scripture are taken in a figure divers wayes.

1. For the word of God, Psal.4:5. *Thine arrowes are sharpe in the heart of the Kings enemies, whereby the people fall under thee.* That is, thy words are sharpe and piercing, whereby thou convincest and beatest downe sin and sinners, either converting or destroying them. The Rider on the white Horse, going out conquering and to conquer (who is conceived to be, Truth, or the word of God triumphing) is described, with a Bowe in his hand, Rev.6.2.

Secondly, Arrows are put for the bitter and reproachfull words of men, Pl.64.3.4. & Pl.120.4. *They bend their bowes to shoot their arrowes, even bitter words.*

Thirdly, For any evill or mischievous purposes, which a man

iii intends

¶ Sagitta à  
¶ dimidia.  
vit. dissidit,  
quid cindit re  
perussam.

intends or aimes to the hurt of his brother, *Pſal. 58. 7. When he bendeth his bowe to ſhoot his arrows, let them be as cut in peeces.* Bending of the bowe notes the preparing and ſetting of miſchiefe; The arrow ſhot out of this bent bowe, is the miſchiefe acted and finiſhed (*Pſal. 3.*) *The wicked bend their bowe, they make ready their arrow upon the ſtring; that is, they prepare miſchiefs againſt their neighbour.*

Fourthly, For any kind of affliction, judgement or puniſhment, *Zech. 9. 14. And the Lord ſhall be ſcene over them, and his arrow ſhall goe forth as the lightning.* Particularly,

1. For Famine, *Ezek. 5. 16. When I ſhall ſend upon them the evil arrows of famine.*

2. For Peſtilence, *Pſal. 91. 5. Thou ſhalt not be afraid for the terror by night, nor for the arrow that ſleeth by day.* What the terror and the arrow are, is explained in the next verſe, which is not an addition of other evils, from which ſafety is promiſed, but an explication of the ſame. *The peſtilence that walks in darkneſſe, and the deſtruction (being the ſame peſtilence) waſting at noon-day.* The meaning of all is, I thou ſhalt be kept or antidoted againſt the plague both night and day.

3. Thoſe thunder-bolts and haile-ftones, which God ſends out of the Magazine of heaven, and diſcharges in his wrath againſt wicked men, are called the arrows of his indignation, *2 Sam. 22. 15. Pſal. 144. 6. & Hab. 3. 11.* compared with *Joſh. 10. 11.*

Further, the arrows of God ſignifie inward afflictions, troubles of the mind and ſpirit, God often ſhoots an arrow, which pierces into the very ſoule. It was ſaid of *Joſeph, The iron entred into his ſoule.* And it is (in this ſenſe) very uſuall for the arrowes of God to enter into the ſoules of his people (*Pſal. 38. 1, 2.*) *O Lord rebuke me not in Thy wrath, &c. For Thine arrows ſticke faſt in me:* Where ſtuck they? He meanes it not of his body, happily, the ſkin of that was not razed. There is an arrow, which touches not the ſides, but ſtickeſ faſt in the ſoule of a child of God.

Underſtand it here, of the arrowes of affliction; and thoſe either externall, outward calamities, faſtning in the fleſh of *Job*; or internall, galling him to the ſoule and ſpirit. Therefore he ſaith, *The arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit.*

Theſe arrows are deſcribed in the text two waies.

1. From

- |    |            |                   |                                       |
|----|------------|-------------------|---------------------------------------|
| 1. | } From the | } Efficient cauſe | } <i>The arrowes of the Almighty.</i> |
| 2. |            |                   |                                       |

*They are the arrowes of the Almighty, Shaddai; Of which word we have ſpoken in the former Chapter, verſe 17<sup>th</sup>, at large, it being one of the names of God, noting out his power and omnipotence; There he calls them the chaſtning of (Shaddai) the Almighty; And here, The Arrowes of (Shaddai) the Almighty.*

1. Becauſe, they are ſent out from him. His arme bends and draws the bow. And

2. Becauſe of the mighty force and ſtrength, in which they are ſent home to the marke. The ſtrength in which theſe arrowes come, and the depth of the wound which they make, ſpeake an Almighty arme drawing the bowe. None but an Almighty arme can ſhoote an arrow thus deepe, up to the feathers in the ſoule and ſpirit. It is not in the power of all the tyrants in the world to ſtrike or ſhoote thus deepe. The ſoule of a Saint hath ſuch armour upon it, as no bodily weapon can enter. And therefore the Martyrs, when all was wound in their fleſh, ſpoke and triumph'd, becauſe their ſpirits were whole and untouched. Only a ſpirit can ſhoot arrowes into our ſpirits.

We finde it frequent among Heathen Poets and others, to deſcribe their gods arm'd with bowes and arrowes. And in that they ſhadowed their power to wound the minds of men, and to wound them ſuddenly and ſecretly. The Scripture deſcribes the true God thus, furniſhed with his Quiver of arrowes, and his bowe, (Pſal. 7. 13.) *He ordaineth his arrowes againſt the perſecutors.* God hath an arrow for the wounding of his enemies, and an arrow for the wounding of his friends: He hath arrowes for both, and both are wounded; and both are wounded with poiſon'd fierie arrowes; yet with a vaſt difference: theſe are wounded and poiſon'd, that they may be healed, and they are wounded and poiſon'd, that they may be deſtroyed.

*Postea deos arcu, jaculis ſagittisq; armant, intelligentes quod inferunt mortalibus clades, quæ ſerviunt eminens quod proprium Dei videtur. Bold.*

Arrowes are { 1. Swift  
2. Secret  
3. Sharpe  
4. Killing } instruments.

*I will make mine arrows drunke with blond (Deut. 32. 42.)*

They are instruments drawing blood and drinking blood, even unto drunkenness; afflictions are like arrows in all these properties.

1. Afflictions often come very speedily, with a glance, as an arrow, quick as a thought.

2. Afflictions come suddenly, unexpectedly; an arrow is upon a man afore he is aware: so are afflictions. Though Job saith, The thing he feared came upon him, he looked for this arrow before it came; yet usually afflictions are unlooked for guests, they thrust in upon us, when we dreame not of them.

3. They come with little noise: an arrow is felt, before, or as soone as it is heard: an arrow flies silently, and secretly, stealing upon and wounding a man, unobserved, and unseen.

Lastly, all afflictions are sharpe, and in their owne nature killing and deadly. That, any have good from them, is from the grace of God, not from their nature.

*The poyson whereof, drinketh up my spirits.*

*Quarum indignatio. Vulg. Furor. Sept. Fervor. Figur. purimi, Venenū*

*שֶׁטֶף Sagitta, ignita, incens motu.*

*שֶׁטֶף a radice*

*שֶׁטֶף*

*Caluit, incaluit, ira sic dicta quod irati incaluit.*

There's the effect of his afflictions. Some reade it, *The furie or anger whereof drinks up my spirit.* It may be called the fury and anger of an arrow, because the arrow is often sent in fury and in anger. We reade also of the fire of an arrow or of a fiery arrow, (Psal. 76. 4.) *There brakeſt thou the arrows of the bow.* Arrows even firing themselves, by the swiftnesse of their motion.

The word of the Text is derived from a roote, signifying to waxe very hot, and in the Nowne heate. Hence by a Metaphor it signifies anger, because angry men waxe hot, *Anger is breasted fire.* (Isai. 42. 25.) *Therefore he hath powred upon them the furie of his anger, and the strength of battell, and it hath set him on fire round about.* Fire and fury, are neare in name, and in nature. When fury burns within, fire quickly burns without: and so by a Metonymie the same word signifies poyson; the reason is, because poisons heat and inflame; poysons inflame the flesh, and (as it were) set the body on fire, or becaute an angry man (like an angry Serpent) seemes to breath out fire or ſpet poylon. Paul before his conversion, *breathed threatnings*, fire and sword, against the Church, Act. 9. 1. And therefore, either way, the word is well rendred, *The anger whereof, or the poyson whereof drinketh up my spirit.* And in the Greek the same word signifies anger and poyson; because of that inflammation, which is about the heart of a man throughly angry.

*Psal. 9. 4. Aquæ pre iis. Sept.*

In theſe words, *Job* ſeemes to allude to the cuſtome of cruell ſavage men, who, when they purſued their enemies with deadly hatred, and would wound them to death, uſed to dip the head of their arrowes, the top of their ſpeares, or the point of their ſwords, or whatſoever weapon they fought with, in poiſon, that ſo every wound might be a death; The poiſon of ſuch an arrow, ſpeare or ſword, drinks up the ſpirit, and corrupts the blood preſently: Some poiſon ſtrikes the heart, almoſt, as ſoon as the weapon ſtrikes the arme. *Job* compares the arrowes, which God ſhot into him, not to ordinary arrowes, which kill only by piercing, but to poiſon'd arrowes, which kill by infecting; As if God had ſet himſelfe to the utmoſt, to powre out the fierceneſſe of his indignation upon him; not only ſhooting an arrow, but an arrow dipt in poiſon, ſuch an arrow, as the moſt barbarous and cruell men ſhoote at their moſt profeſſed and mortall enemies.

*Venenari gra-  
vida ſagittis,  
— pharetra,  
Hor.  
Qui morti ſe-  
uogemini ut  
vulnera cauſas,  
O ſua vipereo  
ſpicula Feſſe  
venerat, Ouid.  
l. 1. de ponto.  
Mos erat per-  
ſarum ut po-  
nant venenum  
ſerpenti inſa-  
gitta ſua, R.  
Soto.*

*Drinketh up my ſpirit.*] Poiſon gets quickly to the ſpirit, and there drinks: poiſon is ſubtle and ſpiritfull, and therefore (if I may ſo ſpeake) incorporates with that, which is moſt ſubtle in man, his ſpirit. Flat, pal'd, groſſe or dreggiſh liquour, will not quench the fiery thirſt of poiſon, it drinks nothing, but pure ſpirits; yet ſome reade, *It drinketh up my blood*; but this amounts to the ſame ſence, for the ſpirit of a living creature is in the blood; the ſpirits ſwimme in the blood.

There are different opinions about this ſpirit, or what we are to underſtand by it.

Fiſt, Some take ſpirit here, for the breath, or for the act of breathing; As if he had ſaid, I have received ſo many wounds, by theſe poiſoned arrowes, that I begin to faint, and cannot draw my breath; Theſe arrowes ſup up my ſpirit, and by wounding, ſtop my breath.

*Tot conſeſſus  
vulneribus vix  
reſpirare valeo.  
Aquin.*

Secondly, Others underſtand it more generally, taking ſpirit for his ſtrength and vigour; ſpirits are ſo ſtrong, that they are put for ſtrength. *The Egyptians are men and not God, and their horſes fleſh and not ſpirit* (*Iſa. 31. 3.*) that is, they are not ſtrength, but weakneſſe. So here, *it drinketh up my ſpirit*, that is, the ſtrength that is in me, all the powers and abilities of body and ſoule, are waſted and conſumed: Theſe calamities ſpend upon my ſpirit, where the ſtock of my ſtrength is laid up, or which is the lock wherein my ſtrength lies.

*Dolores mei  
me penitus  
nervunt, atq;  
exanſorobore  
deſiciunt. Pi-  
ned.*

A third apprehends, that by ſpirit, he meanes his judgement,



reason and understanding; as if he had said, showers of arrowes and troubles come so thick upon me, that, they even darken my mind, and drink up the strength of my understanding; Hence I may seeme to speake distractedly, unadvisedly, weakly; I have not that spirit to quicken, that strength of reason to judge, which formerly I had: the paines of my body, disable and distemper my mind; And therefore if I have spoken any thing, below what I ought, it is, because I am cast below, what I was.

*The terrors of God doe set themselves in array against me.*

בעוּתֵי אֱלֹהִים

Arrowes and terrors, are the same thing, in a different cloathing of words: Or the arrow is the affliction it selfe, and the terror is the effect or consequent of it. The word here used for *Terror*, notes the most terrible terror or affrightment. *Terror* is the extreame of feare, or feare confused, into amazement and astonishment: Death is therefore called the King of terrors, because there are so many powerfull terrors in death, *Psal. 55. 4.* That vexation which *Saul* felt, when God sent out an evil spirit with commission to vex him, is exprest by this word, *1 Sam. 16. 14.* *An evil spirit from the Lord, troubled, or terrified him;* Such terrors, for the matter, such for the manner and present workings of them, seized upon upright-hearted *Job*, and false-hearted *Saul*. A beleever, a child of God, an heire of Heaven, may feele himselfe haunted and pierced with hellish terrors.

These are called the *Terrors of God*; eyther first, by a common *Hebraisme*; because great, and strange terrors. In that language, *God* is often put as an *Epithite*, to shew exceeding greatnesse, himselfe being the greatest. So *Chap. 1. ver. 16.* *Fire of God* &c. Secondly, *Terrors of God*, because he sent and commanded that Army of Terrors. When *Jacob* journeyed with his little Army, *Gen. 35. 5.* It is said, *The terror of God was upon the Cities round about, and they pursued them not*; that is, the Lord sent an Army of terrors to oppose the Cities, least they should arme against *Jacob*. The terror of man is very terrible, and therefore the Apostle armes the Saints against it, *1 Pet. 3. 14.* *Be not afraid of their terror.* The terror of God is infinitely greater; and thereupon the Apostle argues, *2 Cor. 5. 11.* *Knowing therefore the terror of the Lord, we perswade men.*

Those terrors of God, may be taken two ways: Either *actively*, or *passively*: *Actively*, for that work of God, in terrifying and troubling.

troubling. *Thy terrors*, that is, the terrors which thou didſt afflict me with; Or paſſively, for thoſe afflictions which oppreſſe the mind; when God leads that army againſt us, ſets it in array to charge, and commands it to encampe about us, in either ſence we may take this of *Job*, as alſo that of *Heman*, *Pſal. 88.15.* *While I ſuffer thy terrors, I am diſtracted.*

*Nomen terroris, frequenter in Scripturis ſumitur, pro flagellis maliſſi graviffimis a Deo miſſis.*

Further, There is a two-fold terror: Firſt, cauſed by outward imminent danger. Secondly, cauſed by inward guilt. Or, Terror comming from the wrath of man; and terror comming from the wrath of God. Thus it was threatned, *Lev. 26.16.* *I alſo will doe even this unto you, I will appoint over you terrors.* *Deut. 32.25.* *The ſword without, and terror within, ſhall deſtroy both the young man and the virgin.* That is, feare ſhall kill thoſe who eſcape the ſword. A people cannot ſtand before an Army of terrors: Hence *Joſh. 2.9.* *Your terror is fallen upon us,* ſaith *Rahab* to aſſure the ſpies, that the *Canaanites* could not ſtand before the people of *Israel*.

Again, The terrors of God afflict the ſoule: Firſt, When ſin is ſet openly (to the eye of conſcience) in array againſt us. *An army of ſins, are an army of terrors.* The Church is called, *Terrible as an army with banners*; *Cant. 6.10.* when ſhe is ſtrengthned and armed for the exerciſe of all that power, which Chriſt hath given her; and when our ſins ſtand before us, in all that ſtrength, which the law hath given them, they alſo are terrible as an army with banners.

Secondly, When God hides his face from us, an army of terrors quickly faces us; Though an army of ſins come out in array againſt us, yet if God appeare to us, in the fulneſſe and freeneſſe of his grace; if Chriſt our Captaine will but leade us on againſt this army, we ſhall quickly overcome them, or they will fly before us: But an army of ſins is exceeding terrible, when Chriſt appeares not in the field for us, or when God hides his face from us, and leaves us in the darke: It is uſuall in Scripture, to ſet forth terrors, as the effect of that darkneſſe, and the hidings of the face of God; Naturally, terror accompanies darkneſſe; children are afraid in the darke: and not only children, but men: *Hitories* tell us of great Emperours, who durſt not be in the dark, for feare. And as naturall terrors meet us in naturall darkneſſe, ſo ſpiritual terrors in ſpiritual darkneſſe; *When the light*  
of

of Gods countenance is clouded, and (as it were) benights the soule, then terrour takes hold upon us. Under either of these notions, we may understand the terrours of this text, *The terrours of God doe set themselves in array against me.* It was true in respect of outward troubles, they were very terrible: But especially in regard of inward troubles; when God set his sins in array before him, or hid his face, and obstructed the course of his wonted communion.

*Set themselves in array against me.*

¶  
Ordinavit, ratione & proportionem, disposit, instruxit.

The Originall imports, a very exact, curious, artificiall ordination and disposall of things; As if the Lord had even studied to be exact and exquisite in afflicting Job; he puts his sorrowes into a method, and his troubles into order. The providence of God observes a rule, and is harmonious in those things which appeare to us, a chaos, a heape of confusion. The word is applied;

First, To the ordering of speech, or disputations; There is a kind of embattailing in disputation, when it is regular and artificiall (*Job 32. 14.*) *Now he hath not directed his speech against me,* saith *Elishu* concerning Job; as if he had said, Job hath not marshalled his arguments against me, but all the charge hath been upon you.

Secondly, I find the word used in reference unto prayer: Prayer ought to be full of holy order and composednesse, (*Psal. 5. 3.*) *In the morning will I direct my prayer to Thee, and looke up.* In the morning will I put my prayer in array, I will posture my prayer in a gracious order, my heart in order, and my words in order, every petition shall (as it were) keep rank and file, when I am seeking unto God: *Be not rash with thy mouth, and let not thy heart be hasty, to utter any thing before God,* is the counsell of the Holy Ghost by *Solomon*, *Eccles. 5. 2.*

But, properly, the word is applied to the marshalling and embattailing of an Army (*Jer. 50. 9.*) *Loe, I will raise, and cause to come up against Babylon, an assembly of great nations from the North countrey, and they shall set themselves in array against her, &c.*

So then, whereas Job saith, *The terrours of God are set in array against me,* he would intimate, that God afflicted him, both orderly and resolvedly. It was not some confused terrour, or sudden surprisall, but the Lord God, like some great Commander or Generall, mustered

muſtered and marſhal'd his army, and led it up exactly form'd, to a pitcht battell againſt him. Obſerve from hence, firſt,

*Afflictions come ſometimes by multitudes.*

You ſhall have a whole Army of them together : Sometimes we ſee a duell or ſingle combate, one man matcht with one trouble ; Here a man and an affliction ; there a man and an affliction ; but another time we may ſee, a man and an army (as he ſpake in the ſtory, when one made good a *paſſe* againſt a whole hoſt of the enemy) in the ſpirituall war, one ſoul grapples with a multitude of troubles, and conflicts with a thouſand temptations : As there are legions of evil ſpirits, ſo legions of ſpirituall evils aſſaulting at once. Secondly Obſerve,

*God ſometimes appears as an enemy to his own ſervants.*

The terrours of God, and the arrowes of God (ſaith *Job*) God ſhootes the arrowes, and ſets the terrours in array. *Job* expected favour and ſuccour from God, but he finds terrours and arrowes : Thoſe wounds make our hearts bleed moſt, which wee apprehend given us from his anger, whom we have choſen as our only friend. The Church had that apprehenſion of God (*Lam. 3. 3.*) *Surely againſt me is he turned, he turneth his hand againſt me all the day.* The Church ſpeakes, as if God were quite changed, as if he having been her friend, were now turn'd enemy. So *Job* ; I that was wont to have ſhowers of ſweet mercies, ſhot and darted into my ſoule, now feele deadly arrowes there, ſhot from the ſame hand ; my ſpirit was wont to drinke in the pleaſant influences of Heaven ; but now poiſon drinks up my ſpirits. I was wont to walk ſafe, under the guard of divine favours, but now divine terrours aſſault me on every ſide. Thirdly Obſerve :

*When God appeareth an enemy, man is not able to hold out any longer.*

See, how *Job* (poore ſoule) cries out as ſoon as he found, that theſe were Gods arrowes, and Gods terrours. *Job* was a man at armes, a man of valour, and of an undaunted courage ; A man that had been in many ſkirmiſhes with Satan, and had often, through the power of God, foiled him, and come off with victory. *Chaldeans* and *Sabeans*, were (indeed) too hard for his ſervants, and conquer'd his cattell, yet the ſpirit of *Job* beate thoſe bands of robbers, and triumphed over them ; but, he was never in battell with God before, and perceiving now God himſelfe to appeare as an enemy in the field, he cries out, *O the terrours of God, O the*

*arrowes of the Almighty. When God is angry, no man can abide it. (2 Cor. 5. 11.) Knowing the terrour of the Lord, We perswade men: We (saith the Apostle) who have felt by experience, or by faith have understood the terrour of the Lord: we knowing it experimentally, or knowing it beleevingly; we, being fully perswaded that the terrour of the Lord is most terrible, perswade men; O take heed you put not your selves under the terrour of the Lord, or provoke the terrour of the Lord against your selves. Those terrours of the Lord which come from pure wrath, are altogether intollerable: And those which come from love, and are set in array by the infinite widdome, and graticious providence of God, ordering all things for good (to his) in the issue, even those are very dreadfull, no man, nor the holiest of men (and they are the strongest in this warre) are able to stand before them. Psal. 38. 2. Thine arrowes stick fast in me, and thy hand presseth me sore, there is no soundnesse in my flesh by reason of thine anger: that is, I am as a man, who hath not a whole peece of skin all his body over, all is a wound: or I am as one, whose flesh is all rotten by reason of his wounds. As Ely speakes to his sonnes, 1 Sam. 2. 25. If one man sin against another, the Judge shall judge him, but if a man sin against the Lord, who shall intreate for him? So, we may say on the other side, if man contend with man, some one may helpe him, he may have a Second to relieve him; but if once a man be contending with God, who will be his Second? who will undertake for him? who can come in, to the rescue, when God is fighting and contending with us? We wrestle not against flesh and blood (saith the Apostle, Ephes. 6. 12. when he would shew, what a terrible thing it is to wrestle with the Devill) but against principalities and powers, against spirituall wickednesses in high places. Flesh and blood is no match for a spirit, though a created spirit, though an uncleane spirit, a Devill: how then shall flesh and blood be able to wrestle with the creating Spirit, with him, who is a most holy Spirit, with God, who is The Principality, The Power, The High, The Strong, The Almighty Shaddai. In other battels it is man with man, or at worst, man with Devils; but here it is man with God, weaknesse and frailty, contending with omnipotency: and therefore when once God appears against the soule, the soule can hold out no longer, His anger, who is The Spirit, quickly drinks up our spirits. Fourthly observe;*

*Inward wounds and terrours are moſt terrible.*

Doe not think that the ſoares upon *Jobs* body, fetcht all theſe complaints from him. He ſhewes you now, what it was that made him complaine indeed, *The arrows of the Almighty are within me, the terrours of God ſet themſelves in array againſt me.* As the joyes and exultations of the ſpirit doe infinitely exceed all the pleaſures which come in from the ſenſes, all bodily pleaſures: ſo the troubles and afflictions, which are upon the ſpirit, infinitely exceed all the troubles and afflictions which fall upon the body. As God hath ſuch comforts, ſuch joyes to beſtow upon his people, as the world can neither give nor take away; ſo likewise, he hath terrours and troubles, which all the world is not able to remove or mitigate: *There are no medicines in the whole circuit of nature, that can heale a wounded ſpirit*; All your friends, all your relations, all your riches, yea all your naturall wiſdom, will be but as the white of an egge to your taſt, in the day when God ſmiteth the heart with theſe terrours.

*Tanto pena intolerabilior, quanto ſpiritus corpore ſubtilior.*

Theſe arrowes and terrours, are often preparatorie to conversion; when ſome men are overcome to receive Chriſt, an Army of terrours is ſent out, to take them captive, and bring them in. There are many (I grant) whom God wounds with love, he ſhootes an arrow of favour into their hearts, and overcomes them with Troopes of mercies. Again, An army of terrours, is ſent out to try the holy courage of thoſe, who are converted, as well as to conquer the unholy enmity of perſons unconverted. That was *Jobs* caſe here; and theſe ſecond armies may be as terrible to the ſoule as the firſt, and often are more terrible. And (we have ſuch caſes). a man that was converted without an army of terrours, may have an army of terrours ſent againſt him after conversion. *The diſpenſations and methods of God are various, though both his rule and end be ever the ſame*; But whether this army of terror comes before conversion, or after conversion; whensoever it comes, it muſt needs diſtreſſe the ſoule exceedingly. *A broken ſpirit is very comfortable, but a wounded ſpirit is very dreadful*. Of a wounded ſpirit we may ſay, as I remember the Moralift ſpeakes, concerning thoſe barbarous naked fights, among the *Romans*, when men fought naked with men, or naked with beaſts; Surely (ſaith he) all the former fights and battels, were ſports and mercy to theſe: So all other troubles, all other terrours, are pleaſures and recreations to theſe: When you come to this hour,

*Quicquid ante pugnatum eſt miſericordia ſuit, Sen.*



when God sends these arrowes, and arrayeth such an army of terrors against you, fire and sword, stone and goute, are, yea, Hell it selfe (to present apprehension) is a pleasure: Many under those assaults, have thought they should gaine by the exchange, and have wished to be in Hell, so they might be out of those terrors.

*Mich: 2: 11:* Few beleeve this, but they who have had experience of it. *As the joyes of the spirit, so the terrors of the spirit, are secrets unto most; As the Prophet speakes concerning those carnall ones in his time, If one prophesie unto them of wine and strong drinke, he shall even be the Prophet of this people. To prophesie, or to speake unto some of riches, and of honour, and of pleasure, they find some tast in these things, this is wine and strong drinke unto them.* There is somerellish in these things, they understand what you meane; but if you speake unto them of joy in the holy Ghost, of peace of conscience, of the refreshings, which are had in communion with Christ; they understand not the language, they know not, what is meant. So, on the other side, if you would be a Prophet, or speake, or preach to some of fire and sword, of spoiling and plundering their estates, preach to them of plague and pestilence, preach to them of the gout, and of the stone, of burning fevers, and languishing consumptions; they understand these and are afraid, they even tremble to heare you speake of these things: but preach to them of the arrowes of the Almighty, shot into the spirit, of the terrors of God set in array against them; preach to them of trouble of conscience, and the hiding of Gods face, they smile at these things, they wonder what you would have, they know no such matters. *Spirituell good or evill, is seldome knowne till felt, yea neither of them is knowne (to purpose) till it is felt:* Spirituell troubles are as little knowne, till felt, as spirituell joyes are: The naturall man perceives none of the things of God, he cannot know them, because they are spiritually discerned: And there is as much spiritualnesse evidenced in discerning spirituall sorrowes and afflictions, our own or others) as there is in discerning our own or others spirituall joyes and consolations.

I shall adde a word here to those, who live securely, in, or dally with their sins: Surely, if *Job* here in the text; if *David* often in the *Psalmes*, and *Heman* (Plal. 88. 15.) cryeth out, *While I suffer thy terrors I am distracted*; If these cried out thus of the terrors and arrowes of God, then, (I say) *Sinners and secure ones*, what will you doe, when God bends his bow, and opens his

his quiver, and shoots his arrowes at your naked breasts? What will you doe, when God shall bring up armies of terrors to charge upon you? When you heare a *Job* thus crying out of terrors? How sad will it be with you, who shall be a terror to your selves, as *Passur* was threatned, *Jer.* 20.4. and God a terror to you like wife? What will you doe, when there is feare round about, and feare within? *The sinners in Zion are afraid, fearfullnesse hath surpris'd the hypocrites; Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? Isa.* 33.14. If they who have a shield of faith to keepe off these arrowes, and a rock of salvation, *Jesus Christ*, to hide themselves in, when these armies come to battell against them, are thus afraid; what will become of you, that are unarmed, of you, naked ones, of you, who have no shield, no shelter, no faith, no *Christ*?

One thing more. Forasmuch, as there are such arrowes and terrors sent by God, even against his owne, for their triall; Take heed of making arrowes against your selves; Take heed you be not found to raise and prepare an army of terrors, against your owne souls. All the while men sin, knowingly and presumptuously, they shoot arrowes against God, and God may take those arrowes and shoot them backe into their breasts, he can make their sins recoyle upon themselves, and pierce their owne hearts with the workes of their owne hands. Men muster (as it were) whole armies of terrors, and levie a bloody war against themselves by wilfull sinnings. That text, *Psal.* 50.21. telleth us, that God will bring the sins of wicked men, as an army against them, *I will reprove thee, and set thy sinnes in order before thine eyes*; It is the same Hebrew word, we have in the text, *I will set thy sinnes in aray before thine eyes*; as if he should say, thou thoughtest all thy sins were scattered and disperst, that, there was not a sin to be found, that they should never be rallyed and brought together; but I assure thee, I will make an army of those sins, a compleate army of them, I will let them in ranke and file, before thine eyes, and see how thou canst behold, much lesse contend with such an host as they. Take heed therefore you doe not levy warre against your owne soules; that's the worst of all civill or intestine wars. If an army of divine terrors be so fearfull, what will an army of blacke, hellish sins be? When God shall bring whole Regiments of sins against you, here a Regiment of oaths, there a Regiment

*Magor missa. bib.*

*Significat quasi distinctio ordine bellico apparatus catalogum omnium scelerum proponere.*

of lies; there a third of false dealings, here a Troope of filthy actions, and here a Legion of uncleane, or prophane thoughts, all at once fighting against thy life, and everlasting peace.

Lastly, you that have never felt these arrowes, nor seene any of these armies, and yet God hath been pleased to discover to you his love in his Christ, see what cause you have to blesse God : Or, if you have at any time felt them, and are now again at peace, and if those terrours are removed, and the poyson of those arrowes sucked out, and the heads of the arrowes drawn out ; blesse God. Doe you not heare how *Job* complaines of arrowes and of terrours ? *The arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit ; the terrours of God, doe set themselves in array against me.*

Verſ. 5. *Doth the wilde Asse bray, when he hath grasse ? Or loweth the Oxe over his fodder ? &c.*

The three verses following containe similitudes, taken from nature, by which *Job* tells on the story of his sorrowes, and justifies his complaint. The sense in generall is this, as if he had said, I doe not cry out without cause ; I should be more unreasonable then bruit beasts in so doing, *The wild Asse doth not bray, when he hath grasse, &c.* Or thus, *We bl. me not beasts, if they complain, when they have cause : take away grasse from the Asse, and fodder from the Oxe : Pinch them with hunger, and they will sell you of it, in their language, they will low and bray, till you understand they want meat ;* Therefore surely you have no reason thus to find fault with me, or to charge me so heavily, because I have complained, when my grasse and fodder, my comforts and my necessities are taken from me : Nor is it any wonder, if you complain not, who have contentments to the full, and know not (by experience) what sorrow meaneth.

*Doth the wilde Asse bray, when he hath grasse ?*

\* פָּרָה

*Fructu, onager a*

פָּרָה

*Fructificavit,  
fructum fecit,  
quod sere Domestici ani-  
malibus sint se-  
cundum res. Shm.*

The \* Hebrew word for a *wild Asse*, comes from a root, signifying, *To bring forth*: and the reason is given, because wild beasts usually are more fruitfull, and bring forth more plentifully than the tame. The word also notes *wild* in generall ; and is applied to wild and savage men, who delight in wild beasts, or wild places, Forrests and wildernesses. So (*Gen. 16. 12.*) God speaks of *Ishmael*, whom *Hagar* bare unto *Abraham*, that he, should be

A wild man, that is, wild among men; or as a wilde asse among men, strong and active, delighting in fields and forests.

Doth the wild Asse (saith Job) bray, when he hath grasse? When the asse hath meat, he is quiet; You heare not of him: but if he want grasse, he brayes, and makes a dismall noise (Jer. 14. 6.) The wild asses did stand in the high places, they snuffed up the wind like dragons, their eyes did faile, because there was no grasse, speaking of a time of drought and famine; The wild asse is very impatient, both of hunger and of thirst. And therefore the rivers are (by name) assigned to them for drinke, Psa. 104. 10, 11. He sendeth the Springs into the valleyes, which runne among the hills: they give drinke to every beast of the field; the wild Asses quench their thirst. Hence wilde asses are observed by naturall Historians to delight in, and frequent rivers and springs.

To which that prophane fiction of the Roman Historian (in abuse of the Jews) hath relation; who speaking of the travels of the Israelites, through the wilderness, tels us (to obscure the miracle, which God wrought for them) that they being ready to die with thirst, at last espied a company of wild asses upon a rocke: which advantage Moses tooke, and presently followed them, knowing that they would lead him to the waters, if any were to be had in those parts. In pursuance of which lie, Plutarch affirms, that the Jewes worshipped an asse, as a Deity, which they had in speciall honour and veneration, for that famous deliverance. Upon this stocke of lies, the Heathen grafted that usuall scorne against the Christians, That they worshipped the head of an asse. As that great Asseourer of the Christians honour against Heathenish evils and hellish imputations hath observed.

But, that is a harmelesse and a witty observation (how solid I leave the Reader to judge) which hath been hinted from this naturall thirstinesse of the wild asse: namely, that the Lord gave Sampson water out of the jaw-bone of an asse, Judg. 15. 19. thereby advancing the miracle, that a dead bone of that thirsty creature should be made a spring of water to revive him, who was ready to die with thirst.

The intendment of this digression, is only to cleare up the text, by shewing, that the wild asse is most fitly instanc'd in, to shew the great cause, which Job had to cry out, as he did, of his afflictions; for-

פֶּרָא אֲנָגֶר  
Onager inter  
homines, (uban-  
dico) et in-  
ter homines si-  
cut Onager, ro-  
tere pravalens.

Cornelius Ta-  
citus, l. 2. c. 1.

Plutarch, l. 9.  
Convivium  
Questio. 11.  
quest. 5.

Terent. ad Ter-  
Genes. cap. 16.

forasmuch as the wild asse ( who is so greedy of grasse and thirsty after the waters ) will not bray for either till he is afflicted with the want.

*Or loweth the Oxe over his fodder ?*

This carries the same meaning with the former instance ; that being in wild creatures, and this in tame: as if *Job* had said, looke amongst all sort of cattell, wild or tame, you shall find they are content, when they have food convenient for them. And here. upon grounds his argument, that if bruits led only by fence and appetite complaine not without reason, then surely he at least a reasonable creature, had reason to complaine, or else he had not complained. Hence, Observe ;

First, *Brut beasts complain not without cause.*

They complaine not till want provokes them. Surely, men are more then brutish, who complaine when they have no want : But most of all, *They*, who are not content with abundance. Some are discontent, not only, though they have *daily bread*, and ( as the Apostle speaks ) *Food and raiment* ( wherewith all should be content ) but though they have store of bread and cloathing *laid up for many years*. Shal not the ox or asse condemn these, who bray & low, when they have grasse & fodder plenty, when they stand continually at racke and manger. By whom shall these men be accused thinke you ? We shall not need to send for the Angels out of heaven, to witnesse against them ; No, we may call the wild beasts, and bid them be witnesse : we may enpannel, *A Jury of asses and oxen to passe a verdict upon such men*. As God upbraides his people in case of their ingratitude for mercies, *The Oxe knowes his owner, and the Asse his Masters crib* ; and ( *Ier. 8. 7.* ) in case of their neglect of judgements. *The Storke in the heavens knoweth her appointed times, and the crane, and the turtle, and the swallow observe the time of their coming, but my people doth not know the judgement of the Lord*. As if the Lord had said, whither shall I goe to fetch witnesse against this people ; shall I goe up to heaven for Angels, or call in men out of other Nations ? No, I need go but to the aire for birds, for *the turtle, the crane, and the swallow* ; any thing in nature will serve to condemne them, who act against, or below the dictates of Nature. Men are worse then beasts, when they doe worse. Their preheminence of constitution is lost in the baseness of their actions : and they

they put themſelves by ſo much inferiour to beaſts, by how much they were placed above them. The Pſalmiſt charges it ſadly upon himſelfe, that he walked in the ſpheare of a beaſt, *So fooliſh was I and ignorant, I was as a beaſt before thee* (Pſal. 73. 22.) How ſadly then ſhall they be charged, who walke in a ſpheare below beaſts, who are more fooliſh and ignorant, then a beaſt. Take heed of complaining without cauſe; if beaſts are ſatiſfied with what is agreeable to nature, man ſhould be ſo much more; *When Nature hath not enough, Grace hath all.* Grace will not bray or low, when there is no graſſe, no fodder: ſurely then they have a ſcarcity of grace in their hearts, who bray and low over their graſſe and fodder. Spirituall accommodations will make a good heart forget temporall incommodities; and it is reaſon they ſhould. God promiſeth (Iſa. 30. 20.) *Though I give you the bread of adverſity and the water of affliction, yet thy teachers ſhall no more be removed into a corner, but thine eyes ſhall ſee thy teachers.* As if he had ſaid, though your bodies are coarſely fed, yet your ſoules ſhall be feaſted; Good cheare ſhall daily be ſerved into them, both at your eyes and eares, *Thine eyes ſhall ſee thy teachers and thou ſhalt heare a voice behind thee.* Thy ſight and thy hearing ſhall be reſreſhed with heavenly Meſſengers, and good news from heaven. Now beſides this promiſe expreſt, there is a duty implied in the text, namely, that, becauſe their ſpirits were ſo well fed, therefore they muſt not complaine, though their fleſh come ſhort in feeding. *The bread of affliction ſhould be pleaſant to us, while we eaſe Goſpel-dainties.* In theſe times God gives more plenty of ſpirituall food than formerly, yet many complaine, becauſe their naturall bread is ſhortned; Remember beaſts complaine not, when they have what is ſutable to nature, then let not Chriſtians complaine, when they have what is ſuitable to grace, though nature have but ſpare diet, and ſhort commons.

Verſ.6. *Can that which is unfavourie be eaten without ſalt.*

He proceeds to another ſimilitude. It is, as if Job had ſaid, Nature will complaine, when it wants meat, yea oftentimes nature will complaine, when it wants pleaſant meat. Nature is not pleaſed, if it want a graine of ſalt, if it have not ſauce, it is not ſatiſfied. Therefore, ſurely I am to be borne with, and not to be charged thus deeply, who complaine, when you offer me that which is unfavoury, when you give me meat without ſalt, with-



עֵינַי

Est quod debito  
condimento

et tempera-  
mento caret;  
sive in defectu,  
sive in excessu.

\* Sales, proja-  
cerijs, quod sint  
quasi condimen-  
ta et monia.

Litera sparse  
sate tumaria-  
tu. Cicero, ad

Attico,

כִּי כִּי ב

Est propositio  
absq. sine. Sed

quidam accipi-  
unt pro nomine  
composito ex

Min. quod est,  
ex & belli, a

Dialab. quod est  
verus & a. Hinc

locum reddunt  
Insatiatum ex

verustate satis,  
potius quam in-

spidum absq.  
sate. Bolo.

Job rem pre  
horroris prorsus

impossibilem  
utili significare;

Nunquid co-  
modatur; & c. At

impossibile om-  
nino non est co-

medere insipidum  
sine sate, carnes

autem corrupte  
ex verustate sa-

tu manducari  
nulla re rem pos-

sunt. Bolo.

out sauce, without any thing to render it, either pleasing to my  
pallate, or easie to my digestion : Unless I were senselesse like a  
stock or a stone, how should I not disrelish and disgust saplesse, salt-  
lesse, how much more, bitter things.

*Can that which is unsavourie.*

The word, which we render *unsavourie*, is the same, used, Chap.  
1. ver. 22. which wee there opened at large ; Job did not  
charge God with *folly* or *foolishly*, or he spake not unfavourily  
of God.

There is a three fold application of that word in Scripture,

1. To unpleasant meats.

2. To untempered mortar.

3. To indiscreet speeches, which want the seasoning either of  
wit, wisdom, or of truth, Lam. 2. 14. *Thy Prophets have seene  
vaine and foolish things for thee ;* Lying visions without truth,  
vaine words without wisdom. So here, *Can that which is unsavou-  
rie be eaten without salt ?*

Seasoning makes unfavoury things sweet ; *As salt gives a re-  
lish to meat, so wisdom and wit to words.* And therefore the La-  
tines expresse wise, witty speeches, pleasant discourse, a good  
grace in speaking, and a *salt*, by the same word.

There is another Interpretation of that word, which we render  
*without* : for some understand it, not as a Preposition, governing  
the word *Salt*, but as a compound word, noting the oldnesse or  
stalenesse of meat, wherein the very salt it selfe is putrified ; and  
so whereas we say, *Can that which is unsavoury be eaten with-  
out salt ?* They translate thus, *Can that which is unsavoury  
through the corruption of salt be eaten ?* Or, can that meat be eaten,  
which having been salted, is now putrified ? *Salt which keeps  
meat from corruption, may in time be overcome with the corrup-  
tion of the meat.* And a learned Interpreter gives the reason why  
he rather chuserh this interpretation of the word, because (saith  
he) it carries a stronger *Emphasis* with it ; Job speaks as of a  
thing (in a manner) impossible to be done ; Now, it is very pos-  
sible to eat unfavoury meat, without salt ? A good appetite will  
downe with unpleasant food, and hunger will dispence much with  
Cookery. But when season'd or salted meat corrupts and putri-  
fies, whose stomach doth not loath and abhorre it ? Therefore it is  
a fuller and a more flat denial to say, *Can that which is unsavoury*  
*be eaten without salt ?*

*thorough the corruption of salt, be eaten? Then to say, Can that which is unfavoury be eaten without salt?*

*Or is there any taste in the white of an Egge?*

These words are much obscured, by most Translatours, and have found almost as many expositions, as Expositours. Some translate thus, *Is there any taste in that, which being taken brings death?* So the Vulgar; Doubtlesse a man hath but little pleasure to taste that, which tasted, will be his death: So the words are an aggravation of the unfavouriness of those things, which were offered him by his friends; To touch or take them, was to take poison, or to drinke in a deadly cup.

To cleare up this Exposition, they make the Hebrew word (*Challamuth*) which we translate, *Egge*, a compound, from *Muth*, signifying to die, whence *Maneth*, death, and *Chala*, signifying froth or some, or from *Chali*, signifying infirmity; As if the word having these parts put together, had this sense, *The froth and some of death*. Or, *The infirmity of death*: That is *deadly froth* on deadly infirmity. As if he had said, is there any pleasing taste, in the spetle of dying men, who, we know often some and froth at their moutches, when they *lie drawing on*.

Others thus, *Is there any taste in the spetle of a healthy man*. The word (*Rir*) which we translate *white*, signifies spetle or froth; As when *David* acted the mad-man before the King of *Gath*, it is said, that he *let his spetle fall downe upon his beard*, 1 Sam. 21. 13. And the word which we translate, *Egge*, signifies *Health*, and the verbe, *to be healthy*, Chap. 39. 4. of this booke, *Their young ones are in good liking*. So, Isa. 38. vers. 16. But I leave this, as a very diseased and sickly Interpretation.

I shall therefore passe from these, to our owne rendring, *Is there any taste in the white of an Egge?* The word signifies strictly, but *the yolke of the Egge*, so Mr Broughton, *Is there any taste in the white of the yolke?* And in the roor to waxe fat or strong; and it is therefore taken for the yolke of the Egge, because that is the fatter, grosser, and more condense part of the Egge. As the white being the thinner, and much like spetle, is therefore exprest by a word, which also signifies spetle.

The white of an egge, is an embleame of things, without taste

כריר

חלמות

An potest aliqui gustare quod gustatum affert mortuum, Vulg.

חור

Sanum, confertatum, convalescit

In albumine vitelli.

or favour. And so the summe of all is, that *Job* in this place by a *Proverbiall speech* (for so I take this to be) intends only thus much, that he had very insipid tastelesse things presented to him; such as he found no relish at all in, such as no way raised his appetite or quicken'd his stomacke to receive them, all were unseason'd and flat. In the next words he goes yet higher, even to the highest Antipathy against them.

Vers. 7. *The things which my soule refused to touch, are as my sorrowfull meat.*

Anima, το θυμ.  
θυμικον, par-  
tem, scilicet  
anima quæ  
concupiscimus  
notat hoc loco.

Here is the application and explication of both the former similitudes, *The things which my soule refused*; that is, the things which I exceedingly refused or abominated, (The soule is here taken for the Appetite) As to desire with the soule, notes a strong intensification of desire, (Ila. 26. 9.) *With my soule have I desired thee in the night, yea with my spirit within me will I seeke thee early.* That is, I have most vehemently desired, and in my most retired thoughts sought the Lord, *When the soule is expressed to doe that, which nothing can doe but the soule, it imports the highest actings of the soule in doing it.* To desire with the soule, implies the sweetest delight, and so to refuse with the soule, implies the bitterest averfation, a refusall to the uttermost. The word, *refuse*, is proper to the nauseating of the stomacke, at the sight of any filthy thing, (Ila. 30. 22.) *Thou shalt defile the covering of the graven images, &c. Thou shalt cast them away as a menstruous cloth, thou shalt say unto them, get ye hence.* So here, the things which my soule refuseth, as a man refuses a filthy clout, or, as he should refuse that, which is more loathsome, then any filthy clout, an Image or an Idoll.

*These things* (saith he) *are now my sorrowfull meate*, or, *the meate of my sorrow*; The termes of this latter clause are at farthest distance from, and opposition with that, which went before. Not to touch a thing, notes the greatest averfation from it; and to have a thing given us as meate, notes our greatest communion with it. That which a man will not touch with his finger, how farre is he from chewing it between his teeth, or letting it downe into his stomach, and digesting it into himselfe? So that *Jobs* meaning seemes to be this, that, what he desired to be the greatest stranger from, was now offered to his neerest familiarity and acquaintance. He was now (as it were) to eate, what before he would not touch,

This

This we call *sorrowfull meate*. Psal. 127.2. We reade of the bread of sorrow, that is, bread gotten with sorrow, bread eaten with sorrow, or, course bread; As bread of pleasure (Dan. 10. 3.) is *fine bread*: here sorrowfull meat is either unpleasant meat, or any meate eaten in that time of his torrow.

That relative (*the Things*) is not in the Hebrew, and so we may render word for word thus, *my soule refused to touch them as my sorrowfull meate*. Or as another, *My mind refuses to touch them; these are plainly, the very sicknesse of my meate*. As if he had said: I am so farre, from being refreshed with these things, that (the truth is) they make my very meate, and so my whole life unpleasant to me.

Mr Broughton varies the latter clause: *Those things which I have loathed to touch, are now the very sicknesse of my flesh*. The word (*Lechem*) which we translate *meate*, or *prepared flesh*, signifies also *living flesh*, in the Syriacke and Arabique languages, as the learned Grammarians observe: Besides, we render the word (*Lechem*) *flesh*, Zeph. 1. 17. *Their blood shall be poured out as dust, and their flesh as dung*. Hence he translates, *These things are to me as the sicknesse of my flesh*; That is, the things which my soule refused to touch, are now brought very neere, and laid close upon me, as sicknesse or sores cleave unto, and are in the flesh, or they trouble me as much as the sicknes of my flesh.

The right application of these words, is as difficult as the translation of them; there are divers wayes to make out the sense; I shall reduce them unto two: Either, first, That all these unfavoury, tastelesse, sorrowfull meates which Job speakes of, are but the shadows of his afflictions and troubles, received from the hand of God. Or, Secondly, That they are shadows of the counsels and reprooves, which he had received from the mouth of his friends.

First, Some refer and apply all to the troubles, which were upon Job: and to these words are a fuller justification of himselfe, that he had great cause to complaine, because his grasse and fodder, that is, comforts futable to mans nature (as they to a beasts) were taken from him, and he was now fed and dieted with unfavoury meate. meate without salt, the white of an egge, distastfull, grievous afflictions, very gall and wormewood; *The things which heretofore my soule refused to touch, are as my meate*; I am put (as it were) to feed upon that, which I would not willingly come

*Navesbam ega  
quondam ad  
bujusmodi e-  
rummas, move-  
bant miki sto-  
machum, squa-  
tor paupertas,  
vilitor cibum, ul-  
cera, sanies,  
vermes nunc  
vero his ipsis  
abundè pascor,  
Pined.*

neere : poverty and soares, sorrowes and wormes are my companions, and my cates.

From that fence note, *What at one time we loath, at another time may be our diet.* We have a saying, *what is one mans meat, is another mans poison* ; but it may fall out to the same man, that what he disgusted and avoided as poison, he shall be constrained to receive for his meate and portion. *Lam. 4. 5. They that did feed delicately, are desolate in the streets, they that were brought up in scarlet, embrace dunghills* : When those gallantes were in scarlet, how did their soules loath to touch a dunghill ? they loathed to touch it with their feet, but now they must hugge it in their armes, and lay it in their bosomes ; *they embrace dunghills.* How many have been brought from faring deliciously, from wearing purple and fine linnen every day, to scraps and rags, to hunger and nakednesse every day. The Lord threatens the nice delicate dames of *Jerusalem* with such things, as their proud spirits and haughty soules refused to touch, *Isa. 3. 24. It shall come to passe, that instead of sweet smell, there shall be a stinke ; and instead of a girdle, a rent ; and instead of well set haire, baldnesse ; and instead of a stomacher, a girding with sackcloth ; and burning instead of beauty.* Take heed of coynesse and curiosity : many a dainty tooth hath been raught by hunger, to knaw bones, and water for a crust of bread.

Observe secondly, *That which makes afflictions most grievous to us, is the unsuitableness of our spirits to afflictions : Delight and content, consist in suitableness of the object to our affections and desires.* God offers spirituall food to the naturall man, but his soule refuses to touch it ; he loathes Angels food, and is weary of the manna of the word ; The precious Gospell, the bread of life, is an affliction to him, because his heart is unsutable to it ; how will such be afflicted at the last, when they find, *That, as their sorrowfull meate for ever, which their soules will for ever refuse to touch.* They, who loath Christ and his wayes, shall find nothing in the end to feed upon, but what is most contrary to their appetite, even fire and brimstone, and an horrible tempest, these shall be the portion of their cups, and the meate in their dish for ever. How sorrowfull will that meale be ?

But we may rather apply all to the words of *Eliphaz*, in the two former Chapters : And *Jobs* ready submission in the first and second Chapters, to the afflicting hand of God, argues for him,  
that

that afflictions, how grievous soever, were not the things which his soule refused to touch. And the apprehension of a learned interpreter satisfyes me in it. *This sense* (saith he) *is too low for a man afflicted with troubles farre above these, which concern'd his outward man.* The Septuagint are expressly for this opinion, who translate those words, *Is there any tast in the white of an egge?* thus, *Is there any tast in-vaine words?* they are so farre off the judgement that these unsavoury things, the things which *Jobs* soule refused to touch, and the white of the egge, in the Text, are all meant of vaine words, that they put it into the very text. It is a usuall boldnes with them, and a very unwarrantable one, to vary so from the words of the Originall, and make their glosse the text, but it shewes us, how strongly they were engaged to that sence; Most of the Greek writers concur with them in it, viz. that *Job* aimes at the counsels and speeches of *Eliphaz*, which wanted the seasoning of wisdom and prudence, yea of truth and soundnesse, as applied to the spirit of so sick a man, as *Job* was.

And besides, many moderne writers are cleare in the same apprehension, giving the summe of all plainly, to this effect, as the mind of *Job* in those fore-going passages; *I would not have complained of the things which ye have spoken, if they had been meate for me, but I assure you, your counsels are not nourishing: I can find no good, much lesse any sweetnesse or fatnesse in them; Your counsels want the due seasoning of wisdom, and the right temperament of holy zeale: They are either unsavoury, or tasteless; saplesse stuffe; Such, as I am so farre from being refresh'd with; that indeed they are a burden to me; and the remedy you prescribe me, is worse then my disease. How can you expect, that I should submit or subscribe to what you have spoken, or that I should rest and acquiesce in your reprooves or advices, seeing I assure you; they are not for me, they hit my state or spirit no more, then unsavoury meate doth my palate; or that which I abhorre to touch, can please my tast: And therefore, With my soule, I refuse and reject what you have spoken; And you have not only not satisfied me all this while, but you have vexed or tired me, and in stead of mitigating my sorrowes, have added to them.*

But an objection arises against this; and one of the Ancients is very angry with those, who make this application to the counsels of *Eliphaz*, as if *Job* had rejected them, as unfit food, and unsavoury meate. *Let no man* (saith he) *think that this holy man dispi-*

*Sen su humilior est, quam hominem decaat gravioribus malis exagitatum, Pined. isti xij. ysa. ma. cu. gn. ac. r. raris.*

*Tantum abest ut sermonibus vestris recreer, aut eorum condimento reficiatur vita mea, ut e contra cibum ipsorum mihi amariorē vitaq. injucundiorē reddat, Jur. Abst ut vit sancta, att. quando amico- rum a suorum et ita despectu, qui est humilis servus parit, Greg.*

sed



*ſed the counſell of his friend, who himſelfe was humble, as a ſervant.*

To which I answer, That the counſels of *Eliphaz*, are to be conſidered, either in the doctrine, or in the uſe. His counſels, in the doctrine of them, were good and ſavoury, he ſpake wholeſome food; but as to *Jobs* caſe, he was quite miſtaken in their uſe, and ſo in ſtead of eaſing, troubled him. A Phyſitian may give his ſick patient, that which is good in it ſelfe, very cordial and ſoveraigne, and yet it may kill him in ſtead of curing him, if it be not proper for his body, and his diſeaſe. Thus it is alſo in giving counſell, what we ſpeake, muſt be fitted to the perſon, and to the reaſon; There are many good counſels, of which we may ſay, as *Huſhai* did of *Achitophels*, ill ones, *2Sa. 17.7. They are not good at this time.* That which is good counſell to a man at one time, may be, or might have been, ill, to the ſame man at another. *I have many things to ſay*, ſaith Chriſt, *but ye cannot beare them now.* *Joh. 16. 12.* And that which one man can beare, another cannot at the ſame time. And therefore the Apoſtle *was made all things to all men,* *1 Cor. 9.2.* And accounted himſelfe debtor, both to the wiſe, and to the fooliſh, to the learned and unlearned, to the weake, and to the ſtrong; that is, he looked upon it as his duty, to ſpeake truths, ſuited the ſtate of every degree and ſort of men; which is the meaning of his rule to all the diſpensers of holy myſteries, that they *divide the word aright*: The rightneſſe reſpects, not only, or not ſo much the ſubject or word divided, as the object, or perſons to whom the diviſion is to be made, in giving every one his portion, or foode convenient for him. One man may ſurſet with that which another digeſts kindly, what fattens a ſecond, may ſicken or ſtarve a third. This plainly is the meaning of *Job*; what *Eliphaz* had ſaid, was not ſavoury foode for him, nor drest for one in his condition: His ſoule did even reſuſe to touch, what he ſpake, becauſe his ſoule was not of that temper, for which *Eliphaz* had fitted his ſpeech; He was a Phyſitian of no value to him, becauſe he brought a wrong potion, and miſtooke his caſe; his was good ſearching phyſick for the ſoule ſtomach, and groſſe ſpirit of a hypocrite: but it is enough to kill the heart of an upright-heart, when God ſeemes angry with him, and appears againſt him, when he is ſmitten without, and ſmitten within, by ſore afflictions of mind and body; then for his comforters to ſmite him with their tongues, to lay at him with hard words, and wound him with their  
unreaſonable

2 Tim. 2. 15.

unreasonable jealousies, then for his counſellers and helpers to be angry with, and oppoſite againſt him too. Obſerve hence;

*That not only words untrue, but words miſapplied, are unfavoury, and may be dangerous.* They are no food, and they may be poiſon. Prudence in applying, is the ſalt and ſeaſoning of what is ſpoken. As a word ſpoken in the right ſeaſon is precious, and upon the wheele, ſo is a word right placed: When that faithfull Prophet (*Ezek. 13.*) reproves the falſe prophets, he ſaith, *They dawbed with untempered mortar, ver. 10.* it is the word of the text: and why was theirs untempered mortar? even, becauſe they applied the word of God wrong. *They made ſad the hearts of thoſe, whom God would have reſreſhed, and they cheared the ſpirits of thoſe, whom God would have ſadned; they ſlay the ſoules that ſhould not dye, and ſave the ſoules alive, that ſhould not live;* This was untempered mortar: The Apoſtle adviſes all, *Col. 4. 6.* *Let your ſpeech be alwayes with grace, ſeaſoned with ſalt.* And ſpeech muſt be ſeaſoned, not only with the ſalt of truth, but with the ſalt of wiſdom and diſcretion: and therefore the Apoſtle adds, *that ye may know how to answer every one;* that is, that you may give every man an answer, fitting his caſe, and the preſent conſtitution of his ſpirit. *Of ſome have compaſſion* (ſaith the Apoſtle *1. Peter, ver. 22.*) *making a difference, and others ſave with feare.* This ſhewes the holy ſkill of managing the word of God, when we make a difference of our patients, by our different medicines, and not ſerve all out of the ſame boxe. Hence our Lord calleth thoſe great Teachers of the Goſpell, and diſpenſers of his Oracles, *Light and Salt; You are the light of the world, and ye are the ſalt of the earth,* becauſe they were to ſpeake favoury things to every perſon, to every pallate, as well, as to enlighten them with knowledge, and prevent or cure the corruption of their manners, and keep their lives ſweet. As there is an unfavourineſſe in perſons, when they are miſ-employed, ſo there is an unfavourineſſe in ſpeeches, when they are miſapplied. The hiſtory of the Church, ſpeakes of one *Eccebo- lius*, who changed religion to often, and was ſo unſetled, that at laſt he caſt himſelfe downe at the Congregation doore, and ſaid, *Trample upon me, for I am unfavoury ſalt.* And that word (though in it ſelfe a truth) which is unſeaſonably delivered, or unduly placed, may be caſt at the doores of the Congregation, to be trampled on, for (in this ſence) *it is unfavoury ſalt;* Such corrupt the word, and their's, is, but corrupt communication, ſuch as cannot miniſter

*Conculcate me  
ſalem inſipidi-  
um. Niceph.*

grace unto the hearers, and often grieves the holy Spirit of God. These work-men, for their ill division of the word of God, have reason enough to be ashamed; and the Lord may justly reprove them, as he did *Jobs* friends, Chap.42.7. *Ye have not spoken of me (nor of my wayes) the thing that is right.*

J O B Chap.6. Verſ.8,9,10, &c.

*O that I might have my request! and that God would grant me the thing that I long for!*

*Even that it would please God to destroy me, that he would let loose his hand and cut me off.*

*Then should I yet have comfort, yea, I would harden my selfe in sorrow; Let him not spare, for I have not concealed the words of the holy One, &c.*

**I**N the former part of this Chapter, we have had *Job* defending his former complaint of life, and his desire of death. In this Context, from the 8<sup>th</sup> verse, unto the end of the 12<sup>th</sup>, he reneweth and reinforceth that desire. He not only maintaines and justifies what he had done, but doth it againe; begging for death as heartily and importunately, as he did in the third Chapter, *O that I might have my request! and that God would grant me the thing that I long for!*

The request it selfe, is laid down in the 8<sup>th</sup> and 9<sup>th</sup> verses: and the reasons strengthening it, in the 10, 11, and 12, verses. So, these 5 verses are reduceable to these two heads;

1. The renewing of his desire to die.
2. An enlargement of reasons confirming that desire.

*O that I might have my request!*

It is such a vehement desire, and so exprest, as *Dauids* was, 2 Sam. 23.15. *And David longed, and said, Oh that one would give me drinke of the water of the well of Bethlem, which is by the gate. David* did not more long to tast a cup of that water, then *Job* did to tast the cup of death.

The summe and scope of *Jobs* thoughts in this passage, may be conceived thus. He would assure his friends, that his faith was firme, and his comforts flowing from it, very sweete; That, it was not impatience under the troubles of this life, but assurance of the comforts

comforts of the next; which caused him ſo often to call for death. That, theſe comforts cauſed his heart to triumph and glory in the very approaches of the moſt painfull death, and made him deſpiſe, and lightly to eſteeme all the hopes of life. That, he was gone further then the motives which *Eliphaz* uſed, from the hopes of a reſtitution to temporall happineſſe: he now was pitcht upon, and lodg'd in the thoughts of eternall happineſſe. That, he call'd for death, not, as that, with which he had made any covenant, or was come to any agreement with, but only, as that, which would bring him to *his deſired home, The One Thing he deſired.* That his comforts had not their foundation in a grave, where *all things are forgotten*, but in the covenant of God, *who remembers mercy for ever*; and therefore, it ſhould not trouble him, to die, before he was reſtored to health, riches and honour (which his friends propoſed to him, as a great argument of comfort, and of patience) For in death he ſhould have riches and glory; and hence it was, that he had rather endure the extreameſt paines of death, then ſtay to receive any outward comforts in this life. His deſires to be diſſolved, were not ſo much, from the ſence of his preſent paine (for he would harden himſelfe to endure, yet more) as from the apprehenſion of future joy; This, was not a phancie or a dreame, but he had good prooffe, and reall evidence of it in the whole courſe of his life, which had been as a continued acting of the word of God, and to a fitting him for neereſt communion with God. This in generall.

The letter of the Hebrew runneth thus, *Who would give me, that my requeſt, or that my petition might come.* He had ſent up a requeſt, a prayer, a prayer for death, and he thought his prayer too long gone, upon that meſſage; Prayer was not quick enough in its returne from Heaven, every houre was a yeare till he heard of it, therefore (ſaith he) *O that ſome body would give me, that my requeſt might come back againe unto me!* The word whereby he expreſſes his requeſt, notes a very ſtrong deſire, a ſtrong cry, a ſtrong prayer; implying, that *Job* had ſent up mighty requeſts, or ſtrong cries about it. As it is ſaid of our Lord *Chriſt*, *Heb. 5. That in the dayes of his fleſh, he ſent up ſtrong cries unto God, who was able to deliver him*; *Chriſt* ſent up ſtrong cries to be delivered from death, and *Job* ſent up ſtrong cries for death. A word of the ſame root, ſignifies the grave; the grave is a craving, a begging thing; the grave is never ſatiſfied, as it is in the *Proverbs*, *the grave ſaith not, it is enough*: And the grave is therefore ex-

prest by a word that signifies to desire, or request, or to aske a thing importunately ; because, the grave, hath a mouth, as it were, continually open to aske, and beg, and cry out for more mortels, it consumeth all, and is never full ; such a desire *Job* put forth for death.

*And that God would grant me the thing that I long for !*

It is a repetition of the same desire, in other words. What it is to long, hath been opened in the third Chapter, ver. 21. *Who long for death :* Here *Job* reneweth the same suit againe, *O that I might have the thing that I long for,* or the thing which I expect with great expectation and vehemency of affection. I shall not stay upon it : But only give you the generall sence a little varied.

*Iob expectationem proximam facit mortem tanquam eam, quæ patiendi ultimam & quietis ac felicitatis primam reprobenter lin-*

In this passage, *Job* shewes himselfe assured, that his comforts should not end, though his life ended, before he was restored to earthly comforts. And hee thus seemes to answer *Eliphaz*, who had made large promises of outward felicity. *I am not stayed at all in my desires to die, because I may possibly live in greater worldly honour and fullnesse, then ever I enjoyed : All that is in the creature, is below my longing, I have not a sweet tooth after worldly dainties : I shall not envy any, who outlive me to enjoy them, let them divide my portion, whatsoever it may be, among them also : The thing which I long for, is death (not for it selfe) but as that, which will bring me to the last of my ill dayes, and the first of my best.* *Job*'s thoughts were in a higher forme then his friends : They thought a golden offer of riches, would have made him a gogge to live. But *Job*'s heart lived above these, even upon the riches of eternall life : To enjoy which, he even longs for temporall destruction, and cutting off.

I have spoken at large in the third Chapter, concerning the lawfulness of such a request, and how farre *Job* might be approved in it ; therefore I need not discusse it here ; Only observe in generall, That

*A praying soule, is an expecting soule.*

*Job* had prayed, and prayed earnestly, and though it was but a prayer to die, yet he lived in the expectation of an answer. When prayer is sent up unto God, then the soule looks for its return. Prayer is as seed sowne : After this spirituall husbandry, the soule waites for the pretious fruits of Heaven. *Psal. 62. 1. My soule waiteth upon God ; and ( Psal. 85. 8. ) I will hearken what the Lord God will*

*will ſay ; Job had ſent up his requeſt, and now he was hearkening for an answer, O that I might have the thing I looke for ! Habbakkuk in the ſecond of that Prophecie, verſe 1. having prayed about the great concernments of thoſe times, reſolves, I will ſtand upon my watch, and ſet me upon the Tower, and will watch to ſee, what he will ſay unto me.* They who ſend Embaſſadours to forraigne Princes, wait for a returne. Thus it is with the ſoule, having put up it's requeſt and ſent an Embaſſie to God.

Obſerve, Secondly.

*Answer of our prayer is the grant of God.*

Nothing ſtands between us and our deſires, but his will. If he ſigne our petition, no creature can hinder us of our expectation.

Obſerve, Thirdly,

*God often keeps the petitions of his ſervants, by him unanswered.* Obſerve; Fourthly,

*The returne of prayer is the ſouls ſolace and ſatisfaction.*

*As cold water to a thirſty ſoule, ſo is good news from that farre Country, Prov. 25. 25. O that my requeſt might come, and O that I might have the thing that I long for !*

Would you know what his requeſt was? He explaines that in the 9<sup>th</sup> verſe, and a man would wonder, that one ſhould be ſo very earneſt to have ſuch a requeſt. Many have prayed to God to ſave and deliver them, but how unnaturall doth this prayer ſeeme, to be cut off and deſtroyed? Yet the thing which Job doth more then pray for, long for, is this, *That it would pleaſe God to deſtroy him, and that he would let looſe his hand and cut him off.*

*That it would pleaſe God to deſtroy me.*

Some reade, *That he who hath begun, would make an end in deſtroying of me ;* For the word ſignifies both to be willing to doe a thing, and likewise to begin to doe a thing ; therefore they make out the ſenſe thus, *That he who hath begun thus to deſtroy me, to teare and conſume me, would finiſh his worke, and make an end of me ;* As if Job had ſaid, I am already peare unto deſtruction, a borderer upon the grave. God hath begun to deſtroy me, I would have him to goe on and perfect that worke. As in workes of mercy, Deut. 32. 4. *He is the Rocke, and his worke is perfect.* When hee begins to deliver, hee will make an end. So likewise, when he begins to deſtroy, he can make an end too ; Job deſires, that his afflictions might be perfected, to the deſtruction

¶

*Significat libere velle, inchoare, acquieſcere in re quamcumque tota voluntate amplecti.*



of his dying body, and that mercy might beginne in the triumphs of his ſoule.

But rather, take it in the other ſenſe, as we render it, *To be willing to doe a thing; Even that it would pleaſe God, or, even that God would be willing to deſtroy mee!* As if he had ſaid, *I find as it were a kind of unwillingneſſe in God, to make an end of mee, his bowels ſeeme to yerne over mee, he ſeemes yet to be upon the diſpute, whether to cut me quite off, or no: now I even deſire that God would lay aſide that his tenderneſſe and compaſſion, that he would determine and reſolve to deſtroy me, that hee would acquieſce, and fully reſt ſatisfied in that reſolution.*

NOT

*Contulit, cor-  
trivit, commi-  
ſuit.*

The word here uſed, *to deſtroy*, notes to beat a thing to powder, or to beat a thing to peeces, Plal. 143. 3. *He hath ſmitten my life downe to the ground,* that is, He hath beaten me as it were to dirt: So *Job* here, I would have the Lord even beat me to duſt or dirt. The word is uſed for contrition of ſpirit, Ila. 57. 15. *I dwell with him that is of an humble heart, and of a contrite ſpirit:* That is, with him, that hath a ſpirit beaten to powder, or all to peeces, as any hard thing is with a hammer or peſtle; *A hard heart, is a heart all in a lump, condeſcete and cloſed together;* but an humble, a repenting heart, is a heart beaten ſmall and ground to powder; Thus *Job* deſires here, *O that it would pleaſe God to beat my life downe to duſt, and breake me all to ſtatters;* that he would cruſh me (as *Eliphaz* ſpake in the 4<sup>th</sup> Chapter, ver. 19.) *as a Moſh.*

Obſerve then in how ſad a condition, *Job* was, who not onely makes, but renewes ſuch a requeſt, as this. Some upon a ſudden pang wiſh to die, and haſtily call for death, yet are willing it ſhould take it's owne time, and come leiſurely: and aſſoone as death appeares, they are crying, as hard for life. *It is rare for any mans ſecond thoughts, to keepe up, to ſuch deſires.* *Job* ſpake once, and he ſpeakes it over againe; *O that I might die, yea he wooes deſtruction, and is an importunate ſuiter for the grave. How ſad is a mans outward condition, when he hath only this complaint left, that he cannot die? when a man hath no help, but in deſtruction, or healing, but in a deeper wound? Job* in this appeares like a man (that is to be preſſed to death) lying under a heavie weight, yet the weight nor heavie enough to cruſh him to death, he cries out, *more weight, more weight.* It will be a kindneſſe to cruſh out my breath

breath and bowels; the greatest favour I expect in this world, is, but to have more weight laid upon them, that I may die. Some of the Martyrs, when the fire was scant, have cried out, *more fire*. The cruellest flame was their friend, and the more the fire raged, the more mercifull it was to them. The book of our Martyrs reports of reverend Latimer, that when he was giving witnesse to the truth, and glorifying the name of Christ in the fire; he cried out, *Oh, I cannot burne*, the fire came not fast enough upon him. Such this expression of Job seemes to be, *Oh, I cannot die, I cannot be destroyed, I cannot perish yet; O that the hand of God would lay more weight upon me, that I might die*. He seemes to aske such a curtesie, as that Amalekite, said, King Saul craved of him, 2 Sam. 1.9. *Stand I pray thee upon me, and slay me: for anguish is come upon me, because my life is yet whole in me*. This is the favour, the only favour, that remaines for me. I am capable of no worldly comfort, but a quicker dispatch out of the world.

*And that he would let loose his hand, and cut me off.*

Here is the same Petition, though other language, *That he would let loose his hand*. That's an elegant expression; The word signifies to loose the bond, that a man may have use of his hands or feet. As prisoners are loosed, Psal. 146.7. *The Lord looseth the prisoners*: So that, it is, as if Job had said, *Lord thou hast been smiting and wounding me, but I see, thou hast not given thy hand the full scope, thy hand is as it were bound or tied behind thee*: As you know, a man that hath great advantage of another, or is much his over-match, will say to him, I will fight with thee with my hand tied behind me. The truth is, God is able to contend with all the creatures, with his hand bound behind him, with his hands fast bound, that is, without putting forth the least part (to speake on) of his power; He can overcome with speaking; Job observing here, that God contended with him (as it were) with his hands bound or tied up, desires now, that God would give him selfe full scope, and put out his strength, and not strike, as if his hand were a prisoner. And he may have a respect in speaking thus to the restraint or binding up of Satans power, *In this worke Satan was Gods hand*; God put power into the hand of Satan, *All that he hath, is in thy power, or in thy hand*, Chap. 1.12. First, God loosened Satans hand, to take away his estate. Next, he let loose his hand a little further, to the afflicting of his body; but saith

77

*Loco movit, e. vultu, excussit.*

*Translatio ab his qui munus vincula habent.*

*Non se gerat erga me, instar hominis collega. tam tabentis manu.*

God,

God, spare his life, there he bound up his hand againe. Now *Job* alluding (probably) to that restraint: Lord (saith he) loosen thy hand a third time, doe not only loosen it, to take away my estate, to take away my health and strength, but O that thou wouldest loosen it, to take away my life too, enlarge I pray thee Satans Commission, who is thy hand, let it quite loose, that he may make an end of me, and cut me off.

וַיַּךְ

*Inexpletilen  
cupiditatem  
atq; immanem  
aviditatem  
vulnerandi, &  
humani sangui-  
nis perfundendi  
significat.*

*Avidè me ab-  
sumat, quasi ex  
mea morte in-  
gens lucrum  
reparaturus.  
Pined.*

The word here used to *cut-off*, comes up to heighten *Jobs* sence still, signifying to cut off, with an unsatiabie appetite of revenge; As if he should say, *Cut me off, spare me not*, spare not my blood, doe it, as they, who are most greedie of blood, and thirst most vehemently for revenge. Let Satan, that bloud-sucker, come with as great revenge (thy hand being loosened from restraining his) as ever the greatest Tyrant hastned with, to suck the bloud of innocents; *Let him greedily cut me off*, even, as if he were to have some great gaine, or get some rich booty by my blood; *What profit is there in my blood?* (saith *David*, *Psal. 30. 9.*) Let him make what profit he can of my blood, saith *Job*. The word signifies to covet or desire gaine; And it notes the worst kind of covetousnesse, covetousnesse of filthy lucre, or covetousnesse of bloudie lucre. Hence *Job* saith: *Let God cut me off*, as if he were to have profit, or raise himselve a renew out of my blood; or let *Satan* come upon me, and take his penny-worths out of my blood, let him murder me, as if, he were to find all manner of treasure in my bowels, and could thence fill and adorn all his chambers of darknes with spoil. We may note from hence;

First, *That God dispenceth and asteth his power as he pleaseth.* He looseth his hand gradually, as to him seemeth good.

First, To the estate, then to the body, and when he wils, he can reach the life. Secondly observe;

*If God put out his power, no creature can stand before it.* If God doe but let loose his hand, man is cut off presently; It is but as a little twigge, or as grasse before the sith, or before a sword, there is no more in it. As when *God openeth the hand of his mercy*; he satisfieth the desire of every living thing, *Psal. 145. 2.* So when *God looseth the hand of his judgements*, he takes away the life and comforts of every living thing. God hath a hand full of blessings and mercies; if he please but to open that hand, all things are filled with comfort: God hath another hand full of judgements and afflictions; if he open or loosen that, all creatures fall before him,

him, like a withered leafe. The reason why the enemies of God live and are mighty, is, becauſe God doth not fully looſen his hand againſt them : if he would but unprifon his power, and let out his hand, he can with eaſe deſtroy, and cut them off in a moment. Therefore the Prophet prayes but for this one thing, *Psalm. 74. 11. That God would pluck his hand out of his boſome ; Why with-draweſt thou thy hand, even thy right hand, pluck it out of thy boſome :* Lord (ſaith he) this is the reaſon, why enemies yet prevaile, thy hand is tyed up, that is, Thine owne act hath tyed up thy hand, thy will ſtays thy power, or thy power is hid in thy will. *Gods power kept in by his Will, is his hand in his boſome.* Among men, a hand in the boſome, is the embleame of ſloth, *Prov. 19. 24.* Man hides his hand in his boſome, becauſe he will not be at the paines to worke : God is ſaid to hide his hand in his boſome, when it is not his will and pleaſure to worke ; therefore he ſaith : Lord, if thou wouldſt but let looſe, and put out thy hand, all mine enemies ſhall be conſumed. And that's the reaſon, why there are ſuch various diſpenſations of providence in theſe times ; when the enemy prevails, God with-draweth his hand, he keepeth his hand in his boſome. And when at any time his ſervants have victorie, it is, becauſe his hand hath liberty. If God holds his hand, men ſtretch forth theirs in vain.

Obſerve ; Thirdly,

*Aſſurance of a better life Will carry the ſoule With joy through the ſorrows and bittereſt paines of death.*

It was not any ſtoicall apathy, or ignorant regardleſſeneſſe of life, which raiſed the heart of *Job* to theſe deſires. He did not invite his end, like a *Roman*, or a Philoſopher, or by the height and gallantry of naturall courage, ſet the world at nought, and bid defiance to deſtruction. But he had laid up a good foundation againſt this day ; upon this he builds his confidence. He knew, as *Paul*, that he had Chriſt, while he lived, and ſhould have gaine, when he dyed. The joy which was ſet before him, made him over-looke the croſſe, which was before him. So much of his requeſt, now he tels us the conſequence, or effect, it would have upon him, in caſe it were granted.

Verſ. 10. *Then ſhould I yet have comfort, yea, I would harden my ſelfe in ſorrow ; Let him not ſpare, for I have not concealed the words of the holy One.*

N n n

Then

*Then should I yet have comfort.*

If I had but this suit granted, I were refreshed, notwithstanding all my sorrows, the very hope of death would revive me. Nothing doth so much refresh the soule, as the hearing of a prayer, and the grant of a desire; *When desire commeth it is as a tree of life* (saith Solomon) therefore Job might well say, when my longing comes, I shall have comfort; and least any should thinke, that as David would not drinke the water, he so longed for, when it was brought unto him: So when the cup of death should be brought to Job, he might put it off somewhat upon those termes, which David did, and say, I will not drinke it, for it is my blood, my death: therefore he adds,

*Yea, I would harden my selfe in sorrow.*

As if he had said, though some call hastily for death, and repent with as much haste, when death comes, yet not I, *I would harden my selfe, &c.*

The Hebrew (*to harden*) hath a three-fold signification among the Jewish Writers, though it be used but this once only in all the Scripture. And hence there is a three-fold interpretation of these words, I would harden my selfe in sorrow. It signifies,

1. To pray or to beseech.
2. To heat or to warme, yea to scorch and to burne.
3. To harden or to strengthen, strengthening is hardning in a metaphor.

According to the first sense, the text is rendred thus, *Then should I yet have comfort, yea, I would pray in my sorrow*, that is, I would pray yet more, for an increase of my sorrow, that I might be cut off: If I had any hope, that my request should be granted, this hope would quicken my desire, and I would pray yet more, that I might obtaine it.

Secondly, as the word signifies to warme or to heat, the sense is given thus, *Then should I have comfort, yea, I would warme my selfe in my sorrow*: And so it refers it to those refreshings, which his languishing soule, his soule chilled, as it were, with sicknesse and sorrows, should receive, upon the news of his approaching death. This newes (saith he) would be as warme cloaths to me, it would fetch me againe, out of my fainting, to heare of dying. But, besides a warming or a refreshing heat, the word also notes scorching

Significat. 1. Solidare & robore. 2. Calificare. 3. O-rere. 4. O-rere. 5. O-rere. 6. O-rere. 7. O-rere. 8. O-rere. 9. O-rere. 10. O-rere.

Has the certifi-  
ma moricendi-  
sale, cerem, re-  
focillaver.

ing

ing burning heat. Mr Broughton takes that signification of the word; I shall touch that, and his sence upon it, by and by.

We translate according to the third usage of the word. *I would harden my selfe*; and so the construction is very faire, *I should yet have comfort, yea, I would harden my selfe in sorrow*, that is, I would now set my selfe to endure the greatest sorrowes and afflictions, which could come upon me, for the destroying and cutting off the threed of my life. And so, he seemes in these words, to prevent an objection before hinted; Why Job, dost thou desire to be cut off, and to be destroyed? thou hast more paine upon thee already, than thou art able to beare; thou cryest out, of what thou hast: thou must thinke, when death comes, thy wound will be deeper, and thy paine sharper? Job seemes to answer, I have considered that before, I know there will be a hard brunt at parting, I prepare for it, and am thus resolved, *I would harden my selfe in sorrow*; that is, I would set my selfe to beare the pangs and agonies of death; if I had but this hope, that my miserie were neare expiring. The Apostle useth that phrase (2 Tim. 2. 3.) in his advices to young Timothy. *Thou as a good souldier of Iesus Christ, endure hardnesse, or beare evill.* As if he had said, thou dost not know, what hard-ship thou shalt be put unto in thy ministry, I who am a veterane, an old beaten (though never conquered) souldier, in this warfare of Christ, have been put to much hardship in my time; and from my owne experience, I advise thee, to inure thy selfe to hardship, to lie hard, to fare hard, to worke hard, to heare hard words, and receive hard usage. A tender spirit and a delicate body, which must have *warme*, and *soft*, and *fine*, and *sweet* continually, is unfit for the warfare of the Gospel. Such a sence is here, I know I must endure more, than now I doe, but I would harden my selfe against that time, and resolve to endure it, let come, what could come, I am resolved and have fore-thought the worst.

Further, for the clearing of these words, it is considerable, that some learned Interpreters put the two middle expressions into a parenthesis, and reade the whole thus, *I should have comfort (though I should scorch with paine, and though God should not spare me) for I have not concealed the words of the holy One.* One, thus, *This yet is my comfort, even while I scorch with paine, and God doth not spare me, that I have not concealed the words of the holy One.* Mr Broughton (as I touched before) comes neare this sence and translation. So *I should yet find comfort: though I*

ἡ ἀντιβολή.

Junius.



*parch in paine: when he would not spare; For I kept not close the words of the most Holy. That is, when the long expected houre of my death shall come, though God to take away my life should heate the furnace of my affliction, seven times hotter, then hitherto, so that I must parch in paine, yet, I should have comfort. Or, take it in Master Broughtons owne gloss, In all these pangs, if God would make an end of me, it should be my comfort, and I would take courage in my sickness to beare it, by my joy, that I should die, because I professed the Religion of God. So that the strength of Job, to beare the hand of God, was from the conscience of his former integrity, in doing the will, and maintaining the truth of God.*

*Let him not spare.*

*Job having taken up this hope, that he should have comfort, and this resolution, that he would harden himselfe in sorrow, speaks now, as if he were at a point, let God doe what he pleaseth, let him not spare; as if he had said, what course soever the Lord shall see good to take for the cutting me off, I am content he should goe on with it, Let him not spare. The word signifies to indulge or shew mercy to him, whom, by all right a man might justly destroy, (Ezek. 5. 11.) Because thou hast done thus and thus, saith God, therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pity: Job seemes to invite, what, God threatens others, Let him not spare, let him not have any pity, let him take his full swing in destroying of me.*

*In this fence it is said, Rom. 8 32. That God spared not his owne sonne: That is, he abated not any thing, which justice could inflict, Christ therefore saves to the uttermost, because he suffered to the uttermost. He was not spared, one blow, one drop, one sigh, one sorrow, one shame, one circumstance of all, or any one of these, which justice could demand, as a satisfaction for mans sinne. Yea, though (in a fence) he cried to his father, that he might be spared, yet he was not.*

*There is a three-fold mercie in God. There is a preventing mercie, mercie that steps between us and trouble: And there is a delivering mercie, mercie that takes us out of the hand of trouble: There is a third kind of mercie, comming in the middle of these two, and that is called sparing mercie: and that is two-fold; First, sparing for the time, when God delaies and staies long ere he strike,*

*Secondly,*

חמל

*Pepercit clementia usum  
sunt.*

Secondly, ſparing for the degree, when the Lord moderates and mitigates, abates and qualifies our ſufferings, not letting them fall ſo heaue upon us, as they might : This ſparing mercy, ſtands (I ſay) in the middle of the two former ; it is not ſo much as preventing mercy, ſtopping trouble that it come not ; neither is it ſo much as delivering mercy, removing it, when it is come. Now, *Job* did not only, not aſke delivering mercy, that he aſked not ſparing mercie ; Let him not ſpare me in the time, let him not delay or looſe time, let him come as ſoone as he will ; And let him not ſpare me in the degree and meaſure, let him ſtrike me as hard, and lay his hand as heavily upon me, as he will. *David* (Pſal. 39. 13.) makes this his requeſt, *O ſpare me that I may recover ſtrength, before I goe hence, and be no more* ; That is, abate and mitigate my ſufferings, that I die not, but *Job* deſireth not to be ſpared at all. He rather ſaith, take away all my ſtrength, that I may goe hence, and be ſeen no more. Obſerve hence,

*That the hope troubles will end, comforteth, yea hardneth in bearing preſent troubles* Then will I comfort my ſelfe, then will I harden my ſelfe, let him not ſpare, if I may have my requeſt, and die. The ſharpeſt ſting of trouble, is, that, it is endleſſe, and it is next to that, when we cannot looke to the end of it, nor ſee any iſſue or way out of it ; That which diſcourages the damned, in bearing their torrowes, and ſoftens both their fleſh and ſpirits, to receive home to the head, every arrow of wrath, and dart of vengeance, is, they ſee no end, and are aſſured there will be none. They know, they cannot be cut off, and therefore they cannot harden themſelves in ſorrow ; no, that very conſideration, makes their hearts, which have been hardned to commit ſin, tender to receive puniſhment, and exactly ſenſible of their paines ; could they ſee, that at laſt they ſhould be cut off, even they, would be hardned to beare the torments of Hell, in the meane time, though that time ſhould be very long, yea as long as time can be, only not, endleſſe. The paine it ſelfe, doth not afflict ſo much, as the thought that they ſhall be afflicted for ever : As the aſſurance, that the glory of Heaven ſhall never end, infinitely ſweetens it, ſo the aſſurance that the paines of hell ſhall never end, infinitely ſharpens them : And not to ſee the ending of worldly troubles neere, puts us further off from comfort, then the bearing of thoſe troubles. Therefore, ſaith *Job*, if I might be aſſured, that God would cut me off, I would harden my ſelfe in ſorrow, and let not God ſpare ; I would not deſire him

\* Et hæc mihi  
merces effec-  
tus seu pro eo,  
quod non occul-  
tavi unquam,  
sed diligentif-  
sime observaui  
et quam com-  
mendatissima  
habui verba  
Domini, Opin.  
Nonnullorum  
Hebræorum  
apud Metu.

Mirum est ut  
mibi non par-  
cat, quoniam illius  
verba non ce-  
larim neque dis-  
simulaverim,  
Aben Ezer.

כח

\* Significat, ab-  
scondere, ne vi-  
deatur vel au-  
diatur, ne am-  
plius appareat.

to hold his hand, to mitigate or abate my paines. \* Yea I would account every blow an embrace, and every wound a reward.

*For not concealing the words of the holy One.*

In these words, *Job* gives the reason, or an account of his renewed prayer and request to die. As the desire of *Job* was strong and passionate, so likewise it was well grounded. He had a very high reason, an excellent ground, upon which he bottom'd this request to die: His reason was spirituall, and therefore strong. He begs to be delivered from the troubles of his life, though by a painfull death, because he was cleare in himselfe, that he had led a blamelesse life. That which set him above the paines of bodily death, was the tranquillity of his spirit in this testimony of his conscience, *I have not concealed the words of the holy One*; As if he had said, *You may wonder why I should be so froward and ready to die, why I seeme so greedy after the grave, why I am such an importunate suiter for my dissolution; The account I give you is this, I have the testimony of a good conscience within me, notwithstanding all the troubles which are upon me, notwithstanding all your harsh unfriendly accusations, jealousies and suspicions of me, yet my own breast is my friend, my heart speakes me faire, and gives me good words, even these, It tells me, that I have not concealed the words of the holy One: That I have not smothered any light he hath sent me, that I have not refused any counsell he hath given me, that I have not wilfully departed from any rule he hath prescribed me, that I have been faithfull to God, to his cause, and to his truth, that I have declared his will, and spoken his mind to others; that I have not hidden any thing he hath given me in charge to declare, or committed to my trust; the word of God hath appeared in my life, and therefore I am not afraid, yea I have boldnesse to die, and to appeare before God.*

*I have not concealed.*] The word signifieth to hide a thing, so as it be neither heard of or seen.

But may not we conceale the words of the most high? It is said of *Mary*, that she hid the words of *Christ* in her heart; and of *David*, that he hid the Commandements of God in his heart, *Psal.* 119. 11. Did not the wise merchant hide the treasure, namely Gospell truth (*Mat.* 13. 44.) as soone as he had found it? It should seeme all these concealed the word of God; how then is it that *Job* improves this, as a speciall point of comfort, that he had not concealed

*concealed the words of the holy One?*

There is a double hiding, or concealment of the truth. There is first a hiding from danger; Secondly a hiding from use. There is a hiding to keepe a thing safe, that others shall not take it from us; and there is a hiding to keepe a thing close, that others may not take the benefit of it, with us. When it is said, that *Mary*, and *David*, and the wise Merchant hid the word of God, it was, least they themselves should loose it, least any should deprive them of it, they hid it from danger: They layed it up as a treasure in their hearts; but they did not hide it from the knowledge, or use of others; and that is it which *Job* affirms of himselfe, *I have not concealed the words of the holy One.*

And there are foure wayes by which the word of God is sinfully hid or concealed, from all which *Job* seemes to acquit himselfe.

The first is, when we conceale the word of God by our own silence; when we know the word and truth of God, and yet we draw a vail over them, by not revealing them: The Apostle *Paul* (*Acts* 20.27.) acquits himselfe in this, to the Church of *Ephesus*, *I have not shunned to declare unto you the whole counsell of God;* And ver.20. *You know how I kept back nothing, that was profitable unto you. Silence to what is spoken, is consent: and silence when we should speake, is concealment.*

There is a second way of concealing the word of God, and that is by silencing others: Some conceale the words of the holy One themselves, and they cannot endure that others should publish them: The chiefe Priests and the Rulers (*Acts* 4.18.) charged *Peter* and *John*, that they should not speake at all, nor teach any more in the name of *Iesus*: They would stop the Apostles mouthes from speaking the words of the holy One: These keepe the truth lockt up (as *Christ* charges the Lawyers, *Luk*. 11.52.) by taking away the key of knowledge.

Thirdly, There is a concealing of the word of God, under false glosses and misinterpretations, or a hiding of it under errors and misconstructions; This is a very dangerous way of concealing the words of the holy One: The Pharisees made the law of God of none effect, by their expositions, as well as by their traditions, by the sense they made of it, as well as by the additions they made unto it.

Fourthly, The word of the holy One, may be concealed in our practise and conversations. The Apostle exhorts (*Phil*. 2.16.) *To hold forth the word of life in a pure conversation.* The lives of  
Christians

Christians should publish the word of life. The best way of preaching the word, is by the practise of the word. *The wrath of God is revealed from Heaven against all ungodlinesse and unrighteousnesse of men, who hold the truth in unrighteousnesse*, that is, who by their unrighteous practises and ungodly conversations, imprison, fetter, retrain and keep in the word: *Mans holy life is the lowest proclamation of the word of God. And a sinfull life is the concealment of it.*

*Job* here acquits himselfe from all these concealments; *I have not concealed the words of the holy One*, either by my own silence, or by imposing silence upon others, I have not concealed the word of the holy One, by my own corrupt glosses and interpretations, nor by a corrupt practise and conversation: I have desired and endeavoured, that the whole word of God might be visible in my actions, and audible in my speeches, that I might walke cloathed, as it were, with the holy counsels and commandements of my God.

*Malo potentia-  
liter exponi o-  
mnia: utinam, in-  
quit, non par-  
ceret: Neque  
nim occultarem  
dicta sancti sel-  
ejus in mesen-  
tentiam predi-  
carem & lau-  
darem, Merc.*

There is a reading of the words, different from this. Whereas we say, *I have not concealed the words of the holy One*, that gives it thus, *I would not conceale the words of the holy One*, and so the word of the holy One, is taken, not for the truths of God in generall, but for that speciall word of decree or sentence which God should passe out against him; As if he had said, *Let not God spare me, let him write as bitter a sentence against me, as he pleaseth, for my part, I would not conceale the word of the most High, but I would publish his judgement and sentence against me, yea I would praise him and extoll him for it.* The vulgar Latine to this sence, *I would not contradict the word of the holy One*; Let him not spare me, for as for my part, whatsoever God shall determine and resolve, whatsoever word God shall speake concerning me, I will never withstand or open my mouth against it. This is a truth, and carries in it a high frame of holinesse, when we can bring our hearts to this, that let God write as bitter things against us, as he pleaseth, we will never contradict his word or decree, but our minds and spirits shall submit wholly and fully to his dispositions of us, and dispensations towards us: *It is as clear an evidence of grace, to be passive under, as to be active in, the word of God. Not to contradict his writ, for our sufferings, as not to conceale what he speaks for our practise.* But I rather stick to the former interpretation, *Job* giving this as a reason of his great confidence

in pursuing his petition for death, because he had been so sincere, holding forth the word of God both in doctrine and in life.

And so we may observe from it. First,

*That the testimony of a good conscience, is the best ground of our willingness to die.* That man speaks enough for his willingness to die, who hath lived speaking and doing the will of God; and he is in a very miserable case, who hath no other reason why he desireth death, but only because he is in misery. This was one, but not the only reason, why Job desired death, he had a reason transcending this, *I have not concealed the words of the holy One*, and I know if I have not concealed the word of God, God will not conceal his mercy and loving kindness from me. David bottomes his hopes of comfort in sad times, upon this, *Psal. 40. 9. 10. I have preached righteousness in the great congregation, I have not refrained my lips O Lord thou knowest* (he was not actively or politickly silent) *I have not hid thy righteousness within my heart* (it lay there, but it was imprisoned or stilted there) *I have declared thy faithfulness, and thy salvation: I have not concealed thy loving kindness and thy truth, from the great congregation.* Upon this he falls a praying with a mighty spirit of believing, *vers. 11. Withhold not thou thy tender mercies from me, O Lord, let thy loving-kindness and thy truth continually preserve me: for innumerable evils have compassed me about.*

*The remembrance of our active faithfulness to the truth of God, will bear up our hearts in hoping for the mercy of God.* He that in Davids, and in Jobs sense can say, *I have not concealed the words of the most high, may triumph over innumerable evils, and shall be more than a conquerour over the last and worst of temporall evils, death: God cannot long conceal his love from them, who have not concealed his truth.*

Secondly observe, positively;

*That the counsels of God, his truths, must be revealed.*

God hath secrets which belong not to us, but then he puts them not forth in a word, nor writes them in his book; he keeps his secrets close in the cabinet of his decrees and counsels; but, what he reveals either in his word, or by his works, man ought to reveale too. It is as dangerous, if not more, to conceal what God hath made knowne, as to be inquisitive to know, what God hath concealed. Yea, it is as dangerous to hide the word of God, as it is to hide our own sins. And we equally give glory to God, by the pro-



cession of the one, as by the confession of the other. *Paul* with much earnestnesse professes his integrity about this, as was even now toucht, *Act. 20.* Fourthly observe;

*That the study of a godly man, is to make the Word of God visible. I have not concealed,* that is, I have made plaine, I have revealed, or I have published the words of the holy One; Much of *Jobs* mind is concealed under that word, *I have not concealed.* For in this negative there is an affirmative; as if he had said, this hath been my labour and my businessse, my work in the world, to make knowne so much of the will of God, as I know. This was the work of Christ here below, *Father I have glorified thee upon earth, I have finished the work, which thou gavest me to doe, Joh. 17. 4.* What this work was, he shewes, *vers. 6<sup>th</sup>, I have manifested thy name unto the men which thou gavest me out of the world.* Lastly observe;

*That it is a dangerous thing for any man to conceale the Word of God, either in his opinion, or in his practice.* For it is, as if *Job* had said, if I had ever concealed the words of God, I had bin, but in an ill case, at this time; God might now justly reveale his wrath against me, if I had concealed his word from others; or, God might justly hide his mercies from me, if I had hid his word from men. *Smoothed truths, will one time or other set the conscience in a flame,* and that which *Jeremiah* spake once, concerning his resolution to conceale the word of God, and the effect of it, will be a truth upon every one, who shall set himselfe under a resolution to doe, what he under a temptation did; *Jer. 20. 9. Then I said, I will not make mention of him, nor speak any more in his name:* What followes? *Then his Word was in my breast, as a burning fire shut up in my bones, and I was weary with forbearing.* If a gracious heart hath taken up such a sodaine resolution to conceale the word of God, he quickly repents of it, or smarts under it. He finds that word, as a burning fire in his bones, he is not able to beare it, *I was weary with forbearing (saith the Prophet): Nothing in the world will burthen the conscience, so much as concealed truths.* And they who have taken a meditated resolution, that, they will not reveale the word of God, may be sure, that word will one time or other, reveale it selfe to them, in the light and heate of a burning fire, feeding upon their consciences.

*I have not concealed the words;* Whose words? *The words of the Holy One.* Who is that? *The Holy One, is a Periphrasis, for God.*

God. When you heare that Title, *The holy One*, you may know who is meant. This is a Title too bigge for any but a God; All holiness is in God, and God is so holy, that properly he only is Holy; Hence the Scripture sets God forth under this, as a peculiar attribute; *The Holy One*; The Prophets often use this addition or stile, *The holy One of Israel*.

*The holy One*; Is *One separate or set apart from all filthinesse and uncleannesse*; No evill dwels with God, none comes neare him. Therefore he is *The holy One*, He is so separated from evill, that he cannot behold evill, or looke on iniquity (*Hab.1.13.*) except with a vindictive eye. *Sin never got a good looke from God, or ever shall.*

שׁוּב

Separatus.

Further, God is called *The holy One*, in three respects. First, Because he is all holy in himselfe; Secondly, Because we receive all holiness from him: Thirdly, Because we are to *serve him in holiness and righteousness all our dayes.* *A holy God must have a holy service.* God is *The holy One*;

Deum vocatur  
Sanctus Israël,  
vel Sanctus  
simpliciter, vel  
quod sanctus a  
nobis colendus  
est, vel quod ip-  
se solus vere  
sanctus est.

First, In his Nature; his essence is purity. Or, he is essentiall purity. Secondly, He is holy in his Word; Those are frequent adjuncts of the word of God; *holy, pure and cleane.*

Thirdly, He is holy in his works: There is not the least imaginable staine or defilement upon any thing, he hath done.

These three put together, lift up the glory of God in this Title, *The holy One*. He that is holy throughout in his nature, holy in his word, holy in his works, *is the Holy One*; Yea, he is, as *Moses* stileth him in his triumphant song, *Exod.15. Glorious in holiness, A glorious holy One.*

Or againe, We may consider God *The holy One*;

First, Radically and fundamentally, because the Divine nature, is the roote and originall, the spring of all holiness and purity; All holiness is in God, and there is no holiness to be had, but in God alone.

Secondly, God is *The holy One*, by way of *example* and *pat-terne*, or in regard of the rule and measure of holiness: (*1 Pet.1.16.*) *Be ye holy, as I am holy*; the holiness of God, it is the exemplar and patterne of all the holiness, that is in the creature.

Thirdly, God is *The holy One*, by way of *motive*; He is, as the rule of holiness, so likewise the reason of our holiness; therefore another Scripture saith, *Be ye holy, for I am holy, I am The holy One*, and that is the reason, why you must be holy too.

Fourthly, God is, *The holy One*, effectively, becauſe he works, conueies and propagates all holineſſe, to, and in the creature. *No-thing can frame a heart to holineſſe, but the finger of God.* Man can no more make himſelfe, or another holy, than, he can redeeme another or himſelf.

Fifthly, He is called, *The holy One*, by way of eminency or ſuper-excellency; becauſe his holineſſe is infinitely beyond all the holineſſe of men and Angels. *Angels are holy*, and God is pleaſed to ſay of *men*, that they are *holy*, but nor man, nor Angell, can be called, *The holy One*. His ſupereminency in holineſſe, ſhines forth in ſuch beams and rayes, as theſe.

Fiſt, Holineſſe in God it is not a quality, but, his eſſence. Holineſſe in Angels is a quality, the eſſence of many Angels continues, though their holineſſe be loſt and vaniſhed; the lapſed Angels, who are now devils, keepe their nature, but their holineſſe is gone; therefore holineſſe was but a quality or accidentall to them: So, in the Saints, holineſſe is an infuſion, a quality, a grace; moſt men never had any holineſſe, and the man would remaine, though his holineſſe ſhould be loſt. But in God, his eſſence and his holineſſe are the ſame; *The holineſſe of God, it is the holy God*, as the wiſdome of God, it is the wiſe God; and the power of God, it is the powerfull God. *The attributes of God, for our learning, are diſtinguiſhed from his nature, but, in him they are the ſame.*

Secondly, God is *The holy One* eminently, above men and Angels, becauſe he is *absolutely perfect* in holineſſe. Absolutely perfect: Fiſt, becauſe he is holy, extenſively (if we may ſo ſpeake of God) in all parts, he is holy *throughout*; And then, he is holy *inteniſely*, as he is holy in all parts, ſo he is altogether holy in every part. Holy men have holineſſe in every part, yet they are holy but in part; and though Angels be holy in every part extenſively, and have alſo a perfection of holineſſe, yet they have not an abſolute perfection of holineſſe; therefore Angels themſelves are *chargeable with folly*, compared with God, *Chap. 4. 18.* God is *ſo light*, that in him there is no darkneſſe at all, he is ſo holy, in him, that, there is no unholineſſe at all. But men, the beſt of men, all the Saints upon earth, have darkneſſe with their light, and unholines mixed with their holineſſe.

Therefore in the third place, the eminency of God in holineſſe appeareth in this, that, God is ever equally holy, ever in the ſame degree and frame of holineſſe: Angels are ſo too, becauſe they are confirmed;

confirmed; and though at the preſent, the Saints are not, yet, when Chriſt ſhall ſet them up, in that glorious eſtate, they ſhall keepe the ſame frame for ever. But the Saints upon earth are unequally holy; For, firſt, they are growing, their eſtate here is an encreaſing eſtate, they are more holy one yeare, than another, as they grow more in knowledge, ſo in every grace: And then, in regard of the exerciſe, they are more holy at one time, than at another; which of the Saints hath not found, or doth not find much variety in his ſpirit. Now a heart enlarged in prayer, and anon ſtraightned, now a heart believing, and anon doubting; now humble, anon lifted up with pride, &c.

But as *the holy One*, is, perfectly and abſolutely holy, ſo, he is ever equally in the ſame degree, and tenor of holineſſe, nor the leaſt variety or ſhadow of turning in him. Put all theſe together, and the title is cleare, how God by an excellencie is called, *The holy One*. As he is ſo ſtrong, that all the power of the creature, compared with his, is weakenefſe, and ſo wiſe, that all the wiſdome of the creature, compared with his, is folly: So he is ſo holy, that, compared with him, all holineſſe, is unholy, and he alone, *The holy One*. Obſerve, hence,

First, *That the holineſſe of man conſiſts in his conformity unto God.*

Holineſſe is our likenefſe to God, or the application of our minds and actions to God, as the Schooles define it. God, *the holy One*, is, (if we may ſo ſpeake) the ſtandard, the paterne, and the object of all holineſſe. There is a two-fold conformity to God in holineſſe.

*Sanctitas dicitur per quam  
meus ſeipſum  
et ſuis actus  
applicat Deo,*

First, a conformity to the nature of God.

Secondly, a conformity to the will of God, or to that which God wils. Theſe make up the totall holineſſe of the creature.

First, Holineſſe is our conformity to the nature of God. And therefore beleevers are ſaid to be *partakers of the divine nature* (2 Pet. 1. 4.) This participation, is our analogicall reſemblance unto the divine nature: Firſt, in his attributes. Secondly, in his affections. In his attributes, when we are patient, mercifull, juſt, faithful, true, loving, as God is. Theſe are the image of God in us, and by theſe God becomes (as it were) viſible in man. As thoſe inviſible things of God, even his eternall power and God-head are ſeen in the things, which are created, ſo, thoſe other inviſible things of God, even his eternall holineſſe and purity, are ſeen in thoſe, who are ſanctified. And in the ſame ſence that God ſpeaks of Magi-

strates, in regard of his power deposited in their hands, *I have said ye are gods*, we also may say of all the faithfull, in regard of his holinesse infused into their hearts, *ye are gods*; and as to live, or doe sinfully, is (as the Apostle phraeth it) to walke (*κατ' ἀνθρώπου*) as men, so to live and doe holily is in our spheare to walke (*κατὰ Θεού*) as God. And as this holinesse arises from a resemblance of God in his Attributes, so in his Affections; when we love what God loves, when we hate, what God hates; when, what, pleases God, pleases us also; when, what provokes his Spirit, provokes ours. This is holinesse.

Secondly, Holinesse is our conformity to the will of God. That is, to whatsoever God wils us, either to doe, or not to doe. *The Will of God is the rule of holinesse, as his nature is the patterne of it.* His internall will, called by the Schoole-men, *The Will of his good pleasure*, is the firstly-first rule (as they speake) His externall will or his will exprest and signified by his word, is the secondly-first rule of holinesse. Every action of man is holy or unholy, according to it's conformity with, or variation from this will. There is no more holinesse in any worke, than there is of the will of God in any worke. To doe holily, and to doe the will of God are the same. *David a holy man is described by both these, Act. 13. 22. I have found David, the sonne of Jesse, A man after mine owne heart,* there's conformity to the will of God: which shall fulfill all my will, there's conformity to the will of God, the result of both is holinesse.

Unholinesse and impurity arise from our conformity or adhesion to those things, which are uncleane and unholy: In externals and corporals, if a mans hand or his garment touch an uncleane thing, he hath the marke or impression of that uncleannesse upon his hand, or upon his garment; and this likenesse to an uncleane thing, makes his hand or garment uncleane. So for inward uncleannesse or defilement, when the soule inordinately cleaves, and the mind drenches it selfe in filthy things, or drinckes in filthy objects, when our thoughts are steeped in puddle waters, this defiles the mind, and makes our thoughts uncleane; *Our thoughts are such, as the things they are familiar with*: If they converse with filthy and uncleane things, with worldly and base things, the image and impression of such things is sealed upon our thoughts, and the spring of them, our spirits. On the other side, by our conversing and reverend familiarity with Christ in holy Ordinances, we receive stamps and impressions

*Voluntas bene-  
placiti.  
Voluntas signi.*

*nature*

*Sicut impunitas  
nascitur ex con-  
tactu inferiorū,  
in cunctis  
aut vestis luto  
aspergitur, vel  
et anima per  
afflictū inferiorū  
inordinatē  
inheret, ita pu-  
ritas oritur ex  
contactu supe-  
riorum, cum af-  
fectus ad subli-  
miora & nobi-  
liora affertur,  
& ijs inheret.  
Leſ. de perfect.  
Div. lib. 8. c. 1.*

impressions of holineſſe from him. When our hearts and affecti-  
ons are raiſed up and pitch upon God, this makes them holy.

God is the *Objective cauſe* of holineſſe, looking upon him, we be-  
come holy (2 Cor. 3. 18.) *We* (ſaith the Apoſtle) *all wiſh open face, be-  
holding as in a glaſſe, the glory of the Lord* (that is, we looking up-  
on that glory, holineſſe and excellencie, which is in the Lord) *are  
changed into the ſame image*: That is, we are made conformable  
unto him: we receive (as it were) the engravings of holineſſe  
upon our ſoules, by beholding the *Holy One*. The eye of faith (as  
well, yea more, then the eye of ſence) affects the hearts. *Labans*  
*ſheepe conceived according to the colour of the rods, which lay be-  
fore them in the water troughes. Viſion aſſimilates both in nature  
and in grace, yea and in glory too.* In heaven we ſhall be perfectly  
holy, becauſe we ſhall perfectly (in Chriſt, who is the expreſſ image  
of his perſon) ſee God, and ſo be like him, that's the Apoſtles argu-  
ment, 1 Joh. 3. 1. *We ſhall be like him, for we ſhall ſee him as he is.* And  
proportionably here, ſuch as our viſions of God are, ſuch is our like-  
neſſe unto God. Secondly, obſerve;

*They who want holineſſe, muſt goe to God for it; for he is the  
holy One.* Are any of your hearts unholy? Whether will you goe?  
To what *Coaſt* will you trade for holineſſe? Or, where ſhall you  
find the merchandize of it? Goe whither you will, goe to what  
holy Ordinance, to what holy duty, to what holy Miniſter you  
will, your veſſels will returne unfraight and emptie of holineſſe, if  
you trade not to the holy God. We muſt deale with Ordinances  
and by Ordinances; but, if we onely have to doe with them,  
neglecting to meet with God, we ſhall make nothing of them, we  
ſhall not traffick in them, to any ſpirituall enriching or advantage.  
Ordinances have a relative holineſſe, or a holineſſe paſſing through  
them; but they have no inherent holineſſe, or holineſſe paſſed by  
them; *They are Conduit-pipes, not ſprings, or the Well-head.*  
Therefore, as when you would have mercy, you goe to the *merci-  
full God*; As, when you would have pardon of ſin, you goe to the  
*ſinne-pardoning God*? As when you would have wiſdome and  
light to direct your way, you goe to the *wiſe God, and the Father  
of lights*. So when you would have holineſſe, and be made pure,  
whether will ye goe, but to the pure and holy God? Be diligent  
in holy duties, and holy Ordinances, but ſtay not in them, paſſe  
thorough them, and never reſt till you come to God in Chriſt, who  
is, *The holy One*, and he only can, and he hath ſaid he will make you  
holy.

Obſerve,

*Summa puritas  
conſiſtit in ad-  
heſione cum  
Deo; nam Deus  
eſt ratio obſecti-  
va & meſura  
ſanctitatis. Ubi  
ubi ante.*



Observe ; Thirdly,

*All sinne and unholinesse are contrary to the very name and nature of God. Contrary to the name of God, He is called holy ; and contrary to the nature of God, He is the holy One. And in this, we see the reason, why God hates sinne with a perfect hatred; man hates that, which is contrary to his nature, and contrary to his name. And in this also we see the reason, why God is such a severe avenger of sinne, He is the holy One : Can he (thinke you) take part with, or spare that which is contrary to himselfe ? Sinne, as much as in it lieth, puts God out of the world, therefore sin is called God-murther, as being that, which would murder God: Sinne would not allow him a being in the world, who gave the world it's being. Sinne (in the nature of it) is, The unholy thing, and God is, The holy One ; These two must contend for ever: so farre as things or persons are unholy, they directly strike at the being of God ; Sin would put downe all rule and all dominion, but it's own. Observe, Fourthly,*

*Zeicidium.*

*They who despise holinesse despise God himselfe. They who despise holinesse, despise the very glory of God, God is glorious in holinesse, and this is his glorious Name, THE HOLY ONE. Some of the prophane, wretched Jewes, derided and blasphemed God, under this title ; The Prophet had long threatned judgement, and had told them, that the holy God would be avenged of them for their filthines & profanes, for their hypocrisie & idolatry. But when these wretches saw God delaying to come out, and bring forth the treasures of his wrath against them, they fall a jeering, and they jeer at God, under this title (Ila. 5. 19.) Let him make speed and hasten his work, that we may see it; as if they had said, God is too slow, let him make more haste, and let the counsel of the holy One of Israel draw nigh, and come that we may know it; him, that you have so often told us of, The holy One, let him make hast and bring on his work. Without question God came speedily upon those, and he will come speedily upon all those unclean spirits and tongues who blaspheme that holy Name, The holy One.*

Lastly, Hence we learne, Why none can see God, why none have any fitnessse for communion with God, but *holy Ones*, holy persons ; the reason is, because *God is the Holy One*. That great Law is gone out from the mouth of God, Levit. 10. 3. *I will be sanctified in those that come neare me ; why sanctified ? Because God is the holy One ;* Unless we sanctifie God, we cannot draw nigh

to God. As holineſſe is a ſeparation from evil, ſo it is an approximation to the chiefſt good. But ſome may demand, how can man ſanctifie God? God ſanctifies us, but can we ſanctifie him? We cannot ſanctifie God, as he ſanctifies us. We doe not ſanctifie God by adding or communicating any holineſſe unto him; but we ſanctifie God by acknowledging his holineſſe, or by acknowledging that he is, *The Holy One; drawing nigh unto God with a holy heart, with holy affections is the ſanctifying of God.* For this is the language of ſuch preparation, I have a holy God to go unto, therefore I muſt have a holy heart to come unto him with; this is ſanctifying God; And that's the reaſon why none can ſee God, but they, that are holy, Heb. 12. 14. *Without holineſſe, no man ſhall ſee the Lord;* becauſe God himſelfe is holy, therefore they cannot ſee God, who are unholy. There muſt be an inward holineſſe, holineſſe in the Organ: to take in the holineſſe of the object; God firſt works holineſſe in us, and then we behold him, *the holy God*: And that was the reaſon, why the Prophet (*Iſa. Chap. 6.* When the voice proclaimed that thrice holy Name of God, *Holy, Holy, Holy,*) cried out, *I am undone, becauſe I am a man of uncleane lips,* I have an uncleane heart, and how ſhall I ſtand before this *holy, holy, holy God*; This made his ſpirit recoyle, though he was a holy Prophet: *If the remainders of unholineſſe in him, made his ſpirit faint, when there was an appearance of the holy God: How will they that are nothing but corruption, or a lump of uncleanneſſe, lying ſtill in the dregs of nature, be able to ſtand before God, The holy One, the holy, holy, holy One!*

This is the ſumme of the firſt reaſon, upon which *Job* grounds his requeſt to die, it was not the miſerie he ſuffered, but the integrity in which he had lived. He had not concealed the words of *the holy One*, therefore as his affliction made his life troubleſome to him, ſo the goodneſſe of his cauſe and conſcience, made death welcome to him.

## JOB Chap.6. Verſ. 11, 12, 13, 14.

*What is my ſtrength, that I ſhould hope? And what is mine end,  
that I ſhould prolong my life?  
Is my ſtrength, the ſtrength of ſtones? Or is my fleſh of  
braſſe?  
Is not my helpe in me? And is Wiſedome driven quite from  
me?  
To him that is afflicted, pity ſhould be ſhewed from his friend; but  
he forſaketh the feare of the Almighty.*

**J**OB (as hath been ſhewed) in this context from the 8<sup>th</sup> verſe, renews his former requeſt and deſire of death, confirming it by divers arguments: Some of which were opened in the 10<sup>th</sup> verſe, eſpecially, that, from the cleareſſe and integrity of his owne conſcience, in that, *he had not concealed the words of the holy One*: He had dealt faithfully in the cauſe of God, and therefore he was not afraid to appeare before God. And his deſire did not hang about his lips, as if it would returne and deny it ſelfe: Therefore in this 11<sup>th</sup> verſe he puts forth two reaſons further, why he moves or re-enforces his motion to die. The firſt is grounded upon the ſmall hope, he had to live long, if he ſhould deſire it, *What is my ſtrength, that I ſhould hope?* The ſecond is grounded upon the ſtrong hope, yea, aſſurance which he had, that it ſhould be well with him in death, or that death could be no dammage to him. *And what is my end, that I ſhould prolong my life?* Put theſe two together: And then conſider, is it any wonder, that a man in much miſery deſires to die ſpeedily, when he hath no hope, no ground of hope, that he can live long, and when he hath no feare, no ground, no nor ſhadow of feare, that it ſhall be ill with him, when he dies? This I conceive is the ſumme and ſtrength of his reaſoning, contained in the 11<sup>th</sup> verſe.

I ſhall now open the words diſtinctly.

*What is my ſtrength, that I ſhould hope?*

Some render it, *What is my ſtrength, that I ſhould beare?* that I ſhould be able to ſuſtaine this weighty burthen, this mighty load of affliction, preſſing my wounded ſoule, and wearied body. Thus it refers to his preſent ſufferings, to the enduring and ſtanding under

der which, he found his owne strength altogether insufficient. And so the [My] in the text, *What is [my] strength*, seemes to be opposed to some other strength; As if Job had said, *Eliphaz you advised me (in the former Chapter, vers. 8.) to seeke unto God, and to commit my cause unto him, to seeke helpe at his hands. Why doe you thinke, I have not done that, all this while? Doe you beleeve that I have stood out these assaults in My owne strength? What is My strength, that I should beare? That I should beare this burthen so long, as I have borne it? Surely I have been held up by the power of God and prayer all this while: God hath put his everlasting armes under me, otherwise I had fallen before this day, had I not prayed in ayd from Heaven, I had not lived thus long upon the earth; for What is my strength compared to these burthens, Which are upon me?*

This is a good sence; For, as the Apostle speakes (Gal. 2. 10.) *The life which I now live, I live by the faith of the Sonne of God*, So Job seems to say, the life which I have lived, ever since these afflictions have encompass'd me, I have lived by the power of God, and the strength of faith in him, *What is my strength, that I should beare? We have this treasure (saith the Apostle, 2 Cor. 4. 7.) in earthen vessels, that the excellencie of the power, may be from God, and not from us; As he speakes there, respecting the burden of the Ministry: So we may, in respect of any burden of trouble, or weight of affliction, We have these afflictions laid upon our earthen vessels (and one would wonder, that an earthen vessell should not cracke and shatter to peeces under them) but it is, that the excellency of the power might be from God, and not from us; When We are weake, then we are strong, strong in God, and in the power of his might. God loves to show the world, what his strength can doe in a weake creature, as well, as what his grace and mercy can doe for a sinfull creature.*

This (I say) is a good sence, but the word rather signifies to hope; and yet these two are not at any great odds: for hope is the strength, the bearing-strength of the soule: *What is my strength, that I should hope? That I should wait and tarry, that I should expect or stay for such and such changes, as thou hast promised? Psal. 130. 5. we have these words put together, I waite for the Lord, my soule doth waite; and in his word doe I hope. The soule which is in a hoping condition, is also in a waiting condition; waiting and hoping ever attend the same thing. No man will wait at all for that of*

*Hu sustinenda  
impar sum; bac  
nea vita mise-  
rijs obnoxia  
sustentatur non  
meis viribus,  
sed divina gra-  
tia, fide, dilecti-  
one in filium  
Dei P. ned.*

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*Meratus, pre-  
solatus. Vel  
significat anxia  
spectandi vo-  
to rem aliquam  
expectare, et  
acere ferre pro-  
tractionem rei  
expectate.  
Chemnit.  
Sper, est, cum  
preparatio ad  
boni futuri et  
promissi suscep-  
tionem, tum pa-  
tientia more ex-  
inuitu illius bo-  
ni. Coc.*

Gen 8. 10, 12.

which, he hath no hope, and he who hath hope, will wait alwaies. He gives not over waiting, till he gives over hoping. The object of hope is ſome future good, but the act of hoping is a preſent good, and that is preſent pay to beare our charges in waiting. So then, the word implies both a patient waiting, and a hopefull truſting. So Chriſt expounds it, *Mat. 12. 21.* rendring that of the Prophet, *Iſa. 42. 4.* *The iſles ſhall wait for his Law, thus, In his Name ſhall the Gentiles truſt.* Noah (after the ſtrength of the deluge was ſpent) opened the window of the Arke, and ſent forth the Dove, and ſhe returned; then ſaith the text, *He waited ſeven daies, and againe he waited, yet other ſeven daies,* hoping at laſt the floud would be dried up, and the waters returne into their ancient channels. Now (ſaith *Job*) what is my ſtrength, that I ſhould hope or expect deliverance, and therefore, why ſhould I wait for it. The waters of my afflictions are ſo deep, and ſwolne ſo high, that I have no hope to ſee dry ground again.

And in this paſſage he ſeemes to answer, what *Eliphaz* ſpake in the 5<sup>th</sup> Chapter, verſ. 16. & 25. (for doubtleſſe *Job* applies himſelfe exactly to what *Eliphaz* had ſpoken, and the trueſt interpretation of his answer will be in finding out and ſuiting the references to what the other propounded) *Eliphaz* in the 16. verſe of the fifth Chapter (where he makes a report of the wonderfull workes of God) had ſaid, *So the poore hath hope, and iniquity ſtoppeth her mouth;* And at the 25. verſe, he tels *Job* that a godly man (notwithſtanding all his afflictions) may know that his tabernacle ſhall be in peace, and that his ſeed ſhall be very great. *Job* in answer to thoſe words, replies, *What is my ſtrength that I ſhould hope.* As if he had ſaid, *Eliphaz* you ſpeake of great hopes, that the poore may have, and you ſpeake of a peaceable Tabernacle, of a flouriſhing off-ſpring; *Alas* my condition is ſuch, I am ſo worne out with paine, with ſickneſſes, with diſeaſes, with diſtempers, with griefes, that I have no hope left in regard of any ſtrength in me, ever to enjoy ſuch promiſes. *What is my ſtrength, that I ſhould hope? What is my ſtrength that I ſhould expect to live to ſee ſuch good daies, as you ſpeake of, that my Tabernacle ſhould be in peace, that I ſhould have plenty, that I ſhould have a numerous iſſue? Alas* my ſtrength is gone; what is my ſtrength that I ſhould looke after theſe things. Not that *Job* meaſured all his hope by his owne ſtrength; but here he expreſſes the griefe and paine, which was in his ſenſitive part, or upon

*Que fortitudo  
mea, ut ſperem  
liberos. Vatab.  
Quid in lorigi-  
cym ſpem me ad-  
ducit, quum  
ſperando non  
ſim, jam propè  
mortuum videar.*

upon his outward man, thereby to answer the ſowre reproofs and ſweet promiſes of *Eliphaz*: For we find *Job* himſelfe in the thirteenth Chapter, ver. 13. reſolving thus; *Though he kill me, yet will I truſt (or hope) in him*; he would truſt and hope in God though he died, therefore he did hope, while he lived. And it is the property of that grace (and where it is in ſtrength, it ſhewes as much) to hope againſt hope: Rom. 4. 18. *Who againſt hope beleev'd in hope*; When there was no ſtrength in *Abraham*, no poſſibility in nature, yet againſt hope, he beleev'd in hope: So at this time there was ſuch a grace in *Job*, he had a hope, by which he could hope againſt hope; but when he looked into his own ſtock of ſtrength, *What is my ſtrength, that I ſhould hope*? I know the ſtrength of God, is a rock ſure enough for my hope to anchor in: *Abraham*, ſaid in effect, *What is my ſtrength, that I ſhould hope to have a child*? for he looked upon himſelfe as a dead man, but, ſaith he, there is power in God; he knew his own weakneſſe, but he conſidered it not, waxing ſtrong in faith, and giving glory to God. So here, while *Job* ſaith, *What is my ſtrength that I ſhould hope*? my ſtrength is dried up and withered, and ſo is my hope in my own ſtrength: The ſtrength of God is vigorous and greene, and in him my hope alſo is greene and vigorous: Though all the earth about us, be like a dry heath and barren wilderneſſe, yet our hope buds and bloſſomes like a plant, while it is rooted by the ſprings of heavenly promiſes,

*Hoc à ſeſo dicitur, ut conſiliū importunitatem, expreſſo ſenſu e parti affectu retunderet, non quod de divinis potentia diſſideret.*

*And What is mine end, that I ſhould prolong my life;*

The letter of the Hebrew is, *That I ſhould prolong or lengthen out my ſoule*, that my ſoule ſhould inhabit longer in the tabernacle of my body: The word *prolong*, is indifferently joyned to life, or dayes, *Deut. 5. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee, that, thy dayes may be prolonged, &c. Ezek. 12. 22. Sonne of man, what is that proverb that you have in the Land of Iſrael, ſaying, The dayes are prolonged, and every viſion faileth*? To prolong dayes, and prolong life, are the ſame. Yet here the word (*Nepheſh*) ſoule, which we tranſlate, life, may be taken for, *deſire*, which is a vehement act of the ſoule. The ſoule expreſſes it ſelfe, ſo much in deſires, that the ſame word may expreſſe both. And ſo we may render *Job's* ſence, thus, *What is my end that I ſhould lengthen out, or extend my deſires any further after the things of this world: or that I*

*prolongare  
vitam  
ſeu  
animum*



*should deferre, and put off my desires after the things of the world to come: Is there any thing in this life worth my staying for it, or any thing so worthlesse in the next, that I should not wish presently to enjoy it? In this sense the word (Nepheš) is often used, as Gen. 23. 8. Abraham speakes to the children of Heth, If it be your soule or your desire, we translate, if it be your mind, that I should bury my dead. So Prov. 23. 2. If thou be a man given to thy appetite, or whose desires are thy Lord and master, as the elegancy of that place beares. And againe, Psal. 27. 12. Psal. 41. 2. Eccel. 6. 9. The word is applied, to signifie the will or desire. So here,*

*What is mine end, that I should prolong my life, or my desire of life.*

His [End] may be considered two wayes.

First, His end, may be taken for the latter part of his life, which *Eliphaz* promised would be very comfortable, *Thou shalt come to thy grave in a good old age, as a sheek of corne commeth into the flore;* As if *Job* should say, you are promising me good dayes, and a happy old age, but, what is mine end? what's the latter part of a mans life, that he should desire to prolong his dayes, to take it out? why should I desire to prolong my life, I am now well stricken in yeeres, and as for the end, the latter part of a mans life, it is nothing (for the most part) but trouble and sorrow? As old *Barzillai* (2 Sam. 19. 35.) when *David* offered him the pleasures of the Court answers, I am thus old, & can I tast my meat, and tast my drink, or heare musique? What is the Fagge-end of mans life, that one should hunger after it? The sweetest comforts of this life are in the fore-part of life, in the spring of youth, in the strength and flower of age, as for the winter of life, what is that but wet and cold, but clouds and darknesse? *What is my end* (of old age) that I should desire my life to be prolonged or eeked out to that.

But rather, we may take this *End*; First, For the end of his troubles; As if he had said, *What end so gainfull or comfortable can I have of these evils, that should recompence my pains in bearing thē, till I receive it?* No worldly comforts can answer my sorrows; and therefore why should I desire to prolong my life for them?

Secondly, Take *End*, for the very last terme of life, not that latter part or condition of a mans life, *troublesome old age*, as before; or a renewed estate as here. But take *End*, for the ending, the termination,

termination, the period of life; *What is my End, that I should prolong my life?* and so, End is as much as death, *what is my death that I should desire to live?* I know no evill in death, that should make me afraid of the end of my life; I know no such trouble in dying, that I should be desirous to spinne out this troublesome life longer, surely the trouble and paine of death, is not so much as the present trouble and paine of my life, and as for any other trouble, I feare none: then, what is my end, that I should prolong my life, that, I should not desire death, or that you should be so angry with me for desiring it? Hence observe, first,

*There is no strength in man, that may give him assured hope of long life; What is my strength that I should hope?* No, though man be in the flourish of his age, the greenenesse of his yeares: yet what is youth, or strength, or beauty? what all those faire leaves and fruits which hang upon and adorne this goodly tree, that he should hope to stand long? *Man in his best estate, is altogether vanity,* Psal. 39. 5. He that hopes to live upon any of these things, hopes in a vaine thing, & trusts, but in a shadow. Our hopes to live this naturall life as well as the spirituall, and eternall, must be in the living God. The Image of death sits upon the best of our strength and beauty; while we grow, we decline, and while we flourish, we wither. The lengthening of our dayes, is the shortning of them, and all the time we live, is but a passage unto (and should be but a preparation for) death. We are most miserable, if in this life only we have hope; and we are most foolish, if our hopes of this life, be in our own strength.

And because there is no strength in nature, which may give us hope to live long; It is our greatest wisdom, to consider what provision we have in grace, to maintaine our hopes, that we shall live for ever. They are in an ill case, who when they cannot hope to live long, care not to settle their hopes of living eternally. It is a most sad spectacle, to see a languishing body, and a languishing hope meet in one man. Some have a *Kalender in their bones*, shewing them, they have but few dayes here, and many distempers upon the whole body, crying in their eares with a loud voice, *what is your strength, that you should hope to live?* who yet prepare not at all, to die. They are both unready and unwilling to be dissolved, when they see no hope to keep up their tabernacle from dissolution.

Secondly, (taking the word in the last sense, which I conceive rather

rather to be the mind of the holy Ghost in this place ) observe,

*That there is no evil in the death of a godly man, which should make him unwilling to die, or which should make him linger after this life.* What is the end of a godly man, that he should prolong his life? All the bitterness of death is removed, or sweetened by Christ. Death the King of terrors, is made a servant, to let us in, to our comforts, by the power of Christ, that Prince of life, who hath abolished death and brought life and immortality to light by the Gospel. *A believer buries all his feares of death in the grave of Christ.* He looks upon death as the funerall of his sorrows, and the resurrection of his joyes. When the Psalmist had described the troubles and stormy conflicts of a godly man, together with the flourishing outward pompe of the wicked, he concludes with this advice, *Marke the righteous man* (observe him well, take speciall notice of him) *the latter end of that man is peace;* if his end be peace, there is nothing in his end, which can make him afraid of it, or put it off. All desire peace, they especially, who are wearied out with warr. The life of the holiest man is a warfare, and his end is peace. Then what is his end, that he should prolong his life.

*Parce te post  
civitas omnes.*

When a worldly man looks upon his end, he saith, O what is my end, that I should desire to die? His end is such, as makes him justly afraid to die. There is nothing in the end of a wicked man, but matter to feed the feare of death, and the desire of prolonging life, as long as he can. This is the reason, why, when God calls him to die, he is deaf at the call; yea, that call is death to him, before he dies. *Lot* had a mind to prolong his time in *Sodom*, it was a goodly City, and he was not well assured, whether to goe, or how he should be lodged next night. This caused him to linger so long, till the Angels came and thrust him out: Naturall men have all their portion and estates in the *Sodom* of this world. And if they heare a message of departing or going out, they linger and make excuses, they run behind the doore or hang about the posts, till God thrusts them out of the world; and pulls from them their pleasures, by head and shoulders, as we say. They would never leave the world, if they might enjoy it, because they have nothing to enjoy beyond it.

A worldling groanes, because he must be undressed of his house of earth, and the Saints groane earnestly, that they may be clothed upon with their house from heaven; Who would not be willing

to exchange a ſuit of fleſh, a ſuit of ſack-cloth, and ſorrow, for a ſuit of glory, for a cloathing of immortality and garments of everlaſting praiſe.

Verſ. 12. *Is my ſtrength, the ſtrength of ſtones? Or is my fleſh of braſſe.*

Theſe words may referre to the former part of the 11<sup>th</sup> verſe, *What is my ſtrength, that I ſhould hope?* What is it? Let us ſeriously examine and conſider what my ſtrength is, *Is my ſtrength, the ſtrength of ſtones, or is my fleſh of braſſe?* Am I made of ſuch hard mettle, thinke you, that I am able to endure any thing? Only a body of braſſe and ſinewes of iron, are ſtrong enough to endure this tryall. Stones and braſſe are hard bodies and heavie bodies, they can beare blowes and knockes without breaking; They yeeld not eaſily to the hammer; It is hard to make an impreſſion upon them, with many, and thoſe violent ſtroakes. To ſay a man is ſtrong, as ſtones, or that he hath a body of braſſe, is to give him ſtrength, which is not mans, and to ſet him two degrees below himſelfe. Beaſts are ſtronger, and can endure more hardſhip then man. Trees are ſtronger, and can endure more then beaſts. Stones are yet ſtronger, and can endure more then trees. Therefore, while he aſkes, whether his ſtrength be not only, like that of beaſts, who have no reaſon, or like that of trees, which have no ſenſe; but like that of ſtones and braſſe, which have no vegetation or growth, he puts it to the utmoſt, As if he had ſaid, *If a man had as much ſtrength as a beaſt, or a tree, he muſt needs fall at theſe ſtroaks and troubles, but it ſeems, ye put me lower then ſenſleſ beaſts or trees, and that I can ſtand it out againſt all ſtorms and batteries, like a ſtonie rock, or a brazen wall.* I confeſſe, though the ox loweth, when he wants fodder, and the wilde Aſſe brayeth, when he hath no graſſe, yet the ſtone complains not, when you give it no food, nor doth braſſe cry out, when you melt it in a furnace: unleſſe you can find, that I am in nature, like ſtones or braſſe, you have no reaſon to find fault with me. Allow me to be either man or beaſt, and you muſt allow me to be ſenſible of my ſorrows, and deſtroiable by them. Only ſtones can be thus trampled on, and braſſe thus hammer'd without paine and dying.

As when man (in his ſpiritual capacity) is ſaid in Scripture to have a *heart of ſtone, an iron ſinew, a brow of braſſe.* It notes him reſolved, againſt all threats, and ſtrong, againſt all oppoſitions of

*Defecto Saxeus  
aut Calybeus  
naſum. Lapis et  
corpora uni non  
ſolum gravia,  
ſed robuſta et  
dura que non  
facile cedunt a-  
lijs corporibus,  
unde robur la-  
pidum pro duri-  
tia.*

the word, to commit the evill of ſin. So in his naturall capacity, to ſay his ſtrength is the ſtrength of ſtones, notes him a man able to beare all the evils of trouble, and to ſtand againſt all the ſtormes of tribulation.

*Meminet Adamantini, ferrei, ſaxei, nati eſcopulis. Illi robur & es triplex circa peſtus. Hor. Graci vocant, χαλκωτερος & σιδνελ φερεσ,*

Such kind of ſpeaking is frequent among the ancient Writers, who, when they would expreſſe a man of undaunted courage, a man whoſe ſtrength would not eaſily be broken, or his ſpirit be taken downe; A man inſuperable, whom no diſticulties could overcome. Of ſuch an one they ſay, he hath, *An heart of braſſe, and a back of ſteele, he is a man made up of ſtones, borne of a rocke;* He is a man of Adamant, he hath *Treble braſſe about his breaſt;* as he was deſcribed, who firſt ventured in his ſhip to ſea. The common uſe of the word hath made it proverbiall in all languages; For a man of more ſtrength then is commonly found in man, or for a Maſter of dangers and extremities.

*Jobs* queſtion denies, *Is my ſtrength, the ſtrength of ſtones? Or is my fleſh of braſſe?* No, it is not: As if he had ſaid, I am made of fleſh and blood, as well as others, I muſt ſhortly yeeld to theſe ſtroakes, I am not able to hold out and to contend everlaſtingly with afflictions, I cannot ſtand againſt theſe assaults and batteries for ever, I am made of the ſame mould, whereof your ſelves are, I am ſenſible how it is with me. I feele what I endure, and I cannot long endure what I feele, My ſtrength is not the ſtrength of ſtones. Note hence,

Fiſt, *Mans naturall conſtitution makes him ſenſible of affliction, and ſubduable by it.*

Mans body is no impregnable Caſtle. We are not made of ſtones and braſſe, but of *ſleſh and blond;* I will not contend for ever (ſaith God, *Iſa. 57. 16*) neither will I be alwaies wrath. For the ſpirit ſhould faile before me; &c. The ſpirit of a man (that is his courage and reſolution) are farre ſtronger then his fleſh (namely his naturall temper and conſtitution) and yet that cannot hold out for ever. The Spirit will come downe, whether we will or no, if God contend long with us: how then muſt the fleſh wither like a leaſe before him? And therefore, the bodies, the fleſh and blond of the damned, who are to beare the wrath and contendings of God for ever, their fleſh and blond (I ſay) are (in a ſence) made ſpiritually, that is, they have more ſtrength given them, then fleſh and blond yeeld naturally, otherwiſe it were impoſſible for them to hold out for ever under the wrath of God, and the torment of their

their accursed condition. Their strength is made the strength of stones, and their flesh as brasle, they are made immalliable: their fence of paine shall be admirably quickned, and yet they shall continue, as if they had no fence at all: they shall be for ever wounded, and never die of their wounds. As it is in reference to that everlasting misery, so in proportion to those temporall miseries; There is no strength of man, no flesh and blood, able to endure and hold out, if God lets out his hand, to afflict, and puts not under his hand to support.

Vers. 13. *Is not my helpe in me? And is wisdom driven quite from me?*

This and the verse following, are of a very difficult construction and understanding, which caused a learned Interpreter to say, *If there be any hard text in the whole booke, this is one*; and after all his thoughts about it, he concludes with this ingenuous acknowledgement, *I doe not yet understand the meaning of it.*

*Locus difficultu  
si quis alius in  
hoc libro, & quē  
ego adhuc non  
intelligo. Drol.*

First, as we read it, The text seemes to carry a harsh connexion with the words fore-going. There *Job* queries, *Is my strength, the strength of stones?* And yet immediately to say, *Is not my helpe in me?* sounds incongruous. For if he had helpe in him, he had strength in him, and such as might well be called, the strength of stones, extraordinary strength. So then, *Job* having said with his last breath, *that he had no such strength*, how is it, that here he should say, and more, strongly affirme, that he had such strength, so much this question implies, *Is not my helpe in me?* As if he had said, do not I know which way to help my self? How to extricate my self out of this condition?

Besides, how is this a truth? For there is no man, that hath his helpe in himselfe, not helpe enough in himselfe for any naturall worke, much lesse for any spirituall worke, and most of all, lesse for the holy carriage of the heart under affliction or to deliver himself from it. Man hath no helpe in himselfe. The voice of the Church is, *Our helpe standeth in the Name of the Lord*; and the voice of *David*, was, *The Lord is my helper*; how then doth *Job* say, *Is not my helpe in me?* Mans ruine is in himselfe, but how unlike is this to the voice of truth, to say, *My helpe is in my selfe?* We can undoe our selves fast enough, but we cannot repaire and make our selves up againe.

Nor can any creature be our helpe, no man, no Angell can be



our helpe. God reproveth the Jewes, Isa. 31. *For going downe to Egypt for helpe, though they were a strong people: Certainly it is as bad, for a man, to make himselfe his helpe, as to make another man his helpe.* How then shall we give a wholesome understanding of these words, *Is not my helpe in me? And is wisdom driven quise from me?*

*Nonne auxiliū meum in misericordia fuit. Vatab. Nonne quoad potui me iuvā. minime fui passivus, ne quoad fieri potest & erigo & sustento.*

For the clearing of it. Consider the divers readings. Some thus, *Was not my helpe in me?* And so they make the meaning to be this; Did not I helpe my selfe, as much as I could? Was I faint-hearted and cowardly? Did I sinke as a man of a poore spirit under the burden? Did not I put my selfe forth to the uttermost, that I could, to stand under these troubles and afflictions? There is much in that, for some men doe not helpe themselves, as they might, but their owne spirits sinke, and their hearts faile, yea, their hearts faile before their strength failes. *Job* disclaimes this, I did not so, I helpt my selfe, while I was able, I put out the utmost of my power, to beare and set a good face on't, as long as ever I could, *Was not my helpe in me?*

*Nonne in ipso confidebam, sed adiutorium a me recepit, negavit me misericordia & visitatio Domini deservit.*

The *Septuagint*, with the *Greeks* in generall referre these words to God, making *Job* speake thus, *Did not I trust in him?* But my helpe is departed from me, and the mercy of the most High hath with-drawne it selfe from me: As if he had said, I never put my trust in my selfe, nor did I promise my selfe great matters, as from my selfe, for, alas! What is my strength? I am acquainted well enough with mine owne frailty, but that which I only trusted to, hath left me? I trusted unto God, and unto his helpe; now he seemes to forsake and with-draw his assistance from me; But I leave this with the Authours, it hath little authority with me, or futableness to the course and tenour of *Jobs* spirit under these afflictions.

*Ecce non est auxilium mihi in me & necessarii quod me receperunt a me, Vulg.*

The *Vulgar* translates the whole verse negatively, and so it makes a plaine and a good sense. Whereas we read it interrogatively, *Is not my help in me, &c.* He reads it thus, Behold my helpe is not in me, and my friends who should helpe me, are departed from me; That which we translate wisdom: *Is wisdom departed from me?* He translates, friends: *my friends, who should be my helpers, are departed from me.* And so the meaning of all is, as if *Job* had said, *I cannot help my selfe, and they who should, have deserted me.* And so connects or joynes it with that, which went before; *What is my strength that I should hope? my strength is*

not the strength of stones; there is no helpe in me, and they who should helpe me, are departed from me; I was once an eye to the blind, and a foot to the lame (*Chap. 29. 15.*) When a man hath no help in himself, he may have it in another; If a man want an eye, he may have an eye of his neighbour, and if he want a hand, his friend may be a hand to him; but (*saieth Job*) they that should be eyes and hands, helpers unto me, are gone and departed from me.

There is yet another rendring, which makes a very cleare sense; *What though I have not helpe in me, is wisdom driven quite from me?* Though I have no strength, and so no help in my self, wisdom is not therfore driven quite from me. As if he had said, *Will you conclude that I am a wicked man, an hypocrite and a foole, because I am not able to helpe and deliver my selfe out of these troubles?*

Fifthly, Consider the words as we translate them, with which most of the Rabbins and Jewish writers concur, only they usually expresse the text affirmatively, we interrogatively, yet both equivalent, and meet in the same meaning. Our Question, *Is not my help in me?* is to be resolved into this affirmation, *my help is in me*; and the latter branch, *Is wisdom departed from me?* into this negation, *wisdom is not departed from me: my help is in me, & my wisdom is not departed from me:* *Jobs* sence may be taken thus; *Have not I that in me, which is, and will be a help unto me, notwithstanding all the objections and assaults which you make against me? Have not I that in me, which may furnish me with wisdom to answer all the exceptions which you have taken at my complaints? Mr Broughtons translation favours this sence very much, Have not I my defence? and is judgement driven away from me?* Though I thus complaine and desire death, yea renew my desire; *Have not I my defence? have I nothing to say, why I made that request? have I no argument to helpe my selfe and bear up my spirit under the weight of these calamities? Is wisdom quite departed from me? Doe you take me for a man deserted of God, deserted of his Spirit, and deserted of my own wisdom and understanding too, because I am deserted of the world, and destitute of outward comforts? And so the help which Job knew he had in store, was the innocency and integrity of his heart, Is not my help in me? I have no help, no strength, no comfort in my flesh, what is my flesh? my flesh is not of brasse, but have*

*An non auxilium meum in me quo me tuere possum at defendere, innuit innocentia sua ac vite integritatem, quam nunquam destituit fuit, aut restam rationem & sapientiam quam posses. Tushish Appel. Drus. Au iudicio & ratione destitutor ut dignoscere nequeam recta ab insulsi qualia sunt verba vestra, non in mentis inops.*

I no help in me neither? my outward man is deſtroyed, my houſe of clay is almoſt battered downe, tottering, falling it is, but have I nothing within, to helpe at a dead liſt? have I no grace, no hope, no testimony of a good conſcience, no witneſſe in my ſelte? Doe you think me cleane diſrobed and ſtrippt, and emptied of all wiſdome and comfort? *Hath the Devill, think you, robbed me of my grace? have the Sabeans plunder'd and ſpoiled me of my underſtanding? Is not my help within me,* notwithstanding all the troubles that are upon me? Thus the interpretation is faire and cleare, that, when all his outward comforts were gone, when the ſtrength of his fleſh could hold no longer; yet then he had help within him; and his ſpirit could beare, though his fleſh could not. Grace can hold out beyond nature; and when bodily ſtrength can doe no more, wiſdome comes in with her *Auxiliaries*.

*Is not my help in me, and is Wiſdom: departed from me?*

The word [*wiſdome*] in the Hebrew, is of various ſignifications, as was touched, Chap. 5. 12. Here one renders it, *The Law is not departed from me*. As if his meaning were; I never forſooke the Law of God. Another thus; *Was my duty driven from me?* As if his meaning were, I ever kept cloſe to the rule of my place and calling. A third; *Is my ſubſiſtence driven from me?* So a fourth; *Is my ability of ſubſiſting gone from me?* As if he had ſaid, cannot I live, becauſe I have not the world to live upon? To which ſence, thoſe words of Chriſt are applicable, *Luk. 12. 15. The life of man conſiſts not, in the aboundance of the things which he poſſeſſeth*; All which interpretations meet to make up a compleate Apology of *Jobs* piety, conſtancy, patience and flourishing reſolutions, in his dying, withering condition. The *Sabeans* drove away his cattell, but they could not drive away his underſtanding; They offer'd violence to his ſubſtance, but his reaſon and his graces were untoucht. Hence obſerve, firſt,

*That when all outward helps depart from a godly man, he hath ſomewhat abiding in him, to help and ſtay up his heart*. As when the outward glory and ſtrength of the Church is utterly decayed, *Yet* (the Prophet tells us, *Iſa. 6. 13.*) *in it ſhall be a Tenth, as a Teyle-tree, and as an Oake, whoſe ſubſtance is in them, when they caſt their leaves, ſo the Holy Seed ſhall be the ſtrength thereof*. Thus alſo, when the outward glory and ſtrength of any true member of the Church is utterly decayed, even then, he ſhall be as an Oake,

חֵשֶׁב

Significat le-  
gem, ſapientiam  
ſubſiſtentiam.  
Et lex repulſa  
eſt à me? Pagn.  
Numquid offici-  
cium impulſum  
fuit à me, Va-  
tab.

Num ſubſiſten-  
tia impulſa eſt  
à me, Regia.  
Quid ſacritas  
ſubſiſtendi me  
deſtituit, Ty-  
gys.

Oake, his substance shall be in him, the seed of Holiness shall be his substance. *Is not my helpe in me?* I know my estate is gone, my beauty is gone, my strength is gone, the strength (I meane) of my flesh, yet I have invisable supports, somewhat unseen to trust unto. It is the comfort of beleevers, that they have an estate, riches and possessions, lying as farre beyond the reach of mens power, as their eye; and as farre beyond the reach of Satans malice, as either. When they feele nothing but paine in the flesh, when nothing but weaknesse inhabits the *house of clay*, the outward man, then the *inward man* is renewed with sweet refreshings, and strong consolations *day by day*. *The spirit of a man* (of a godly man) *will beare his infirmities, when his body cannot*. The strength of nature, *is not as the strength of stones, nor is the flesh of brasse*, but the strength of grace, is stronger then the strength of stones, and the spirit is more durable then brasse: Grace weares not out by using, nor doth it spend by employing: *Afflictions are but the higher services and employments of grace*: A stock of grace, is an inexhaustible treasure, and a good heart, assures us better then the barrs of a Castle. Faith and a good conscience, are (under Christ) our best helpes in trouble; they are friends that will never forsake us: They are to us as their Authour, who, hath promised that he, will not. Grace is our participation with the *Divine Nature*, and grace participates with the divine nature in this, it is an unchangeable good, an everlasting comfort.

And yet we must take this warily, grace and holiness, faith and a good conscience, are not to be trusted upon, no more then riches or any outward means. *We may make an Idol of our faith, and a vaine thing of a good conscience*: The meaning then is, faith and a good conscience are our best helps and friends, because faith carries us unto Christ who is our best help. Faith pitches upon Christ, and a good conscience feasts us in the favour of God. Faith alone is no help, but faith is our help, because it is not alone: Grace left alone would be our strength, but little more then nature is, and our spirit little more then the flesh: And therefore our comforts are not to be resolved into this; That we have grace in our hearts, but into this, That we and our graces are in the hand of Christ. Faith can live no where but upon Christ; That which faith respects as our help, is Christ, in whom we beleeve, not the act of beleeving. We are helped by the grace within us, but the grace within us, is not our help. Secondly Observe;

*A godly man in the darkeſt affliction or night of ſorrow, finds a light of holy Wiſdome to answer all the objections of his enemies, and the ſuſpicions of his friends; Is Wiſdome departed quite from me? Doe you think I have nothing to ſay? nothing to reply by way of apologie for what I have done or ſpoken.*

Though Job had many afflictions upon him, and his friends againſt him, yet ſee how he recollects himſelfe, *Is not my help in me?* he makes out the goodneſſe of his cauſe, in the miſt of a thouſand evils, and can plead his own integrity, in the thong of many jealousies and contradictions. *Is not my help in me?* Doe you think, you have ſo daunted me, that I am not able to make out my own eſtate? or that I know not what I am? The truth is, ſometimes God leaves his ſervants in ſo much darkneſſe, for their tryall and exerciſe, that they cannot ſee their own eſtates, but cry out, they are loſt and undone; Many a good ſoule cannot reflect upon his graces, or get his heart into any communion with Chriſt in promiſes. *This is walking in darkneſſe, and ſeeing no light. As our ſins are ſometimes ſecrets to us, ſo alſo our graces may:* But let a man be encompassed with never ſo many outward afflictions, yet if his ſpirit be free, he is able to judge of his own intereſts, through all the black clouds which hang over him, through all the diſtractions and confuſions that are about him. *The eye of faith is uſually quickeſt, in a dark night. And while trouble is neare at hand, beholds Chriſt, neare at hand. He can never be without helpe, who carries his help about him, or within him.* Nor can he utterly want counſel to direct him, whoſe heart is as a Councel Table, where Chriſt (the wiſdome of God) is ever Preſident and in the Chair. My worldly comforts are quite driven from me, but wiſdome is not: I am afflicted, and therefore ſhould not be thus ſuſpected, but pityed.

Vers. 14. *To him that is afflicted, pity ſhould be ſhewed from his friend; but he forſaketh the feare of the Almighty.*

This verſe begins the third Section of the Chapter, wherein Job drawes up a ſtrong charge againſt his friends, for their uncharitable-  
neſſe. See the progreſſe and linkes of his Diſcourſe.

Fiſt, he refuted and answered their objections againſt him, from the fiſt to the 8<sup>th</sup> verſe.

Secondly, he renewed his complaint, which was the ground of all their objections, from the 8<sup>th</sup> verſe unto the end of the 13<sup>th</sup>.

Here

Here at the 14<sup>th</sup> verse, he begins a charge against his friends of unkindness, indiscretion, yea of cruelty in managing this dispute against him. He giveth it first in generall, or by way of preface, *To him that is afflicted, pity should be shewed from his friend; But he forsaketh the fear of the Almighty; As if he had said; You should have dealt otherwise with me, than you have, in this case; though (blessed be God) I find help within me, God hath given me the light of his Spirit and Wisdom to discern my own condition, yet it is no thank to you: I have found no help in my friends, you have dealt unfriendly with me; you should have pitied me, but you have opposed me, and so forsaken that duty which the feare of the Almighty teaches.* He proceeds to illustrate this more particularly, by way of similitude, comparing his friends to a brooke, whose waters faile when we are athirst, or when there is most need of water.

*To him that is afflicted.*

The word signifies, *Him that is melted*: and the reason is, because affliction dissolves the spirit of a man, and (as it were) melts his heart, therefore it is called the *fire of affliction*; To be dissolved or melted, and to be afflicted, are the same. And that effect is ascribed to feare, and trouble of spirit, arising from affliction, *Psal. 22. 15. My heart (saith David, a type of Christ) in the midst of my belly, is like melting wax*: By reason of the heate and greatnes of his trouble, and the anguish of his spirit, he was as mettles melted in a furnace. At the defeat of the *Israelites* before *Ai*, it is said, *the hearts of the people melted, and became as water, Josh. 7. 5.* And in the 6<sup>th</sup> *Psalme*, ver. 6. *David* cries up the exuberance of his sorrows, by this word: *I melted or watered my couch with teares.* Thus the Prophet threatening a day of great teare against *Jerusalem*, tells them, *They shall be, as when a standard-bearer fainteth, Isa. 10. 18.* When the battell waxes hot, and a vanquish army is running and crying for quarter, the *standard-bearer* is in greatest danger, all make up to him, and then he fainteth, or melteth away with fear. <sup>a</sup> *Tributes and taxes*, are expressed in the Hebrew, by a word coming from this roote, because if heavily imposed, they melt away the estates of a people. <sup>b</sup> It is a witty observation, that whereas some of the *Papists* conceive their word [*Massé*] was derived from this Hebrew word [*Massas*] which significeth to melt; One of ours answers, let it be so: It

DDP

*Solvitur, dissolvitur, liquidum & fluidum redditur.*

*Sic mea pepectora curis, Ovid. de Pont. Dm*

<sup>a</sup> *Tributurū sic dictum, quia paulatim liquecere facit facultates, maxime si nimium imponatur, Buxtorf.*

<sup>b</sup> *Quidam pontificij volunt suam Massam hac voce Hebraica fuisse appellatam. Respondeo quidem per eam scilicet pietas omnia liquefacta est & dissoluta, Raver,*

Rrr

suities



דח

*Fietas, bonitas,  
lenigantia &  
per Antiphras-  
in imptas,  
crudelit as ex  
Chaldaice lux  
gue usu.*

finites this ſence of the word exactly, and the effect of that abhominable Idolatry; for the *Maſſe hath diſſolved and melted away truth and piety out of the Popiſh Territories.*

To him that is afflicted, *pity ſhould be ſhewed.* That word *pity*, in the Hebrew, ſignifies a ſacred ſweet affection of mercy, benignity, goodneſſe and piety: And by *contraries* (in which ſence words are often uſed in that language) it notes, Firſt, Reproach; Prov. 14. 34. *Sin is (cheſed)* a reproach to any people; Secondly, Impiety and cruelty, harſhneſſe and ſeverity: Thirdly, It ſignifies any abhominable wickedneſſe, (Levit. 20. 17.) where *Mofes* ſpeaking of inceſt, inceſt between brother and ſiſter, calls that abomination, by this word (*Cheſed*) *A wicked thing. That may have a good name, the nature whereof is ſo ill, that it is not to be named.*

Further, The word, as we tranſlate, imports more than a bare act of pity or commiſeration; as ſuppoſe a man ſee his brother in miſery, compaſſionates him, but releeves him not, this is not pity. Such the Apoſtle James deſcribes, in his firſt Chapter, ver. 15. *If a brother or a ſiſter be naked, and deſtitute of daily food, and you ſay unto them, be filled, be warmed, be cloathed; poore creatures, yee are hungry, yee are naked, I pity you, I am ſorry to ſee you: thus; be filled, be cloathed; I wiſh it were otherwiſe with you; and yet in the meane time, he gives them nothing wherewith either to cloathe or feed them; Is this fulfilling the law of love? Is this charity? Nothing leſſe. The pity here ſpoken of, is not a verball pity; Our ſaying to a brother in trouble, be comforted, or I would, courſe were taken for you, I wiſh you well with all my heart, and ſo, we beſtow a mouth-full of good words, but not ſo much as a morſell of bread, or a cup of cold water. Good words alone are cheape charity to mans expence, and they are ſo cheape in Gods eſteeme, that they will not be found of any value at all in the day of reckoning: good words, not realiz'd, if they be found any where, will be found in the treaſury of wrath. This is not the *pity which* (Job teacheth us) *ſhould be ſhewed to him that is afflicted:* The Apoſtles queſtion ſhakes ſuch out of all claime to this grace, 1 Joh. 3. 17. *Whoſoever* (ſaith he) *hath this worlds goods, and ſeeth his brother in need, and ſhuteth up his bowels of compaſſion from him, how doth he love of God dwel in him?* Though a mans mouth be open with good words, yet if he ſhut his bowels from good deeds, there's no love to God or man houſt in that mans heart. Is so*

no pity ( to ſpeak of ) only to ſpeak pity; and therefore the Apoſtle adds, ver. 18. *My little children, let us not love in word and in tongue, but in deed and in truth;* that's the true meaning of this word, to him that is afflicted, pity ſhould be ſhewed; But you ( my friends ) have not given me ſo much as the ſound of pity, you have not bemoaned me, much leſſe have you releev'd me, which is the ſubſtance of pity, reall pity: You have not loved me in tongue, giving me good words, much leſſe in deed and in truth. Deed-pity, is both the duty and the diſpoſition of a godly man: therefore this word ( *Chafid* ) in the concrete, is often uſed in Scripture, to ſignifie a godly man: He is one that hath obtained much grace and pity from the Lord, and he is kind, gracious and pitiful unto men. The holy Proverbe assures us, *That, a good man is merciful, pitiful to his beaſt,* much more to a man, and moſt of all to a godly man, who is his brother in the neereſt bond. And it is conſiderable how this word was uſed by way of diſtinction among the *Jewes*: Who caſt their whole people or nation into three ranks ( and it is grounded upon *Rom. 5. 6, 7.* where the Apoſtle alludes to thoſe three ſorts. ) Firſt, There were ( *Reſhagim* ) ungodly men, the prophane rabble: Secondly, there were the ( *Tſadikim* ) righteous men: And thirdly, there were ( *Chafidim* ) good men, or pitiful men; ſcarcely ( ſaith the Apoſtle ) *Will one die for a righteous man,* for a man faire and juſt in his dealings; peradventure ( for one of the *Chafidim* ) for a good man, ſome one may chance to die; He that had been pitiful, might ( haply ) find pity; and having done ſo much good in his life, all would deſire he ſhould live ſtill. But herein God commended his love to us, that while we were yet ſinners ( *Reſhagim*, in the worſt ranke of men ) Chriſt died for us. No man had either love or pity enough to die for them, who had ſo much impiety. The fartheſt that the natural line of mans pity can reach, is to doe good to thoſe who doe him good, or are good.

Pity, notes out ſuch a ſort of men, and ſuch a ſort of actions, as are full'eſt of love, of bowels of brotherly kindneſſe and compaſſion; Hence the *Storke*, which by divers of the Ancients, was put for the Emblem of love and benignity, is expreſt in the Hebrew by this word, *Lev. 11. 19.* The Storke is very, tender toward her young ones, and her young ones are as tender of her, when ſhe is old, as Naturaliſts have obſerved. So then, this word imports the height of all offices and affections of love from man to man,

*Antiqui vocant Ciconiam, pietatis cultum, Ciconijs, pietas extimieſt, Sol.*

eſpecially from Chriſtian to Chriſtian, in times of trouble, and caſes of extremity. *This Pity you ſhould have ſhewed me, ſaith Job.*

*But he forſaketh the feare of the Almighty.* That is, he forſakes all godlineſſe, goodneſſe and religion; Feare takes in all that's good; and ſo it is conceived, that Job retorts the words of Eliphaz in the 4<sup>th</sup> Chapter, *Is this thy feare?* or *Where is thy feare, thy Religion?* Now Job ſaith, *Is this your feare?* You have forſaken the feare of the Almighty. *Is this your Religion, to deale ſo harſhly With a diſtreſſed friend, or to give him ſuch cold comfort?* Surely you have forſaken that feare of the Almighty, which you charged me with. Have not I reaſon to aſke, *Is this thy feare?* or to conclude, *You have forſaken the Feare of the Almighty.*

Theſe words are diverſly rendred. Some thus, *He that takes away pity from his friend, hath forſaken the feare of the Almighty.* And that's a truth, and a good ſenſe, though not ſo cleare to the letter of the Text.

Mr Broughton joynes this with the former verſe, *By him whoſe mercy is molten toward his friend, and who leaveth the feare of the Almighty.* So referring this (*melting*) to mercy, and not to the man; joyning it with the former, thus, *Have not I my defence, and is judgement driven away from me, by him, whoſe mercy is molten away toward his neighbour, and who leaveth the feare of the Almighty?* As if Job had ſaid, *Eliphaz doeſt thou thinke thou haſt driven away all Wiſdome from me by thy diſpute? Doeſt thou thinke that I have loſt my reaſon, as thou haſt loſt thy pity? Thou thinkeſt Wiſdome and underſtanding have forſaken me, but it appears by thy dealings, that thou haſt forſaken the feare of God, which is the beginning of Wiſdome.*

Thirdly, it is rendred in the contrary ſenſe. The word (*Cheſid*) being taken for reproach and harſh dealing, and ſo the meaning is made out with a kind of admiration, thus, *ſhould reproaches be caſt upon a man that is afflicted from his friend! ſhould he be told that he hath forſaken the feare of the Almighty! and that Wiſdome is driven from him! Doe you thinke I am not able to diſcover your dealings? ſhould you go about to reproach me in this condition? ſhould you tell me thus harſhly, that I am departed from the feare of God? Is this thinke you a faire carriage towards me: When you ſaw me melted and afflicted, you ſhould have given me ſweet and comfortable words, not reproachfull Words?*

Job

*Qui tollit ab amico ſuo miſericordiam tuam, morem Domini derelinquit, Vulg.*

*An diſſoluto a ſociali ſuo convivium, & quod timorem omnipotentia deſeruerit? An hac anxietate, juſt &c. ut nunc ego ad vobis audio, Merc.*

*Job* (according to this ſence) found his friends, dealing with him, as the Jews with Chriſt, to whom being a thirſt, they gave vinegar to drinke: Or as *David* in the type ſpeaks, *They gave me gall for my meat, and in my thirſt they gave me vinegar to drink*; here ſeems to be alike meaning. You have given me reproaches in ſtead of comforts, ſlandred me, inſtead of reſreſhing me, and is this the courſe you ſhould take? As *Abſolom* ſaid to *Huſhai*, 2 Sam. 16. 17. *Is this thy kindeſſe to thy friend?* when he ſeemed to fall away from *David* unto him. So *Job* might ſpeak to *Eliphaz*, *Is this thy kindeſſe to thy friend, to load him with reproaches, when you ſee him over-laden with afflictions?*

A fourth thus;

*Shall he that consumes by the reproaches of his friend, forſake the feare of the Almighty?* The meaning whereof is this. Doe you thinke that all men whoſe riches and comforts are loſt, have loſt their reaſon and judgement? And doe you thinke that they who are reproacht by men, doe not feare God? The world commonly judges none wiſe, but they that are rich; And that they fear God moſt, who rejoyce moſt. But my praſtice and example (I doubt not) ſhall confute that opinion, and give all the world to know, that a man conſumed and ſpent by the reproaches of men, and the ſtroakes of God, may yet feare God and keep up his ſtock to the full, in holineſſe, and in wiſdome.

Fifthly, This melting is referr'd not to the pity of his friends, but to *Job* melting or conſuming, by that, which they called pity. Thus,

Shall he be charged to have forſaken the feare of the Almighty, who consumes by the charity of his friends? that is, who is more afflicted by the counſels, which his friends (in love) give him, then by all his other afflictions. *As the mercies of the wicked are alwaies cruell,* (Pro. 12. 10.) So ſometime the mercies of the godly are; eſpecially, when they give prepoſterous and indiſcreet counſell; and this interpretation ſuits well, with the title, which *Job* gave his friends, *Miſerable comforters are ye all*, Chap. 16. 2. That is, you have done your good will to comfort me, but God hath not ſhewed you the way, nor given you the tongue of the learned, that yee might know how to miniſter a word in reaſon to him that is weary; and ſo notwithstanding all your good intentions, ye have added to my miſeries.

A ſixth thus, That pity, which friends ſhould ſhew this man mel-

*Qui tabeſcit ab amico ſuo, pro-  
bro, etiam timo-  
rem omnipoten-  
tis relinquet?  
Felix ſcilicet vi-  
deniur ſapere;  
miſeri deſipere.*

*Contabescens  
charitatem, non  
tam dicitur, er-  
ga quem ſocij  
charitas conta-  
beſcit, quam qu-  
per ſocij chari-  
tatem prepoſte-  
ram (ſcilicet).  
& hinc ſcientia  
exercitum cen-  
tabeſcit. Cocc.*

*(Hunc) diffolu-  
tum (pro delo-  
ritum) ab amico  
ejuſ (exhiben-  
da) miſeri. or-  
d a (derelinquit)  
& eundem.*

*dissolutum*) timor Saddai derelinquit.

*Horum duorum versiculorum terminos ita digerimus, ut in posteriori, vox, dissolutus sit masculini generis, & accusativi casus regatur, à verbo derelinquit; cum duo nominativi sint misericordia & timor Saddai, ille verò dissolutus sit Job loquens de seipso in tertia persona.*

*Apparet ex hac explicatione*

*cum nominativo, ut in* וְיָשָׁא

*Isa 31. 1. &*

*Eze. 1. 5. Coc.*

*\* Dissolutio à seipso est benignitas est, scilicet impendenda alioqui timorem Omnipotentis deserit. Drus. Van apud Hebraeos variè sumitur, & interdum pro alioqui.*

ted with afflictions, hath forsaken him; but hath the feare of the Almighty forsaken him also?

The meaning whereof may be made out to this effect. As if Job had said thus. You plainly see, that there is no helpe in me, for my paines and uncessant troubles, have quite bereaved me of all that strength, upon which I should naturally subsist; And as for you (my friends) that pity and compassion, which you should afford a man thus melted with sorrowes, is quite fled and gone from your hearts and lips. But what then? Is the feare of God departed also from this sorrowfull soule? It is confest'd, strength is gone from my body, and I see pity towards me, is gone from your soules. O, how miserable then were I, if I should goe from my God, and forsake his feare! You shall see, that though the pity of men hath forsaken me, a melted man, yet (as you object) the fear of God hath not.

A seventh reading, varying from ours only, in a word, gives the sense very faire and easie, *\* To him that is afflicted or melted, pity should be shewed by his friend, otherwise he forsakes the feare of the Almighty.* Whereas we say, [*but he forsaketh*] this translation saith [*Otherwise he forsaketh*] the feare of the Almighty, that is, if a man doe not shew pity to his friend in affliction, that man sheweth that he hath forsaken the feare of the Almighty. Thus as I hinted at the entrance of this passage, Interpreters are much divided about the Grammaticall construction of these words; There is a truth in every sense given, and their variety may teach us to adore the fulnesse of the holy language, which leads our thoughts so many waies, as also to be humbled for our owne blindnesse of mind, and narrownesse of heart, to see or comprehend the mind of God fairly written to us.

But I take the last to be the clearest meaning of Job in this passage, and that, to which most of the former are reducible, and therefore staying upon this sence, I shall give two or three observations from it.

First, *It is the common duty of friends, and the speciall duty of godly friends, to pity and helpe one another in affliction.* I say, to pity and to helpe (for that's the compasse of the word) we have not done our duty in pitying the distressed, unless we come to reall assisting them. We satisfie not our obligation to the bond and law of love by giving comfortable words. As that faith, which is alone without works, doth not justifie us, so that pity which is alone

lone without works, doth not iustifie our faith; such empty pity will goe for little better then cruelty, and not to helpe, will be interpreted oppression. *Word-pity is but the lease of love, Deed-pity is the fruit of it.* As we should labour to be filled with all the fruits of righteousness, which are by Christ, so with all the fruits of love, of compassion, and of tenderneffe, for these also are by Jesus Christ, unto the glory and praise of God, Phil.1.11. Observe secondly,

*That the feare of God is ever joyned with love to our breshren.* True religion (that we meane by feare) hath a double bond in it, a bond of obedience to God, and a bond of love to men. The Apostle puts so much of religion in the latter, that in one place he makes it, all religion, the very definition of religion, Jam.1.17. *Pure religion and undefiled before God (what is it?) It is this, to visit the fatherlesse and the widowes in their affliction.* This is religion and pure religion, that is, this is a great branch of religion, and a speciall fruit, which springs from that goodly tree, religion. To visit the fatherlesse, is more then to looke upon them, and aske them, how they doe: To visit them is to helpe them: It is like that visit (in it's proportion) which Christ made into the distressed world. He visited and redeemed his people, or he visited his people, to redeeme them. And, the fatherlesse, to whose visit religion leads us, are not only poore children or Orphans, whose parents are lately dead, and they not able to shift for themselves, but the fatherlesse are all the afflicted, who want our helpe, or patronage. Every helpelesse and comfortlesse soule is as an Orphan without parents, as a widow without a husband, *To relieve such is pure religion.* In the 1 Job.4.20. the Apostle makes that an everlasting conviction against any man, that he loves not God, if he loves not his brother; *If a man say he loveth God, and hateth his brother, (there is no medium in this point, between hating and not loving, or between hating and not helping, if it be in our power) he is a lyar, for he that loveth not his brother, whom he hath seene, how can he love God, whom he hath not seene?* Job puts it to here, you should shew pity to your friend in affliction, but you forsake the feare of the Almighty, and where feare of God is not, the love of God is not. *Love to God is visible in love to man.* And in affliction, the love of man to man, is made most visible. *A true friend can hardly be discovered in prosperity, and a false friend can hardly be hid in adversity.* Lastly, observe,



*It is not enough, not to be cruell to, or not to grieve the afflicted. We must shew them favour and doe them good. The light of nature condemnes the oppressour, and the light of religion condemns them, who shew no pity.*

JOB Chap. 6. Ver. 15, — 22.

*My brethren have dealt deceitfully as a brooke, and as the streame of brookes they passe away; which are blackish by reason of the yce, and wherein the snow is hid.*

*What time they waxe warme, they vanish: when it is hot, they are consumed out of their place.*

*The paths of their way are turned aside; they goe to nothing, and perishe.*

*The troops of Tema looked, the companies of Sheba waited for them.*

*They were confounded, because they had hoped; they came thither, and were ashamed.*

*For now yee are nothing; yee see my casting downe and are afraid.*

**JOB** having in the former verse begun to charge his friends with unkindnesse, proceeds in this Context to illustrate his charge by a similitude; To make their unkindnesse, yet more notorious and visible, hee sets it out by things, which are visible: that so their owne eyes or experiences might convince them, as well as his Discourse. The whole similitude is extended from the 15<sup>th</sup> to the 21<sup>th</sup> verse. The summe of all is this, That *Job* had found his friends like those brookes, which hold least water, when there is most need, and greatest enquirie, for water; they gave him no comfort, when he was nothing (to the eye) but sorrow. Hee was parcht and scorcht in those hot regions and fiery climates of affliction; and they gave him not (to his tast) so much as a drop of water to coole his tongue, to ease his complaints. That in generall.

For the better understanding of this elegant similitude, we may observe the parts of it.

We have here { 1. The Protasis or proposall  
2. The Exegetis or explication } of this similitude.  
3. The Apodosis or application }

Or more plainly, we have foure things considerable in it.

- |    |   |                   |   |            |
|----|---|-------------------|---|------------|
| 1. | { | The similitude is | { | Proposed.  |
| 2. |   |                   |   | Explained. |
| 3. |   |                   |   | Confirmed. |
| 4. |   |                   |   | Applied.   |

It is,

1. Proposed, vers.15. *My brethren have dealt deceitfully as a brooke, &c.*

2. Explained, vers.16,17,18. *Which are blackish by reason of ye, and wherein the snow is hid, What time they wax warme, they vane,* &c.

3. Confirmed, vers. 19, 20. *The troopes of Tema looked, the companies of Sheba waited for them, they were confounded, because they had hope,* &c.

4. Applied to them, vers.21. *For now ye are nothing, ye see my casting downe, and are afraid.*

So much for the parts, now to the opening of the words.

Vers.15. *My brethren have dealt deceitfully as a brooke, &c.*

*My brethren*] The words signifie, first, a brother of the same bowels (so brother is taken in the strictest sence) a naturall brother.

Secondly, a brother of the same blood, any kinsman.

Thirdly, it signifies any one that is knit to us in affection, or like us in manners and disposition.

Fourthly, it notes all those, who are bounded with us in the same Nation, or associated in the same profession, though scattered all the world over. As in Scripture, that relative word, *Father* is taken, not only for a naturall Father, but for any Leader, Guide or Directour of others in spirituall, or civill respects; so, they who are neare one to another in civill or spirituall respects, are called brethren, though, they be never so farre distant in blood or place.

And it is observable, that this word likewise is attributed to things inanimate, or without life, when they have a similitude or likeness one to another. So Exodus 25. 20. *The faces of the Cherubims shall looke one to another.* The Hebrew is, *each man to his brother.* And Exod. 26. 3,5. The curtains of the Tabernacle,

¶

*Frater, propinquus, vel qui eadem professione gente, moribus vel amicitia frater est. Etiam tribuitur inanimatis, quae similitudinem quamdam invicem habent: Chemicus in Herm. Evang.*

*Vera amicitia est quaedam fraternitas & animarum equalitas.*

אח Frater  
cognationem  
habet, cum  
אח אחד, vel  
אחד pariter,  
quoniam qui si-  
miles sunt, vel  
is uno conve-  
niunt, fratres  
dicuntur.  
אחים  
אחד

nacle, the loops, and (vers. 17.) the Tenons, are all called *woman and sister*, because they were all to be of the same materials and dimensions.

Some Criticks observe, that the Hebrew word, for a *brother*, is of neare brother-hood or alliance, with two other words, whereof the first signifies, *One*, and the other *Alike* or *Together*, to shew that brethren ought to be as *One*, and *Alike*, or *Together*, which latter is by an elegant *Paranomasia*, joyned with it, Plal. 133. 1. *Behold how good and pleasant it is for brethren to dwell together in unity*, or as we put in the Margin, *To dwell even together*.

So then, the very word, whereby brethren are expressed, notes that there ought to be a *nearnesse*, a *similitude*, yea an *Oneness* (if I may so speake) between them in their affections and actions. Yet (saith *Job*) these men, whose relation thus obliges them, have laid themselves out to my greatest disadvantage.

*My brethren have dealt deceitfully with me.*

The word imports dealing perfidiously or treacherously in any kind, Isa. 21. 3. *The treacherous dealer, dealeth treacherously*. And it is applied to that treacherie or perfidioufnesse, which is the highest in civill relations, the treachery of the wife to the husband, Jer. 3. 20. *Surely as a wife treacherously departeth from her husband, so you have departed from me*; Idolatry is the violation of our faith to Christ. And therefore often called adultery.

This word (to note that by the way) as it signifies to deale perfidiously, in the *Verbe*, and perfidioufnesse and treachery, in the *Nowne*; so also a *garment* or *vesture* made up of any kind of matter or stufte. And the reason is thus given by a learned Hebrician, *Because a garment is both the cover and the witnesse of mans first perfidioufnesse and treachery against God*. Our first Parents in innocency had no garment, but innocency: they were without cloathing, and wanted no cloathing; they were naked, and did not perceive their nakednesse; but as soone as they departed from God treacherously, their sin told them, that is, made them feeble that they were naked: therefore they put themselves on Aprons of leaves, but God cloathed them with skins, and that cloathing he vested in a word of that language, which should ever mind man of the reason, why cloathes were first put upon him, namely, his perfidious and treacherous dealing with God. *That* (take it in passage) *Which now so many make a matter of their pride, is a witnesse of their*

Forse quod ve-  
stimentum sit  
prime hominu  
contra Deum  
perstie regu-  
mentum & ve-  
stimentum, cum  
ante homo nu-  
dus fuerit. Buxr.

*their ſhame, their ſhamefull rebellion, and falling away from God.*

Put theſe together, *My brethren have dealt deceitfully with me.* Job meaneth it of his three viſiting friends, theſe, (if not brethren of his blood, yet) were of great familiarity and correſpondence with him; therefore, he at once titles and reprooves them thus. *My brethren have dealt deceitfully with me.* Hence obſerve,

Fiſt, *That there is no obligation ſo neere, but an evil heart will breake thorough it.* My brethren have dealt deceitfully. Though I ſuppoſe, Job here charged his brethren too deeply, if ſo deepe as their hearts, who, notwithstanding they failed in the buſineſſe they came about, yet I beleeve, had no intention to wrong or to deceive him: Yet many have been intentionally deceived by brethren; and it is a truth in poſition, *That brethren will deceive.*

Secondly, whereas he puts ſuch an Emphaſis upon it, *My brethren have dealt deceitfully with me.* As if he had ſaid, you are not enemies, you are not ſtrangers that ſpeake theſe things, but my brethren. Note from it.

*That, as it is ill for any to deale deceitfully, ſo worſt of all for brethren.* It is a trouble to be deceived by any, and a ſin, for any to deceive, but it is worſe to be deceived by thoſe we truſt. And when a brother deceives, the ſinne of the deceit is doubled, whether he be a brother in the fleſh, or a brother in friendſhip, or a brother in the profeſſion of the faith. Deceit from a brother is exceeding bad in all, but worſt of all in the laſt. *Deceit from a brother in the faith is more than double unfaithfulneſſe.* David complains (Pſal. 55. 12.) of the wrong he had received from ſuch a brother, *It was not an enemy that reproached me, fir then I could have borne it* (the reproach had not been halfe ſo heavy or grievous unto me, if an enemy had reproached me, the wound had not been halfe ſo wounding, if an enemy had ſmitten me.) *But it was thou a man, mine equall, my guide and my acquaintance, we tooke ſweet counſell together, and we walked to the houſe of God in company;* to be reproached and wronged by thee, this, is the thing that lies heavy upon my ſpirit. God himſelfe complains moſt, when they deale perfidiouſly with him, who are neere him, *his owne people;* He cannot expect any other of Heathens and ſtrangers; but when his children deale deceitfully with him, he complains of this, as much, with admiration as with anger. *I have nourished and brought up children,*

and they have rebelled against me, Isa. 1. 2. He calls Heaven and earth to beare witness of this unfaithfulness. *Men are wicked beyond all reason* (not that there is reason in any wickedness, but so we speake of all excesses) *men* (I say) *are wicked beyond all reason, when God appeales against them, to things without all sense.* David satisfied himselfe in the evill measure he received from a stranger, because he had received evill from a sonne; As greater benefits and favours, swallow up the thought of lesser, to doe greater afflictions, and unkindnesses. A man hath no leisure to think of his discourtesie, who gives him ill language, when another assaults him to cut his throate: When *Shimei* railed on *David*, (2 Sam. 16. 10, 11.) *Abishai* heats his spirit to revenge; What, saith *David*? *My sonne which came forth of my bowels, seeketh my life, how much more now may this Benjamite doe it?* this stranger, one of another Tribe and family: As if he had said, I have no reason to be much troubled, to heare a stranger speake hard words against me, when my sonne is up in armes against me: to heare the one curse me, when the other would kill me. *Moses* uses this argument, to umpire between the two Hebrewes, *Sirs, ye are brethren, why doe ye wrong one to another,* Acts 7. 26. It will be a mighty aggravation of sin, when God shall say, *My children have dealt deceitfully with me:* or man, my bowels, my brethren have dealt deceitfully with me.

*My brethren have dealt deceitfully as a brooke.*

Here is the shadow of their deceit, *Job* explains himselfe by a similitude; *They have dealt deceitfully*, but how? I will tell you how, *they have dealt deceitfully, as a brooke, and as the streame of a brooke they passe away;* I can goe to the streames, and to the brookes, and shew my friends the face of their hearts, to me (I am sure of their dealings with me) in those waters.

*They are as a brooke.*] The word signifies both a brooke and a valley; because brookes usually runne in valleyes, therefore one word expresseth both. The same word signifies also to inherit, and an inheritance: Hence some joine all the three senses together in this one word, *A brooke, a valley, and an inheritance;* because valleyes inherit the brookes, which descend to them from the mountains; valleyes are the heires or inheritresses of the streams which issue from the hills, *Psal.* 104. 10. The holy Ghost describes a spring or a brooke, thus, *He sendeth springs into the valleyes,* which

נחל

Significat hereditatem, deinde de fluvium, & quantum torrens plerumque in valle labitur, accipitur aliquando pro valle, Meier.

which runne among the hills, hills are the originall of rivers; and they runne among the hills; hills ſend them downe as a portion to the valleyes.

But the brooke here ſpoken of, is not ſuch a brooke, as hath a ſpring in a hill, mountaine or rock: but a brooke or torrent, cauſed by raine or melted ſnow; The text cleares that meaning: *My friends have dealt deceitfully as a brooke*; A brooke ſpringing from a hill, will not deceive, ſuch a brooke being fed with continually ſupplies of water, will give us drink continually; but a brooke falling from a hill, failes quickly: ſuch a brooke, the next words expreſſe more clearly, *and as the ſtreame of brookes they paſſe away.*

*As a ſtreame of brooks.* That is, as thoſe torrents and overflowings of brooks; A brooke hath a conſtant channell, and it hath an accidentall channell: We ſee many ſtreames running into a brooke in a time of raine, and that brooke ſwolne above its banks, ſending out many ſtreames: So that to ſay, they are like the ſtreame of brooks, is to ſay, they are like brooks, when they ſtreame forth, or to thoſe ſtreames of brooks, which by waters from the clouds, are ſodainely increaſt; Theſe ſtreames of brookes, uſually called *land-floods*, have their ſpring or fountaine in the clouds; which ſometimes diſtill in ſoft, ſoaking, dewy ſhowers, and often powre out in ſtrong, violent ſtormy raines, whence theſe ſtreames (which in the Hebrew, are denominated from their impetuous violent ſtrength) run violently, and ſpend their ſtrength as quickly. *That which is violent, cannot be permanent, much leſſe perpetuall.* We have the word, *Pſal. 126. 4.* where the Church prays, *Turne againe our captivity, O Lord, as the ſtreames in the ſouth*; which ſome render, *As the mighty waters in the ſouth.* Why would they have their captivity turned like thoſe mighty floods in the ſouth? The reaſon is this, becauſe the ſouth is a dry country, where, there are few ſprings, ſcarce a fountaine to be found in a whole deſart. What then are the waters, they have in the ſouth? in thoſe parched countries? They are theſe mighty ſtrong torrents, which are cauſed by the ſhowers of Heaven: So the meaning of that prayer in the *Pſalme*, is, that God would ſuddenly turne their captivity. Rivers come ſuddenly in the ſouth: where no ſpring appeares, nor any ſigne of a river, yet in an houre the water is up, and the ſtreames overflow. As when *Eliab* ſent his ſervant toward the ſea (in the time of *Ahab*) he went

FEN

*Aqua impetu-  
ſa & violenta  
que fluit cum  
vi & impetu.*

*Nullum violentum perpetuum.*

*Tanquam aquae validiſſimas, jun.*



and looked, and said, *There is nothing.* That is, no shew of raine, nor the least cloud to be seen, yet presently the Heavens grew black, and there was a great raine, 1 *King.* 18. 44. Thus, let our captivity be turned, thus speedily and suddenly, though there be no appearance of salvation, no more then there is of a fountaine in the sandy desert, or of raine in the clearest Heavens, yet bring salvation for us: We use to say of things beyound our supply, have we a spring of them? or can we fetch them out of the clouds? so though no ground appears, whence such rivers should flow, yet let our salvation be as rivers in the south, as rivers fetched out of the clouds, and dropt in an instant immediately from the Heavens. *Job* compares his brethren and friends to those streames of brookes, they came suddenly, but they are quickly downe againe. The comparison in the *Psalme*, is made only with respect to the sudden appearance of those rivers; but *Job* applieth it, to the sudden passing away of those rivers; *as the streame of brooks they passe away.* Their coming to suddenly, is a great refreshing, but their sudden departure is as great a disappointment.

722

*Est præterire  
et perire, eva-  
nescere, quia  
que præterie-  
runt non am-  
plius existunt.*

The word notes two things; First, motion: and Secondly, consumption. In both senses, violent torrents *passe away*: First, they passe away with a strong motion; and then they passe away with a sudden consumption, they runne so fast, that they runne themselves off their leggs, they come to nothing; their motion spends them, whereas the motion of a river doth not. So the word is used, *Psal.* 37. 36. *He passed away, and loe, he was not, yea, I sought him, but he could not be found.* Those things that passe away, are many times said to loose their being and their use; *he passed away, and loe, he was not.* So *Job* meaneth here, these streames passe away, and loe, they are not.

Having thus proposed this similitude, that his friends dealt deceitfully as a brooke, and shewed what kind of brooke he meant, those violent torrents, which *passe away*; now he gives a further description of those brookes.

Verse 16. *Which are blackish by reason of the ice, and wherein the snow is hid.*

*Qui timet  
pruinam irruet  
super eum nix,  
Vulg.*

The vulgar Latine puts a strange sence upon this passage, rendring it thus. *He who feares the frost, shall be overwhelmed by snow.* Which seemes to be a proverbiall speech, to set forth those, who shifting from one danger or extreame, run into another more dangerous

dangerous, like that of the Prophet *Amos, chas. 5. 19.* As if a man did flee from a Lion, and a Beare met him; or went into his house, and leaned his hand on a wall, and a serpent bit him. But as their translation is a corruption of the text, so their ordinary gloss corrupts their translation. \* *I feared smallest sins, but now I am punished after the rate of great sins.* Whereas indeed *Job* was ready to acknowledge, that the least sin he ever committed, deserved a greater punishment, then the greatest paine he felt; and yet never lookt upon any of his paines, as the punishment of his sins. But to passe that.

*Elegant diffi-  
in socer tibi,  
sed minus con-  
cordat cum  
Ebraica veri-  
tate, Druf.  
\*Timebam pec-  
cata minima,  
nunc punior  
quasi pro mag-  
nis sceleribus,  
Gloss.*

Take the mind of *Job*, as pursuing his similitude in more words to this effect. These mighty streames are but for a while, *they passe away*; or if at any time they continue, it is not from any quality or fitness they have in themselves to continue; but as their coming is extrinsecall (not out of the ground, but from the ayre) so is their continuance: I grant, these great land-floods, sometimes stay with us a while, not because they have any ordinary naturall supply or stay, *they are only blackish by reason of the ice*: after a great raine in winter, a great frost comes, and then your water courses, or brookes swelling above their channels, are surprized by cold, and cannot get away, the cold condenceth the waters, and freezeth them up, and the snow is kept close from melting: then these torrents or streames, seeme to be lasting fountaines, and treasures of water.

Or take it thus, He compares those friends, who administer no comfort in trouble, to brookes, which in time of raine, when we have no need, overflow with water; but in cold winter-weather, are lockt up with frosts, or in hot summer-weather, are exhiled and dried up by the Sun. As it followes:

Verse 17. *What time they wax warme, they vanish; When it is hot, they are consumed out of their place.*

These streames, you might think, living, lasting streames, or standing, fixed waters, when you saw them frozen into great mountaines of ice and snow compact together: but stay a while, and you shall see what becomes of them; at the next thaw, they are consumed out of their place: *Such friends have I*, and such is the friendship of man-kind, unless God renew the heart, or restrain it, from its naturall baseness.

The word which we translate to *wax warme*, is used but this once

ברך

*Diffuere, dis-  
fundi, Bux.*

*Diffipati. Vulg.*

once in Scripture: it signifies also, *scatterd or dissipated*. And the reason is, because heat or warmth, dissipates and separates those things, which were united or congealed. The Sun warms the streams, and then the waters, which stood on a heape, scatter and disperse. The summe of all is: These streames in winter have nothing to stay their consuming, but their hardening; and as soone as heate comes, they dissolve, and are gone, in Summer these brookes are dry.

This is yet further illustrated in the 18<sup>th</sup> verse.

*The paths of their way are turned aside, they goe to nothing and perish.*

What he had said before in those words, *They vanish and are consumed out of their place*, he saith againe in these, *The paths of their way are turned aside, they goe to nothing and perish*; That is, these streames are, as if they had never been, you cannot find them in their former channels; these waters are quite spent, the Sunne at a few draughts, empties these vessels, and drawes them dry; so that there is not a drop left, either for man or beast.

*Inclinavit. percelluit.*

The word which we render, *Turned aside*, signifies, *To gather up or contract into a narrow compasse*, as when a man of courage, gathers or shrinkes up himselfe, or, as we say, *buckles to a businesse*, that he may put out the uttermost of his strength. So *Judg. 16. 29*. When *Sampson* came to the pillars, on which the house stood, the text saith, *He turned himselfe with all his might*. (It is the word of the text) as if *Sampson* would collect all the power he had into one place, to pull the pillars out of theirs. He that would doe a great service, will have all his outward strength about him, or near at hand. And at such a time, a man will have all his inward strength close together, and therefore puts his body into lesse roome, if he can, that all his members may act as one. We shrinke up the body also in sudden feare. The word is so used, *Ruth 3. 8*. When *Boaz*, that good man, awaking, found *Ruth* at his feet, and perceived there was a woman on the floore, he gathered or shrinked up himselfe, as a man that is afraid in his bed, will gather up his limbes neerer together, and lies in lesse roome. In such a manner, the heat gathers or shrinkes up the waters.

Thus the paths of these waters (saith *Job*) are shrinked up or gathered together, as it were, into one channel, or they creepe under the banks, to shelter themselves from that great drinker and  
river-

*river-drier the Sunne*, but all their subtrefuges are in vaine; the Sun dries up all, nothing remains; so it follows in the next words.

*They goe to nothing and perish.*

It is the word used, Gen. 1. 2. *The earth was without forme and void*; There was a *nothingnesse* upon that confused heape before a second creation, stampt a forme upon it, that which is uselesse, is but as good as nothing. The *Jews* expresse an *Idol* by this word, 1 Sam. 12. 21. which suites excellently with that of the Apostle, 1 Cor. 8. *An Idol is nothing in the world*. So these streames, these rivers which seemed such goodly pleasant streames, such as might have releev'd the thirsty traveller at all seasons, come to them in summer, they are gone to nothing, they are like that rude masse, when the world lay undigested into parts, void and without forme.

Before I come to the generall Observations from the whole similitude, observe, from this description of passing streames, That

*Things or persons cannot hold long, which are not supplied from an inward principle.* Job describes streames, having no spring to maintaine them, the raine fill'd them, the cold froze them, and the warmth of the Sun emptied them. As it is in things, so in *persons*, no man can hold out either in gracious and spiritual, or just and honourable civil acts, unless he have a principle within, answerable to what he undertakes. (Job 27. 10.) *Will the hypocrite alwayes call upon God?* Not alwayes, why? because he hath not a spirit (or spring) of prayer; Therefore hypocrites are well compared to such brooks, as Job here describes. *A failing brooke, is a cleare Emblem of a false heart, both to God and man.*

And that is the reason why regeneration is set forth, by the gift of a new principle; of a new heart, or of a new nature. It is to no purpose to work a man by some extrinsicall motive, by hopes, or by teares, by threatnings or by promises, by rewards or punishments, to doe, or forbear good or evil: unless he have a new heart, all vanishes and comes to nothing. A regenerate person, hath a new heart, a new spirit, is a new creature, a new man; all which notes, a lasting principle, an everlasting frame of holinesse in the maine, though it may sometime decline and need repairs. *It is farre better to be a rivolet, a little spring, then to be a great torrent; It is better to have a little spring of grace, than a great*

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Vacuitas.

*Metaphora in  
signis & Hieroglyphicis  
clarissime ex-  
primens, vani-  
tatem magnae  
speciei pietatis  
& charitatis  
quae non ex ve-  
ra fide prove-  
nit, &c.*

*lowd ſtreame of profeſſion.* It is reported by *Geographers*, in their deſcriptions of *America*, that in *Peru*, there is a river called the *Diurnall river*, or the day river, becauſe it falls with a mighty current in the day, but in the night is dry. This may ſeeme to be a fabulous report, but the reaſon given (which is direct to the point in hand) makes it not only probable, but very plaine; For they tell us, that this river is not fed by a fountaine or a ſpring, but is cauſed meerely by the melting of the ſnow, which lies on the mountaines thereabouts: In the day time, when the Sun is up and warme, the ſnow melts, but when night comes, and the Sun goes down, the ſnow freezes, and ſo the channel dries. Thus it is with thoſe, who have not an inward principle of holineſſe, they may have a great flood of profeſſion, when the ſnow melts down into their boſomes, by the ſhine of outward proſperity; but when night, and cold, when troubles and dangers come, their waters freeze up, or paſſe away, and goe to nothing. So much of the cauſes, why theſe ſtreames, theſe water brooks vaniſh, they have no ſpring to maintain and feed them: Raine, and froſt, and ſnow (uncertaine all) are all they have to truſt to.

*Job* having thus explained his ſimilitude, and ſhewed, what he meanes by brooks, and what kind of brooks he meanes. He now confirms all by an experiment. You ſhall ſee it is thus, theſe brooks will yeeld nothing at a time of need, Many have tryed them; who are they? *The troops of Tema* looked, the companies of *Sheba* waited for them.

*The troops of Tema.* That is, the travellers who came in great companies from *Tema*, and paſſ'd thorough thoſe deſert Countries, where they had obſerved in the winter, ſtreames and floods of water frozen, and full of ſnow; now in their ſummer travailes, being parcht with heate, and diſtreſſed for want of water, they expected releefe from thoſe brooks, which they had markt out for themſelves, and of which they had ſaid, Theſe will be watering places for us, and reſreſhings in extreameſt heate. We reade often in the old Teſtament of ſuch travellers, *Gen. 37 25.* Behold a company of *Iſhmaelites*, came from *Gilead*, with their camels bearing ſpicery, and balme, and myrre, going down into *Egypt*. Such are now called, a *Caravan*. The letter of the Hebrew is, *The paths of Tema*; the path or road, in which they travelled, is put for the travellers. So *Iſa. 21. 13.* O ye travelling companies of *Dedanim*; the Hebrew is, *O ye paths of Dedan*, that is, O ye who travel

תַּמָּא

*Semita, ſemita Tema  
caus hominum  
ſive iurum  
viatorum.*

*Hos torrentes  
deſignaverunt  
pro ſtatione  
ad reſoci-  
tationem, Coc.*

*Itinera ſc. ho-  
minum iter ſci-  
entes.*

in the paths of *Dedanim*: Thus here, *The ways of Tema, or the troops of Tema; and the companies of Sheba*, waited and looked in theſe places for water, and (as it followeth) *they found none.*

*The troops of Tema looked.* Why did they looke? why did they waite for thoſe ſtreames? They had ſeen plenty of water there, and therefore being thirſty they looked and waited for water. Note hence; firſt,

*That the ſenſe of want, carries us out to looke for a remedy.* The troops of *Tema* looked; After what? after the ſtreames of brookes; why? becauſe they were parched with thirſt. They that are thirſty, will be looking for a ſtreame, for a river; they that are hungry, will be enquiring after bread. As it is in naturall, ſo in ſpiritual things; when once the ſoule is parched and thirſty, oh how it longs for the rivers of mercy, for the ſtreames of conſolation! it lookes and waites for them too. *As the hart panteth after the water brookes, ſo panteth my ſoule after thee O God, my ſoule thiſteth for God, for the living God, Pſal.42.1,2.* That's the reaſon, why *Job* inſtances in *Tema* and *Sheba*, becauſe they were often diſtreſſed in their travell for want of water. Secondly obſerve.

*That probability of ſpeeding, is ground enough for ſeeking and endeavouring.* Theſe troops of *Tema* looked, and as they looked they ſearched for waters; they waited, becauſe it was probable that they ſhould find water, where they had obſerved water. As (*Mat.21.19.*) *Chriſt himſelfe when he was an hungry, ſaw a figg-tree aſarre off (ſaith the text) having leaves upon it; A figg-tree having leaves, in probability had fruit alſo: becauſe the figg-tree (as Naturaliſts obſerve) puts forth her fruit aſſoone as her leaſe; therefore when Chriſt ſaw leaves upon the figg-tree, it was an argument that there was fruit too; And whereas Marke ſaith, For the time of figgs was not yet,* he meanes the time of in-gathering figgs: ſo that, the tree having leaves, ſhewed it might have fruit growing, and the time of gathering figgs not being paſt, both theſe were ground enough for the Lord Chriſt, to goe and ſeeke fruit upon it: For in this he acted according to rule of humane reaſon, not of Divine omniſcience. Many object againſt ſeeking God, and humbling themſelves before him; It is a thing doubtfull, whether ever they ſhall ſpeed, whether ever they ſhall find, or, no; they know not whether



ther God will be mercifull unto them or no; He will be mercifull to some (they know) but whether they be the men, is very doubtful. I may answer such from the point, *A probability of speaking, is ground enough for seeking.* If Christ sought for fruit when he saw leaves, because it was a thing probable to find it; and if these of Tema and Sheba would seeke for water, because they had observed water in those places; surely then, there is ground enough of seeking unto God for mercy, though we suppose there is but a probability of having mercy. The Prophet persuades that afflicted people, to fast and humble themselves, upon this ground, *who knoweth if he will returne & repent:* (Joel 2) that is, it is very probable he will returne and repent. Heathen Niniveh, is carried by the same argument, *Jonah 3.9. Who can tell, if God will returne, &c.* No man is sure he will not, and though we are not sure he will, yet let us venture. *A peradventure from God, is better then a promise, or an assurance from the creature: And if probability be ground enough, what ground is there in assurance and certainty?* and that is the ground we have of seeking God; if we seeke to him, and waite upon him in faith, we shall be sure to find, *Psal. 9.18. The expectation of the poore shall not perish.* The companies of Tema found no water, but God is a living fountaine, whose waters faile not, his banks are alike filled, summer and winter; Christ is not a water brook, but a spring of waters: We shall never misse water of life, if we seek to, and wait upon him for it: And if we beleieve on him, *out of our bellies shall flow rivers of living waters,* Joh. 7.38.

We have seen the endeavour of these troops of Tema: Now see how they sp.ed.

Vers. 20. *They were confounded, because they had hoped; they came thither and were ashamed.*

The summe is this, they hoped to have found water there, and it grieved and repented them, that ever they had hope to find water there, because there was none to be found.

*They were confounded.*

כיש  
Fuduit rei vel  
jalli.

The word signifies indifferently to be ashamed or to be confounded, and to be confounded in regard of events, or actions. The word is very neer in sound to our English *Abashed*: It notes also a waxing pale and wan, when the colour failes and withers, comes and goes.

goes. If a man be failed much in what he much hoped; his countenance fails too, his visage changes, as his thoughts change, and he waxeth pale: Therefore we translate it well, *confounded*. And it is expressed by confounding, for two reasons.

First, because the complexion is confounded at such a time, shame and blushing make a kind of confusion upon nature.

Secondly, the spirits are confounded, the heart is troubled; *Disappointments of our hope, perplex a man, both within and without. He is disorder'd quite through.* And because long delays cause shame, therefore by a Metonymie of the cause for the effect, this word signifies to delay time (Exod. 32.1.) *And when the people saw that Moses delayed to come downe, &c.* that is, when the people saw, that *Moses* made them *ashamed*, by his long delay, *they gathered themselves together, &c.* They waited for *Moses* 40. daies, and now *Moses* had staid so long, that they were ashamed of his stay, that is, they expected, but he came not, as they expected, this troubled them. We read the word in the same sence (Judg. 5.28.) *The mother of Sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming? why tarry the wheels of his chariots? Why is his chariot ashamed?* that is, why doth his chariot stay so long, as to make us ashamed of our stay? We have long looked what trophies *Sisera* would bring home, why doth his chariot by delays make us ashamed. Thus in the text, these travellers are said to be confounded, because they had great hope to find water, but were disappointed, *They were confounded, because they had hoped*, the latter clause carries the same sence, *They came thither and were ashamed.*

*Ascribed on  
Exod.*

Yet there is a speciall elegancie in the word, *ashamed*; which signifies to digge; to digge that we may hide a thing: As it is said of the evill servant, who received but one talent, that *he went and digged, and hid his Lords money*, Mat. 25.18. And so by a Metaphor this word is translated to signifie being ashamed, because a man, that is ashamed, would hide his head in a hole (as we say) if he could, he would ranne his head into the ground, and rather be at the paines to digge a hole in the earth, to hide himselfe, then to endure the shame of shewing himselfe. No man loves that should appeare, or to appeare in that, which is his shame.

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*Fodit, effodit,  
per Metaphorā  
italulam a fo-  
dientibus, eru-  
lunt; Nam qui  
rubore persufi  
sunt, ex pecca-  
to, caput in ter-  
ram dimittunt,  
inftar eorum  
qui terram de-  
foscunt. Cartw.*

These two things, to be ashamed and confounded are often owned by the Saints in their repentance. It is best not to doe any thing whereof to be ashamed, but when we have done evill, it is good to be ashamed, *To hide our finnes for shame, and not to be ashamed of them, when they are not hid, are equall aggravations of sinne.* Hence when the holy Ghost would set forth men impudent or shamelesse in sinning, who sinned and cared not, who saw them, he saith (Jer. 2.34.) *Also upon thy skirts is found the blood of innocents, I have not found it by secret search, so we translate it; the Hebrew is, I have not found it by digging; As if he had said, some men are so ashamed of their sins, that when God comes to find them out, he must dig for them, because they have digged into the earth, as it were, to hide their sins; but others are so impudent in sinning, that God needs not digge to find out their sins, they are so shamelesse, that they let their finnes lie above ground, or as the Prophet speaks (Isa. 3.9.) They declare their sins like Sodome, that is, openly. Truth and holinesse never seek corners, and sometimes sinne and wickednesse doe not.* And as the doing of evill forbidden, causeth or should cause shame; so doth the not receiving of good expected; Hence when the Lord would assure his people, that they should undoubtedly receive all the good he had promised, and which they on that ground could expect, he concludes with them, thus, *And my people shall never be ashamed.* Why? The reason is plaine in the text, *Ye shall eat in plenty and be satisfied,* Joel 2.26. which is directly opposite to this in Job. The *Temanites* were ashamed, because being thirsty, they were not satisfied. And because Jesus Christ shall so abundantly satisfie all the hunger and thirt, and supply all the wants and weaknesses of every believing soul, therefore it is exprest under this word and notion, *Whoever believeth on him, shall not be ashamed,* Rom. 9.33.

*Poderunt puter-  
os, sc ad aquam  
inveniendam.*

Such a meaning the word beares in this text, [*They were ashamed*] That is, when they saw there was no water to be had, they would have hid themselves in the earth, or digged holes, to hide themselves in, for grief and shame.

And some render this word here (though to another sence,) *They digged.* That is, when they saw that there was no water in the streames, then they fell a digging to see, if they could find any springs. That's a good sence. But rather take digging as before, To shew what shame would have us doe, when we have done

done amiſſe, or when we miſſe what we would find, then we ſeek covert and hide our ſelves. Hence theſe two are often joyned in Scripture, *Shame and Hiding, with the diſappointment of hope.* Reade a text of neare compliance with this in the letter (Jer. 14. 3.) *Their Nobles have ſent their little ones to the waters, they came to the pits and found no water (it was in a time of drought) they returned with their veſſels empty; What followeth? They were aſhamed and confounded, and covered their heads.* Again, verſ. 4. *Beceauſe the ground is chapt, for there was no raine in the earth, the plow-men were aſhamed, they covered their heads.* And Joel 1. 10, 11. *The corn is waſted, the new wine is dried up; What followeth? Be aſhamed O ye husband-men; howle O ye Vine-dreſſers, beceauſe the harveſt of the field is periſhed.* So that in the common language and current of the Scripture, ſhame is an effect of diſappointment, and hiding the face, or covering the head an effect of both. Obſerve hence,

Fiſt, *That deceived hopes trouble us as much, if not more than preſent wants.*

A preſent want is a preſent ſmart; but deceived hopes are a perpetuall ſmart; And that's the reaſon why the burthen of ſorrow is ſo heavy, and the drought of the damned (who, as *Dives* in the Parable, ſhall never have a drop of water) ſo intollerable. They (to allude to the text) hoped to come to the over-flowing ſtreames of their former earthly delights; But alas, the *paths of the way of theſe brooks are turned aſide for ever, they are gone to nothing and periſhed.* All the while they travell (and that will be an eternity) through that howling wildeſſe and fiery deſart, they ſhall not meet with one rivolet, nor taſt one drop of comfort to coole their parched tongues, or reſreſh their enflamed bowels. *Hopes delayed trouble, but hopes deceived, confound.*

Secondly, obſerve from this paſſage,

*That deceived hopes fill with ſhame. Deceived hopes make a man hide his head.*

Shame ariſes two wayes, either from doing a thing againſt common principles. Or from looſing a thing againſt common expectation. The Lord threatens the idolatrous Iſraelites, *That they ſhall be aſhamed of the Oaks, which they have deſired & confounded for the gardens which they had choſen.* Iſa. 1. 29. Why aſhamed of Oaks and gardens? becauſe in gardens, and under ſhadie Oaks, they ſet up and worſhipped Idols, in which they truſted for deliverance and protection

protection; therefore when destruction should overtake them, they must needs be ashamed of Oakes and gardens, because their hopes were so foully deceived by them. In the same sense the Lord foretells them by the same Prophet, that they *shall be ashamed of Ethiopia, their expectation, and of Egypt their glory*, Chap. 20. 5. because they had hoped for so much help, from confederacies with these Nations, who in the issue would delude their hopes; and give them no help at all. Thus also he speaks historically, Chap. 30. 5. *They were all ashamed of a people that could not profit them, nor be a help.* All they who hope in any thing, save the Lord, shall (as these troopes of *Tema*) be ashamed, because they have hoped, for they shall be deceived of their hopes.

And this is the reason, why hypocrites at the last day, when Christ comes to judge them, shall be fill'd with shame. The reason (I say) is, because they have been so full of deluding hopes. It appears they had great hopes, because they speak great words, and make great boasts. They presume if any are to be saved, they are the men; They shew fair for heaven, Mat. 7. 22. *Many shall say unto me in that day, Lord, Lord have we not prophesied in thy Name? And in thy Name cast out devils, &c.* They shall say, Lord we have done thus and thus; what doth this repetition of their great works intimate, but the greatnesse of their hopes? Now when Christ shall say, *I know you not*, How will shame cover their faces for ever; And how will they cover their faces for shame, wishing they might never be either seen or known. When *Jacob* had served a full apprenticeship in order to his marriage with beautiful *Rachel*, and at last, through the guile of *Laban* was put off with *blear-eyed Leah*; the holy Ghost expresseth him in a kind of passionate amazement, *And it came to passe, that in the morning, behold it was Leah.* And he said unto *Laban*, *what is this thou hast done unto me?* As if *Jacob* had been in such a distraction, that he could not tell how to expresse himselfe: And therefore saith, *What is this thou hast done unto me?* I know not by what name to call such a usage or disappointment as this. O, in what a case will they be at the last day, who have served out (as it were) an apprenticeship in hopes of *Rachel*, the beauty of heaven and salvation: And yet when they awake at the resurrection, *Behold it will be.* (*infinitely worse than Leah*) Hell and Damnation; How will shame and confusion of face, take hold of such for ever.

So much for the letter of this ſimilitude ; The failing of thoſe ſtreames, exemplified in the ſad experiences of the troops of *Tema* and the companies of *Sheba*, as often deceived and aſhamed, as they came to them for water.

Now follows the application of the ſimilitude ; as if *Job* had ſaid, *I have ſpoken in the clouds, and told you ſtories of ſirraigne concernments. I tell you my friends, I muſt even apply all this to you, and leave it at your doors. As Nathan*, when he had told *David*, the Parable of the poore man and his little ewe-lambe, which his rich neighbour took away to dreſſe for the way-faring man, that was come unto him ; He (I ſay) brings it home to *David* in the cloſe, ſaying, *Thou art the man*. So after *Job* had told a ſtorie in the generall, or in a third perſon, about deceitfull brookes, and travellers deceived by them, now he applies it to his friends, Ye my friends are the men I meane by theſe brooks. Ye are they I have all this while delineated and ſet forth by theſe unfaithfull and unconstant ſtreames of water.

Verſ.21. *For now ye are nothing, ye ſee my caſting down, and are afraid.*

*For now ye are nothing.*] What, nothing ? Ye are nothing at all unto me. Ye are no more to me in any way of reſreſhing, then thoſe ſtreames of the brooke, which I even now deſcribed, were to the troops of *Tema*, for now ye are nothing. *As out of nothing comes nothing, ſo that is as nothing unto me, out of which nothing comes.*

If we render it word for word according to the Hebrew, it is, *Ye were not* ; ye are unto me, as if you had never been, or ye have deceived me, in what I took you to be ; I hoped for floods of comfort, for rivers of joy and ſtreames of conſolation from you, but now I cannot find a drop, *Ye are not unto me. That man is, indeed, who doth that, for which he is, or that, which is expected.*

The Chaldee translates, *Te have bin, as if ye were not*. And there is a difference in the Hebrew word, for ſome read it with the Pronoun, *Them* ; moſt with the Adverbe, *Not* ; But though the translation differ, yet it comes to the ſame ſenſe ; *ye are them*, that is, *like to them*, like to thoſe ſtreames, or *ye are not* ; that is, ye are nothing to me. As thoſe ſtreames were nothing, or were not, to the Travellers. The phraſe, *ye are not*, imports the deceivableneſſe of thoſe men ; *Job* thought they would be ſomething

הִיִּתָּם נָל  
Fuisti non.  
Eſti mihi ni-  
bilit & vanif-  
ſimi ut torren-  
tes deſcripti.  
Merc.  
Ex nibilo nihil  
fit: Ex quo ni-  
hil fit nihil eſt.

For fuiſti, quia  
ſi non eſſeti.  
Chald.  
נָל pro נָל  
& eſt idem  
quod נָל  
In textu He-  
breo ſcribitur  
נָל ſed in



*margine nota-  
tur legendum ef-  
se יְהִי q.d.  
fuisse ei fini-  
tes, sc. Torrenti,  
Diu.*

*Qui respondet  
expectationi  
etiam dicitur,  
Etiam & non,  
qui varius &  
inconstans.*

to him, yea he thought they would be very much to him, even as much as water-brooks to a thirstie man; but they proved nothing at all to him. For as the word [*Yea*] in Scripture notes assurance, constancy, fidelity and faithfulness; so the word [*Not or Nay*] both in the *Hebrew* and in the *Greek*, signifies unconstancy and untiednesse, especially, when these two are joyned together. And so it hath a cleare sense, with that (2 Cor. 1. 20.) where the Apostle speaking of Christ, and of his faithfulness, saith, *The Son of God was not yea and nay, but in him was yea*; That is, he was not various, inconstant and uncertain, but he was the very same; look what you have found Christ at one time, you shall find him a second and a third time, yea, the same for ever. He will not start from you an inch: So vers. 17. of the same Chapter; *When I was minded to come, did I use lightnesse? Or the things that I purpose, do I purpose after the flesh, that with me there should be yea, yea, and nay, nay?* That is, that with me there should be *I* and *No*, something and nothing. It is of a neare importance with the words of *Job*, *Ye are no to me*; you promised to be, *I*, to me, to be *yea*, *yea*, but now it comes to the tryall, ye are *No*, *No* to me, that is, ye are nothing to me, ye are no such thing, as I expected you would be,

*For ye see my casting down, and are afraid.*

תת

*Dejectus, de-  
sapborice terri-  
tus fuit, uenite  
jacuit.*

*Ye see my casting down*] That is, *my affliction*; To be cast downe, and to be afflicted are the same. The word signifies dejection, and consternation of spirit, to be *heart-fallen*; the falling of a mans mind, as well as of his estate, Deut. 1. 21. *Fear not, neither be discouraged*, let not your spirit or courage fall. *Jobs* casting downe was in his body and goods, his spirit and courage stood upright upon their feet; *Ye* (saith *Job*) *see my outward casting downe*, the casting downe of my estate abroad, ye see how all is broken and lost; and now what is the helpe ye give me? Doe ye stand to me, or lift me up, now I am thus cast downe? Doe ye supply me with comfort? and prop me up with counsell? no, *ye are afraid your selves*; ye are so farre from removing my trouble, that you your selves are troubled.

*Ye are afraid.*] Their fear may be referred to his person, or to his condition, ye are afraid to come nigh me, ye are afraid I will infect you: Or ye are afraid, some such evil will fall upon your selves, I thought ye had come as friends to deliver me from my fears, and

now ye are fallen into fears your selves: Thus, *Ye are not*; ye are no such thing as ye promised me, ye promised to comfort, at least to pity me, but ye doe not. So the *Septuagint*, *Ye visit me, but ye are not moved with any compassion towards me.* I had been as well without your company. Or, if no such men had ever been in the world.

*Vos me visitis  
nulla misericor-  
dia moti. Sept.*

Observe first, from those words, *For now ye are nothing.*

*He that is not, what he ought to be, or what he promised to be is nothing.* To be uselesse is (in a sence) to be essence-lesse. To be uselesse in the world, is to be, as out of the world; A man who lives only to eate, and drinke, and sleepe, may be said not to live at all. What we say in our English proverbe, is true, both of persons and of actions, *As good never a whit, as never the better; as good not to be, as doe no good.* The Apostle Jude speaking of unprofitable persons (ver. 12.) calls them *Trees without fruit*; And what then? *Twice dead, plucked up by the roots*; As if the Apostle had said, I look upon fruitlesse persons, as dead persons, yea as doubly dead, that is, *dead sure enough.* As a man can be borne, but once, in one kind (*Nicodemus* argued from a truth, though not to a truth, because he could not distinguish naturall from *Spirituall*. Joh. 3. 4.) So a man can die but once, in one kind. These men of whom the Apostle speakes, were alive naturally, though dead spiritually, how then is it said, that they were twice dead? They were judged *twice-dead*, either, because a spirituall death is so great a death, that it may well goe for two, yea one spirituall death, is worse then a thou'nd naturall deaths.

Or secondly, they are said to be *twice dead*, because they were dead, both in regard of the truth of grace, and in regard of any outward actings of grace; For some hypocrites, who are indeed dead in sinne, yet act grace in many outward fruits, as if they were alive. But of these persons it is said, *their fruit withereth*, and they are *without fruit*. They were not so much as externally active: they had no life of union with Christ, and they did no good, with the life of their profession in Christ, and therefore are justly said to be *twice dead*. They who have leaves and look fresh and lively, as if they had more then one life in them, yet, if *Uselesse*, are called *livelesse*, and they who do nothing in the world, are to be reckoned *no-bodies in the world*. In the Parable of the Prodigall, the conclusion is, *This my son was dead, and is alive*; Why dead? Because he was unanswerable to those purposes, to those

ends for which he received life. He was a prodigall, and had deserted his fathers service, therefore his father looked upon him, as if (all that while) he had not been, at all. That's the description of the dead, as *Jacob* said of *Joseph* (when he concluded him borne by a wild beast) *Joseph is not; and Rachel would not be comforted for her children, because they were not*; So saith the Father of the Prodigall, *This my sonne was dead, or he was not*; he was no helpe nor comfort to me. We no longer deserve the name or reputation of *Any thing*, then, we do those things for which we are. If we leave our duty (upon the matter) we loose our nature, and are as if we had no being, while we reach not (at least while we reach not after) the end of our being. A Heathen concludes of such a man, *He hath only bin, he hath not lived*. But we may from the warrant of *Jobs* Rhetorick, goe a degree further, and denie that he hath been, *For he is, as if he had never bin, a meer nothing*.

*Fait, non vixit:*

From those words [*Ye see my casting down, and are afraid.*]

Note,

*That some man is able to bear more than another is able to behold.* The sight of fearfull things causeth feare. Further observe from it.

*A fearfull man will never be a helpfull man.*

Courage in a day of trouble, either of our owne or others, is a great cure of trouble, yea a victory over it. There is one feare very good, when we see the casting downe of our friends: *To be afraid of provoking God, to cast us down* (Deut. 17. 13.) *they shall hear and feare, and do no more presumptuously*; What shall they heare? They shall heare how God hath cast men downe, or cast downe a Nation by his judgements, they shall heare of this and feare. How shall they feare? They shall feare to doe presumptuously, feare to provoke that God, who can thus cast downe men and Kingdomes: *It is good to be thus afraid*. But there is a sinfull feare, when feare disorders or unfits us to put our hands to the helpe of those, who are cast downe, and to administer comfort to those, who are in sorrow; such was the casting downe, and the feare here meant; They were so afraid that they could not lend *Job* a hand, or give him advised counsell to support his spirit.

I shall adde one Observation from the generall scope of the similitude.

*That an unfaithfull friend failes us most, when we have most need*

*need of him.* That's the ſumme of all. In winter, when there is water in every ditch, thoſe brookes abound with water, but in the ſummer, eſpecially in a dry ſummer, when the *raine of the Land is duſt* (as *Moses* ſpeakes,) theſe brookes are duſt too, they vaniſh and are conſumed out of their place, they afford no reſreſhing at all. When the man, that went down from *Hieruſalem* to *Jericho*, and fell among theeves (*Luk. 10.30.*) lay in the way, ſtrippt and wounded, even halfe dead, *A certaine Prieſt came that way* (ſaith the text,) *and when he ſaw him, he paſſed by on the other ſide; and likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide; but the Samaritan went to him* (not from him) *and had compaſſion on him.* *Job* ſpeakes very neere this language, but fully this ſence, of his friends. They, like the uncharitable Prieſt and Levite, *paſſed by him*, as the ſtreames of brookes, *they paſſe away.* Whereas they ſhould have been like the *good Samaritan*, a fountaine, a river of ſetled ſpringing comfort to him.

This is the great difference between the love of God, and that of moſt men; God is the beſt friend to us at all times (he is beſt to us in the beſt times, if we had not him to friend, it would be very ill with us when we have moſt friends) But God is beſt of all to us in the worſt times; a beſt friend to us when we have no friends: he is our ſpring, when the raine falls, but he is our ſureſt, ſweeteſt ſpring, when there is neither raine nor dew upon the face of the earth. Therefore he is compared (as *Jer. 2.* ſo in other places) unto a living fountaine, where you may be ſure to find water in the hotteſt ſeaſon. This infinitely commends the love of God, beyond that of men, who at the beſt, are but broken ciſternes, which leake out the comforts they are truſted with, and for the moſt part, are but like *Jobs* brookes, that turne aſide and paſſe away, when we have moſt need of them.

It is obſerved of the *Samaritans* in *Joſephus*, that when ever the *Jews* affaires proſper'd, they would be their friends, and profeſſe much kindneſſe, but if the *Jews* were in trouble, and wanted their aſſiſtance, then they got them farre enough off, they would not have to doe with them, or own them. *The rich hath many friends* (ſaith *Salomon*, *Prov. 14. 20.*) *but the poore is hated even of his own neighbour.* *Worldly friendſhip ends with riches; and he that wants money, ſeldome abounds with friends.*

*Ubi deſicit pecunia, laboſcit et amicitia.*

But conſider how farre this is from the very nature of a brother,

and from the law of friendship. *Solomon* (Prov.17.17.) describes a true friend, to be one who *loveth at all times, and a brother is borne for adversity.* As if he had said, this is the reason God hath raised up relations, and made men neere one to another, because himselfe orders there shall be times of adversity, when they shall have need of one another: Some render the place, *A brother is borne in adversity*, as if the meaning were, That, when a man is in trouble, God raises up a brother to help him: Or as the Septuagint hath it, *A brother is born, for this end and purpose, to help in adversity.* Therefore a brother looses the very end and purpose why he was borne, if he refuse to help those, who are in adversity. *Ruth* was a true patterne of a faithfull friend and brother, though a daughter; *I went out full* (saith her mother in law) *but the Lord hath brought me home empty*: But though she was emptied of the world, yet *Ruths* heart was full of love to her, *I will not leave thee; God doe so to me, and more also, if ought but death part thee and me.* So saith faithfullnesse in friends, especially in Christian friends; It is one of the greatest duties and commendations of Christian profession, to stick to, and stand by one another; be it fowle weather, or be it faire, blow the winds high or low, let it be stormy or calme, ever to be the same. The Heathens wondered in the Primitive times, at the great love of the Christians to one another. Let us take heed we doe not put Heathens, naturall, carnall men to wonder, *O how little doe Christians love one another!* Let us not give them occasion to say, *O how the Christians hate one another!* how like are they at best, to dreames of brooks, who faile when their friends and brethren need the benefit of their assistance.

Let me only give you this caution, God suffereth men to be thus unfaithfull unto men, yea sometimes a Christian brother to faile a Christian brother (which is their sin, and ought to be their sorrow;) I say, God leaves them to this evil of their own hearts, that we may have a greater good out of it, then, the highest actings of their love and faithfullnesse, could estate us in: Namely, that we may learne to trust upon God alone, and may better know what creatures are. *Trust not in a brother* (Jer.9.4.) so, as to let out your hearts upon him, think not you are safe in the love of a brother, no, not of a godly brother: The Apostle (1 Tim.6.17.) to draw off rich men from trusting in their riches, useth this argument, *Charge them that are rich, that they trust not in uncer-*

*Talia patitur  
Deus (u i acci-  
dere, ne homi-  
nibus nimis si-  
da ut, sed omne  
solacium, spem  
& fiduciam in  
ipso solo vivo  
et vero Deo,  
penant. Lavar.*

*taine riches, but in the living God: Why should they not trust in riches? He giveth the reason in the Epithite, uncertaine; They are uncertaine riches, therefore trust them not. So we may say of men, trust not in men, no, not, absolutely, in godly men, for the best of men are uncertaine, possibly they may be as these streames of brookes, whose waters failed. Psal.146.3. Put not your trust in Princes, nor in the son of man in whom there is no help. Why not? For his breath goeth forth (that's one reason, he must die, he must returne to the earth,) therefore trust him not. But besides that, we may say, trust not in Princes, &c. while their breath tarrith in them, for it is possible their helpe and faithfullnesse may goe forth, though their breath doth not. Therefore trust only in the living God, he will never leave us, though men doe; God only is unchangeable, he only hath preserved this honour without touch or staine, never to forsake those who trusted him, how forlorne and forsaken soever their condition was.*

JOB Chap.6. Vers.22,23,24,25.

*Did I say, bring unto me? or give a reward for me of your substance?  
Or deliver me from the enemies hand, or redeeme me from the hand of the mighty?  
Teach me and I will hold my tongue: and cause me to understand wherein I have erred.  
How forcible are right words? but what doth your arguing reprove?*

*JO B* Having shadowed out his friends unfaithfullnesse, by an elegant similitude in the context fore-going; now aggravates their unfaithfullnesse to him, in his wants, by his own modesty, in seeking to them, for supplies. *Did I say, bring unto me? or give a reward for me of your substance?* As if he had said, I have not been burthensome or troublesome to you, I have not called for your contributions and benevolences, or sought to have my estate made up out of your purses. Why doe ye charge me with impatience at my losse, as if that were it which pinches and presses me? did I ever charge you for my reparation, or redemption? That (indeed) might have been, either burthensome or dangerous to you?

All



All that I expected from you, was your comfort, and your counsell; these would not have put you to much expence; or if you could not have reacht so farre as to comfort me, yet you might have forborne to contribute so largely to my sorrows, by overtaxing me with impatience, and charging me with hypocrisie.

*Did I say.*] I was not clamorous or importunate, no, I did not so much as open my mouth to move you in that point, I have been so farre from begging, that ye have not heard me, *saying, bring to me.*

*Bring unto me?*] The word is, *Give unto me*, Hose 4. 18. *Their Princes love, Give ye, or bring ye*, so saith *Job*, I did not say bring ye, or give ye, my spirit was not set upon money, or the repaire of my losses out of your estates; I did not either write or send for your charity; you were not invited to visit me, that you might contribute to my necessity.

The word here used for *areward*, properly taken, signifies that which is given to a Judge, to corrupt or turne him aside in judgement. One of the Rabbins gives this reason, why it notes a *brining reward*, because, it is compounded of a word signifying, *One*; and a bribe makes the giver and the receiver, the Judge and party *One*, or of one mind; A Judge should ever stand indifferent between both parties, till the cause be heard, but a bribe makes him *One* of them.

Yet ordinarily, this word is put for any gift or help, subsidy or supply of anothers wants.

*Of your substance.*] The word implies, the native, naturall strength, which supplies the wants, or supports the weakneses of the body; As also the strength of the earth, by which it puts forth fruit, *Lev. 26. 20*. And because riches are a mans civill strength, therefore the same word expresth both.

Verse 23. *Or did I say, deliver me from the enemies hand?*

*The enemies.*] Or the hand of those that have brought me into straights; For the Originall imports, the shutting a man up in a narrow compasse, so that he knowes not how to get out; he that is in the hand of an enemy, is in a straight hand. *Ahab* commands (*1 King. 22. 29.*) *Goe carry Micaiah back, and feed him with the bread of affliction, or with the bread of straights, such bread, as an enemy provides.* The Greek word used by the Apostle, *1 Cor. 4. 8.* reaches thus fully, *We are troubled, but not distressed, or straightned.*

שֶׁל

Proprie manus  
quod datur ad  
corruendum  
Iudicem, a  
שֶׁל unum quod  
unum facit,  
dantem scilicet  
& accipien-  
tem.

חֵן

Humor nativum  
in quo vigor  
corporis consti-  
tuit, & opes,  
nam in opibus  
constitit poten-  
tia hominum.

straightned. Now saith *Job*, did I say, deliver me out of the hand or power of mine enemies, who have brought me into these straights? alluding, as is conceived, to those *Chaldeans* and *Sabeans*, who had spoiled his estate, and slaine his servants.

*Or redeeme me out of the hand of the mighty.*

*Redeeme me.* That is, my goods which they have carried away captive. To redeeme, signifies the fetching back of a thing by price or force. Christ is a Redeemer in both senses, he redeemed or fetch'd back captivated man, by compact and by price, in respect of God his father, *We are bought with a price*, 1 Cor.6.20. that is, bought with a full prize. Christ did not compound with the justice of his Father, but satisfied it, to redeeme us: and he redeemed us by force, out of the hands of Satan, *Spoiling principalities and powers, and making a shew of them openly*, Col.2.15. As in Triumphs, the *Romanes* used to doe with their spoiled, captivated enemies. *Job* had not begg'd redemption of his friends, from the power of his enemies, either way: Did I desire you, by compact, and by price, to ransom me? Or did I desire you to levy an Army, with power and force, to recover my estate out of the hands of those mighty oppressors.

The word [*Mighty*] signifies also *terrible*; the hand of the terrible one: It is often applied to God, when he shewes himselfe in terrour to wicked men, *Psal.89.7. God is greatly to be feared*, 11a.2.19. *He shakes terribly the earth*. But most commonly, to cruell, powerfull men, who make no other use of their strength, but to be a terrour to innocents. The Apostle, *Phil.1.28.* explaines this word, while he saith, *and in nothing be ye terrified by your adversaries*; that word in the Greek, answers this in the Hebrew, your adversaries are *terrible men*, men who thinke to beat down al with their great looks, but, be not ye terrified by these terrible ones. So here, *Did I call unto you, to redeeme me out of the hand of the mighty*, the terrible? out of the hand of those cruell plunderers, the *Sabeans* and *Chaldeans*?

Further, Some understand by the *hand of the mighty*, not the persons afflicting him, but the affliction it selfe, which was upon him: Trouble is sometime compared to a mighty enemy, *Prov.6.11. So shall thy poverty come, as one that travelleth, and thy want as an armed man*. Want strips us, but is it selfe, not only clothed, but arm'd, *Evils have so much life and strength in them,*

*terrorem operis.*

*Terribilis  
sua potentia  
formidabilis.*

*De manu Tri-  
bulationis, Va-  
ca.*  
*Fuit enim Al-  
legorice tam  
graves & ve-  
heementes cala-  
mitates inel-  
ligere, Marc.*

that they are compared to the ſtrongeſt, who live, armed men. Hence obſerve, firſt,

*It is an aggravation of unkindneſſe, to thoſe, who are in want, not to be kind to them, when they are modeſt in aſking a ſupply of their wants.* Love ought to prevent aſking, and ſhould be moved to give moſt to them (who being in need) complaine leaſt.

Again, He ſpeakes this to wipe off that aſperſion, as if the loſſe of his eſtate were the thing which grieved and pinched him ſo ſore. *Did I ſay unto you, bring me a reward &c.* It is an argument that a man overloves that, which he hath loſt, when he is over-impertunate to have his loſſes repaired. If you had ſeen me call out unto you for an eſtate, then you had reaſon to think that the loſſe of my eſtate, was the loſſe of my patience.

Thirdly, Obſerve the temper of a gracious heart under loſſes and afflictions. *A gracious heart under loſſes, is not forward to complaine to creatures, or to aſke help of men.* *Did I ſay, bring unto me, or give me a reward of your ſubſtance?* He complains to God, and ſheweth him his trouble, he opens his wants to God, and aſketh ſupplies of him, but he is very modeſt and ſlow in complaining to, or in ſuing for help at the hand of creatures.

It is not unlawfull for thoſe, that are in want, to make their loſſes and wants known to men; It is a duty, rather, ſo to doe; only it muſt be done with caution, leaſt, when we aſke of creatures too impertunately, we give an argument againſt our ſelves, that we are too much in love with creatures.

As it is reproved in thoſe Rulers before ſpoken of, *Hof. 4. 18.* that they did love, give ye; It is a crime in the rich, to love, give ye; And certainly it is a ſin, at leaſt an infirmity in thoſe that are poore and in want, to love, give ye, or to ſay as *Job* here had not, *bring to me.* *Solomon* ſpeaks of the daughters of the *horſe-leach*, that, they are always crying, *give, give,* noting their inſatiable thirſt after blood. Some poore are alwayes crying, *give, give,* which notes a very inordinate deſire after riches. *Job* is very careful to take off the ſuſpicion of ſuch a blemiſh from himſelfe, *I did not ſay, bring ye, or give ye me of your ſubſtance.*

It is the duty of thoſe that are full, to give to their empty brethren, it is their ſin if they give not; and it is their ſhame, if they are not moſt free in giving to thoſe, who are moſt modeſt in aſking; But when God hath emptied us, we ſhould not be eager in filling our ſelves. When God takes creatures from us, we ſhould take

take heed of purſuing them: we ſhould not doe any thing, which may argue our hearts glued to them, when the Lord hath looſen'd them out of our hands. It is an honour to a poore Chriſtian, when in his greateſt ſtraights he can approve himſelfe to God and men, and can ſay as the Apoſtle (*Acts 20. 33.*) *I have coveted no mans ſilver, or gold, or apparell. It is as ſinfull to covet in our wants, as it is in our abundance.* And it is as bad (if not worſe) to be greedy of the creature, when we are empty, as when we are full. *A poore man oppreſſing the poore, Prov. 28. 3. and coveting from the rich, are ſights of equall abomination.*

Verſe 24. *Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred, &c.*

This and the next verſe, containe the fourth branch of *Jobs* reply; and the generall ſence of them, is, a ſubmiſſion of himſelfe to his friends, if yet, they ſhould ſpeake reaſon, or diſcover his error. *Teach me and I will hold my peace;* as if he had ſaid, *Though I have to the beſt of my underſtanding, thus farre acquiſited myſelfe, and cleared mine own innocency; though, I have as I thinke, Wiſh truth and juſtice, laid this charge of uncharitableſſe and unfriendly dealing with me, upon you; yet you ſhall ſee I am ready to heare you, I am teachable: if you can yet teach me, I will keep ſilence, and if you canſe me to underſtand wherein I have erred, I ſhall doe ſo no more.*

יָרֵךְ

*Iecit, projecit, per metaphorā הִרְגֵנִי rigavit quando tranſfertur ad plurimam quā lapidum & ſagittarum inſtar ex celo decedit in terram eamq̃ ſecit, rigat, & ſecundat. Hinc per Metaphoram ſignificat etiam docere. Quod doctrina veluti inſillitur animis diſcentium & minutatim indatur, eoſq̃ imbuit.*

*Teach me.*] The Originall word notes in ſtrict ſenſe, to caſt a thing forth, to throw a thing, as a dart or a ſtone is thrown, either downward or upward, or in a direct motion, forward. Hence by a Metaphor, it ſignifies *raine*, becauſe raine is (as it were) darted forth from the clouds, and caſt down upon the earth: And from hence (yet one remove further) the Metaphor is carried, to ſignifie *teaching*; Hence, the holy Prophet is commanded to drop his word, *Ezek. 20. 46. 21. 2. Sonne of man, ſet thy face toward the ſouth, and drop thy word towards the ſouth. Sonne of man, ſet thy face toward Jeruſalem, and drop thy word toward the holy places:* And the reaſon is this, becauſe Doctrines, Truths and wholeſome Inſtructions, are inſtilled and caſt down among the people, or dropt into their ſpirits, as raine is caſt or dropp'd from Heaven upon the earth: And ſo we may reade the words out of the Metaphor thus, *raine downe upon me, doe ye, O my friends, like clouds full of water, diſſolve, and ſhowre downe in-*

instructions upon me, and see if I doe not receive and drinke them in. And from this word, all doctrine and instruction, in the Hebrew, is called, *Torah*, Prov. 13. 1. and *Psal.* 1. 1. And the *Jewes*, by way of eminency, call the *five Books of Moses* (as also all the books of the old Testament) the *Torah*, that is, the Law, or rule of holy Doctrine, which God rained down from Heaven, and distilled graciously upon his people, for their growth in knowledge and in holiness: And to a *Teacher*, from the same root, is called *Moreh*; Job 36. 22. *Who teacheth like Him?* who raineth like him? *there is no man can distill truths, as God doth.* *Moses* (*Deut.* 32. 2.) elegantly sets forth his preaching, by an allegory of raine and dew. *My doctrine shall drop as the raine; my speech shall distill as the dew, as the small raine upon the tender herb, and as the showers upon the grasse.* And the Apostle *Paul*, *Heb.* 6. 7, 8. compares a taught people, to ground that is well watered with raine; *For the earth which drinketh in the raine, that commeth oft upon it, and bringeth forth fruit, is blessed; but that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.* A people well instructed, are like that ground which is under continuall showres and dews.

And Doctrine is fitly compared to raine, and teaching to raining; First because all true and holy doctrine comes from God, as the rain doth. The rain is Gods proper gift, (*Jer.* 14. 22.) *Can any of the vanities of the Gentiles give rain?* All the men in the world, are not able to make one drop of raine; So we may say of this figurative rain of truth and holy doctrine, *Can any of the vanities of the Gentiles?* yea, can any of the most learned among the sons of men, give this rain? Can any man make any one truth, which hath not first been made above? Truth like rain comes from Heaven, it drops from beyond the clouds. *Art not thou He? O Lord our God? therefore we will waite upon Thee,* say they of the naturall rain, *Jer.* 14. 22. and so we must in regard of the spirituall. Hence the word which *Moses* uses (*Deut.* 32. 2.) for doctrine, dropping as the rain, signifies a *received learning*: Holy Truths are so called in that language, because the doctrine of Religion, is received from God, not devised by men. So the Apostle phrases it (*1 Cor.* 11. 23.) *I received of the Lord, that which I delivered unto you.* And Christ himself, *As my Father hath taught me, so I speake these things.* *Joh.* 8. 28. That which *Nicodemus* said of Christ, is true of every one that teacheth truth,

*Joh.*

accidere est  
discipuli sicut  
dare precepto.  
74.

למורה

*Job. 3. 2. Thou art a Teacher come from God.* As Truth it ſelf, ſo the teachers of it are from God; as a lye, and the tellers of it, are from the Devill, *Job. 8. 44.*

Secondly, Like rain (as in regard of the originall whence it comes, ſo) in regard of the effect: rain reſreſheth the earth; when the earth is weary and faint, when the earth gaspes and is parched, how doth a ſhowre of rain revive it? When the Pſalmiſt had ſpoken of the rain coming down upon the earth, he preſently adds this effect, *The little hills rejoyce on every ſide, they ſhout for joy, they alſo ſing.* Thus alſo a people wearied, and languiſhing, and fainting in ignorance, when they receive truths, and holy inſtructions, how do their hearts rejoyce, how do they *laugh and ſing*? In the Parable, *Mat. 13.* Some are ſaid to receive the word with joy; Even they who are but formaliſts and hypocrites (for it is ſpoken of them) rejoyce and are reſreſhed for a ſeaſon with the word. Truth is ſuch a gracious ſhowre, that they ſometimes receive it with joy, who have no grace. And if truth reſreſh men, who are but nature, or move in ſpirituall workes, but, upon naturall principles, how will it reſreſh thoſe, who have grace, and ſpirituall principles ſutable to it. *Thou, O God* (ſaith David, *Pſal. 68. 9, 10.*) *didſt ſend a plentifull raine, whereby thou didſt reſreſh thine inheritance when it was weary.* That's a truth in the letter, and ſome underſtand it of naturall raine; but others interpret that plentifull raine, in a figure, for the raine of doctrine which God ſent down upon his people, when he gave the Law and dropt thoſe heavenly Oracles, from Mount *Sinai* upon his people *Iſrael*, that ſhowre of the Law came indeed in a ſtorme, Thunder and lightning, and a terrible tempeſt accompanied it. But though the thunder terrified, yet the ſhowre reſreſhed; and the Saints have ever delighted in the matter of thoſe inſtructions and holy counſels given there, though *Moses* a chiefe among the Saints, feared and quak'd exceedingly at the manner of giving them.

Thirdly, as raine, ſo teaching makes fruitful. The Prophet *Iſaiah* makes out this part of the ſimilitude expreſſely, Chap. 55. 10, 11. *As the raine commeth downe, and the ſnow from heaven, and returnes not thither, but waters the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: So ſhall my word be that goeth out of my mouth, &c.* Hence alſo the people of God are compared (*Deut. 32. 2.*) to graſſe and tender herbs, which grow and flouriſh, which are fed



This was  
preacht in a  
time of  
drought,

and bring forth fruit, when watered with the raine. It cannot be denied, though it be much to be lamented, that many ſoules upon whom much of this raine falls, are altogether barren and unfruitfull. But, Oh ! How barren are thoſe ſoules, upon whom not a drop of this raine ever fell ! They that are deprived of theſe ſhowres are under a grievous curſe, even ſuch a curſe, as *David* imprecates upon the mountains of *Gilboa*, 2 Sam. 1. 21. *The mountains of Gilboa, let there be no dew, neither let there be rain upon you, &c.* When God ſaith unto a people, let there be no dew, no raine upon you, no *Moses* to drop doctrine upon you, no *Pant* to plant, no *Apollo's* to water you with the word, this is the ſaddeſt ſhowre of curſes that can fall upon a people ; as without raine, ſo without the word, ordinarily, there can be no fruitfullneſſe. You ſee at this time how upon a little with-holding of the naturall raine, we preſently feare barrenneſſe and famine ; the want of ſpirituall raine brings in a worſe barrenneſſe, though there are not many who feare it, or are ſenſible of it.

Fourthly, The word taught is like raine in regard of the diſpenſing of it. The raine comes not downe alike, at all times ; ſhowres are very various ; ſometimes it raines ſoftly, then, we call it a ſtill ſoaking raine ; ſometimes we have a ſtrong mighty raine, at another time raine is accompanied with thunder and lightning, while the ſhowres deſcend, the great Ordnance of heaven diſcharge from the clouds, and fill the aire with terrour. Thus alſo it is, or ſhould be in teaching : Many ſoules require a ſtill, ſoft, quiet raine : Others muſt have ſtronger ſhowres, mighty raines, you muſt *powre donne* upon them. A third ſort muſt have thunder joyned with raine, they need a *Boanerges*, a ſonne of thunder, a mixture of terrour with inſtruction to bore their eares, and breake their hearts. Thoſe teachers miſtake their worke, who in ſtead of raining are alwaies thundering and lightning. As if their pulpit were ſet up on Mount Sinai. And I believe, it is as great a miſtake to thinke Teachers need never thunder. The word of God in all parts of it, and in all manner of diſpenſations of it, is exceeding uſefull. A Miniſter without teaching, is (as *Jude* ſpeaks) *a cloud without water* ; And he ſhall doe but little good upon ſome, if he have nothing but *water in his cloud*. Fire ſometime muſt mingle with the raine, and a Tempeſt come after or before the dewing, diſtilling, ſtill voice. The word of God is compared to fire, as well as unto water. On- ly it muſt be the wiſdome, and it is the duty, of every Teacher, to know

know how to give every one his portion, or as the Apoſtle Jude counſels, ver.22,23. *Of ſome to have compaſſion, making a difference, and others to ſave with feare, pulling them out of the fire:* A difference muſt be made, ſome are to be dealt with compaſſionately, and gently rained upon; others, muſt be ſaved with feare, that is, they muſt be made afraid with thunder and lightning, with ſtormie and tempeſtuous doctrine. *Some ſpirits will not be kept out of the fire, but by caſting them into the fire;* So much that text in Jude imports. *Others ſave with feare, pulling them out of the fire;* As if he had ſaid, your terrifying them with the fire, will be as a pulling them out of the fire, A ſhowre of ſpirituell brimſtone (ſuch as God rain'd on *Sodome* in the letter) is beſt for them, if you ſpare them, you deſtroy them.

*Teach me, and I will be ſilent, or, I will hold my tongue.* The word properly taken, ſignifies to digge or to plow: And ſometime improperly to meditate or thinke, and it implies much thoughtfulneſſe, becauſe a muſing, meditating, thoughtfull man is ever digging into matters, he reſts not in the out-ſide and face of things, but puts in his plow deepe, turning them up to the very bottom. From whence, by one ſtep further into the Metaphor, it is tranſlated to ſignifie ſilence, or to hold our peace, becauſe they who have many thoughts, have feweſt words; *Muſing men are no great talkers;* when the mind is much at worke, and very buſie, the tongue uſually doth little. *Job* promiſes ſilence, as if he meant to ſit downe and conſider fully, what they ſhould further ſay unto him.

This promiſed ſilence or holding of his tongue, may have a three-fold reference.

Fiſt, in generall to the duty of a learner, *Teach yee me, and I will keepe ſilence, I will learne.*

Or ſecondly, to his former complaints, *Teach me, and I will be ſilent:* That is, I will give over complaining, I confeſſe I have made a bitter complaint in the 3<sup>d</sup> Chapter, but if you will teach me better, I will complain no more.

Thirdly, it may have reference to that, which they ſhould ſpeak to him in their next advices. Teach me aright, and I will hold my tongue, that is, I will reply no more, J will not gain-ſay your counſels, but rather (if J have offended) acknowledge my error and ſit down in ſilence, J will not wrangle, when I cannot anſwer, *I can doe nothing againſt the truth, but for the truth.* From hence we may obſerve; fiſt,

תתן

*Fodit terram.  
per Metaphorā.  
ſodit cogitatione,  
ſiluit.*

*That*

*That a gracious ſpirit is a teachable ſpirit.* A gracious heart calls for teaching. Teach me, and J will hold my tongue. As a gracious heart calls for ſtrengthening from Chriſt, ſo it calls for teaching from Chriſt, and from any, who can teach the truth, *as it is in Chriſt.* A weake ſoule ſaith, *Lord draw me, and I will runne after thee*; an ignorant ſoule ſaith, *Lord inſtruct me, that I may underſtand thee.* Give me the wiſdome of the prudent, that I may underſtand my way, and J ſhall walke therein. A godly man loves not to be at his own diſpoſing, nor at his own Tutoring; *He that will learne of none, but himſelfe, hath (ſure enough) a ſoule to his Maſter*; And there is more hope of a ſoule, then of him, that is (*thus*) wiſe in his owne conceit, Pro. 26. 12. Secondly, obſerve,

*A teachable ſpirit is an excellent ſpirit.* A man that is willing to be taught, is in a better condition than many, who are able to teach. It argues a holier temper of the heart, to be willing to be taught, than to be able to teach. And it is farre worſe to be unwilling to learne, then not to be knowing; *Unteachableneſſe is more dangerous then ignorance.* It is ſad to conſider how unteachable many are, they will not be taught, or they thinke they have learned all, they have devoured all knowledge; they are full and need no more; Some deceived ſoules (and they moſt) carry it, as if they had a ſpirit of infallibility, what, teach them? they are above teaching. It is a ſweet frame of ſpirit, when a man ſees he may be out of frame. He is in a faire way to truth, who acknowledges he may be in an error. And he who will not acknowledge that he may be in an error, is certainly, out of the way of truth. The Apoſtle reſolves it, 1 Co. 8. 2. *If any man think that he knoweth any thing, he knoweth nothing, yet, as he ought to know.* Not as if the Apoſtles meaning were, that all knowledge muſt be ſcepticall or uncertain, all in quaries, and nothing in conſolutions, that we ſhould halt betwene two opinions, and hang like meteors in the aire. Nor doth he commend to us that proud modeſtie, which will not let us acknowledge, we know what we know; but his mind is, to meet with thoſe, who thinke they know any thing ſo well, that they need not, or cannot know it better, and abound ſo in their owne ſence, that they have no roome to admit the ſence of others. As he, who thinks himſelfe ſo good, that he cannot be better, was never ſo good, as he ſhould; ſo, he that thinks he knows ſo much, that he can learne no more, knowes nothing as he ought. It is beſt to be fixed in judgement, but it is very ill to be fixed in opinion. *It is*

to be feared that man is much divorced from right reason, who is so married to his owne, that he resolves, nothing but death shall part him and his opinion. What if this man have espoused a fancie of his owne, not any truth of God? To be so fixed, that a man may be fixed in evill, is as dangerous, as, to be so unfixed, that he may be unfixed in good. It was a high breathing of holinesse, when David said, Psal. 57. 7. *My heart is fixed, O God, my heart is fixed:* While we are upon a known duty, or have known truth on our side, our hearts cannot be too much fixed and set upon them. To be of an unfixed, moveable, wavering spirit in goodnesse, is within one degree of falling into evill; but to say, *I am fixed, I am fixed, I am resolved, resolved,* when yet things are doubtfull and under difficult dispute, is, actually to be in an error, though possibly, the thing we fix on, be a truth. The Apostle cautions his Ephesians, and us in them, Chap. 4. 14. *That they, and we, be not henceforth children tossed to and fro, and carried about with every wind of doctrine,* and yet they are under a rebuke, who will not be moved by any wind of doctrine; that is, let never so powerfull and forcible a wind of truth, breath and blow upon them, they will not be carried or mooved in judgement by it. Observe, thirdly,

*Silence becometh learners.* Yet not all silence. There is a speaking helpfull to learning. To move doubts is the way to be resolved, and to aske the question, the readiest meanes for instruction. But he that will have all the talke, shall have but little profit. The care is the Organ of discipline: Hearing is the fence of learning, and the seasonable stopping of our owne mouths, a readie meanes to open our understandings. To be *swift to heare, and slow to speake,* (Jam. 1. 19.) is the speediest way to attaine wisdom. Fourthly, observe;

*He that is shewed his error, should speake no more, but sit downe convinc'd.* Teach me (saith Job) and I will hold my tongue; That is, I will reply no more upon you, I will never stand up in maintaining an error; I will be no Patron of evill, though my selfe am in the fault. Error shall not be excused, or a mistake apologized for, by me. Some wits are able to make a faire cover for, and put a glosse upon the most deformed and grossest errors. There was never any opinion in the world, but some have seconded it, and undertaken it's protection. *When conscience hath never a word to say, wis will be very talkative,* and when they have ended

ded reasoning, ſome can wrangle everlaſtingly. When wit and learning undertake a cauſe, and leave conſcience out of the *Commiſſion*, there muſt either be a very ill end of it, or no end. A ſubtill Sophiſter will diſpute any thing, and bring probable arguments (where reaſon alone ſits judge) againſt the moſt undoubted truths. It is an ill office to be an Oratour for our owne or others errors, for our owne or others ſinfull practiſes, Prov. 30. 32. *If thou haſt done evill in liſting up thy ſelfe, or if thou haſt thought evill (or maintained evill) lay thine hand upon thy mouth; ſpeake no more,* never be an advocate in a bad cauſe, though it be thine own; when our faults are ſhewed us, we ſhould not open our mouths, unleſſe it be to renounce and diſclaime them. A ſad account will be given of that time, and of thoſe parts, which have been laid out in the patronage of our failings and miſtakes. It is as ſinfull to ſew fig-leaves, or make faire pretexts to cover the nakedneſſe of our opinions, as of our practiſes.

*And cauſe me to underſtand, wherein I have erred.*

As if *Job* had ſaid, when once you bring me to ſee clearly, that I am in an error, and caſt light into my conſcience, you ſhall find me readily ſubmitting to you.

A queſtion ariſes here in the generall, whether *Job* doubted his cauſe, or whether or no, there were an hesitancy in his ſpirit, about what he had done or ſpoken?

I anſwer, this ſpeech implies nor, that he had any doubt of himſelf, or an admiſſion that he had erred. *Job* ſpeaks like Oratours or Diſputants, who when they are ſure of a point, will yet grant a little doubtfulneſſe, or raiſe doubts about what they are able to maintain, and confident to carry. It is ordinary to put things by way of ſuppoſition, of which we make no queſtion. When *Job* ſaith, *Cauſe me to underſtand, wherein I have erred*; it is not an acknowledgement that he had erred; but a ſubmiſſion in caſe he had, or a conceſſion that he might; *Job* was not lifted up with an opinion of his owne infallibility; he knew to erre was common to man, and therefore he ſpeaks of himſelf under the common notion of all men: Not from any conſciouſneſſe of his owne error.

*Cauſe me to underſtand.*

It is but one word in the Originall, and it ſignifies to convince by

*Conceſſio eſt  
quam Quintili-  
anus dicit eſſe,  
cum aliquid in-  
iſtum vide-  
mur cauſe ſitu-  
cia pati. Apud  
euſa dicitur,  
confeſſio nihil  
noctura Q. u.  
l. y. c. 2.  
Non ſubmittit  
ſe erraſſe, ſed  
humiliter ſe  
ſubmittit ami-  
corum conſura.  
Bold.*

הכין

*In Hiſpil in-  
telligentem ſco-  
er, erudit.*

by reason or argument. *Cause me to understand*; that is, do not thinke to force my opinion, or to offer violence to my judgement, doe not thinke to club me downe with great words and clamorous threats, but doe it by solid Arguments, by evident demonstration of reason; Doe it by favourie advices and counsels, not by bitter reproaches and invectives. Deale with my understanding, not barely with my affections, *Cause me to understand.*

*My error*] It signifies locall, corporall wanderings and errours, and bodily erring or wandering; and sometimes it signifies the wandrings of the mind, judgement and affections, Prov. 5. 19, 20. Solomon bids the husband, *Rejoyce in the Wife of his youth, let her be as the loving Hinde and pleasant Roe, let her breasts satisfie thee at all times, and be thou ravished alwaies With her love.* The Hebrew (as our Translatours put in the margin) is, *erre thou alwaies in her love*; that is, let all thy wandering, erring thoughts and affections be reduced and brought home to the wife, whom God hath given thee, the next words seeme to interpret so, *for why (my sonne) wilt thou be ravished with a strange woman, and imbrace the bosome of a stranger?* That's dangerous erring in love: Therefore (saith he) let all thine errings and wanderings, all thy delights and ravishments be (chast and conjugall) *towards the wife of thy youth.*

Further it signifies erring or wandering out of meere ignorance. This word is often used in *Leviticus* for the sin of ignorance, Chap. 4. 2. and Chap. 5. 18. and Chap. 22. 14. *If any man hath sinned through ignorance or committed an error, then he shall offer these and these sacrifices and oblations.* So Psal. 19. 12. *who can understand his errors*; That is, those sinnes, which he commits out of ignorance and inadvertency? Hence he concludes with this prayer, *Cleanse thou me from secret faults.* He doth not meane faults, which he committed privately, and so were secrets to others, but faults which he had committed ignorantly, and so were *Secrets* to himselfe: That is, they were sinnes of ignorance. And I conceive he meanes, not only such sins, as he had committed ignorantly, but then knew they were sins, but even such sins, as he was ignorant, whether ever he had committed them or no; That is, he prays for the pardon of all those sins, which possibly he might have committed, though to him, as yet altogether unknowne and undiscovered.



Canticum  
ecclesiasticum.

The title of the 7<sup>th</sup> *Psalme*, is *Shiggaion of David*; it is the same Originall word we have in the text, and some translate it, *A Wandring Song*; And the reason for it, is either because of the variable and wandring poetry, or because of the variable or wandring tune in which that *Psalme* was sung, and to which it was set for greater delight; others make the title (suitable to the translation of the word here) *The Psalme of Davids errors*, because, it sets forth his fears and dangers, which made him wander in body, and sometime also, to goe a little astray in mind; This *Psalme* was sung to the Lord, concerning the words or the businesse of *Cush the Benjamite*, that is, of *Saul*, who was of *Kish* and of *Jemini* (1 Sam. 9. 1.) called here *Cush*, that is, *Ethiopian or Blackmoore* (figuratively) from his black and ill conditions, his heart not being changed, as the Blackmoore changeth not his skin. *Saul* was a bitter enemy to *David*, and made him flye and wander, and sometime goe astray in his speeches and actions, upon a sudden gust of temptation. And so a *Psalme* of that subject may well beare this stile, either from his corporall or spirituall errors. There is a third apprehension upon *Shiggaion*, taking it for delight and ravishments of mind, and so the *Psalme* is superscribed, *Davids delight or place*; That is, the *Psalme* which he composed and sung to the Lord, to comfort himself in all his troubles with *Saul*; his soule wandred heaven-ward in holy ravishments and delights in God, while his body wandred about the earth in astonishment and sorrows, caused by a bloody-minded man.

The very same title is given to the prayer of *Habakkuk*, chap. 3. 1. *A prayer of Habakkuk upon Sigionoth*, which some interpret to be so called, because of the strange variety or variableness of the Song and tune, the Prophet being in a holy rapture, ravished in spirit, and swallowed up in the contemplation of Gods power and majesty, soares up and wanders (like *Paul* in another case) he knowes not whether, or how.

Oratio pro ignorantibus.

But the Vulgar renders it, *A prayer for Ignorance*, or a prayer for error; which translation is surely an error, if not an ignorance, as to the scope of that prayer: Though the letter of the Originall word (as in the former instances, and in the text before us) beares that sence.

When *Job* saith, *Cause me to understand my Error*, his meaning is, that his errors (whatsoever they were) in that businesse, were secret to him, he had not gone against the light of his own conscience,

conscience, nor as yet, had they brought any light to convince his conscience; he had been charged with errors, extravagancies and wandrings: But he understood not what they were, and therefore desires them to cause him to understand his error. Observe hence, first,

*Man is subject to errour.* To errour in speech, to errour in practice, to errour in judgement. Man by nature, can doe nothing else but erre, *all his goings are goings astray*, and all his knowledge is bottom'd upon a heape of false principles. *All his Works (by nature) are errata's, and the whole edition of his life, a continued mistake.* Secondly observe;

*That man is in a faire way to truth, who acknowledgeth he may erre.* Cause me to understand wherein I have erred, saith Job; He thought he had not erred, but he grants it was possible for him to erre. That which hath fastned so many errours to the Popes chaire, and from thence scattered them over all the world, is an opinion, that he, in his chaire cannot erre; his supposed spirit of infallibility, hath made him *the great Deceiver*, and deceived him. He that thinks he cannot erre, errs in thinking so, and seldom thinks, or speaks, or doth any thing, but it is an error. He is most secured from error, who suspects he hath erred, and humbly acknowledges that he may.

Thirdly, We may here observe what an error is. *An error, strictly and properly taken, is that which we hold or doe, out of bare ignorance of the Truth:* It is an error in practice, when we are ignorant of what is better to be done. An error in opinion is, when we are ignorant of what is better for us to believe or hold; Heresie is an error and more, for heresie hath these three things in it.

1. In regard of the matter, it must be in some great and fundamentall truths; The word *Heresie*, is by some derived from *choosing*, by others, from *taking away*, because it takes us off from Christ, or from the foundations of saving knowledge.

2. Heresie is accompanied with pertinacy and obstinacy, after clear light offered; It is possible, one may have an error about things which are fundamentall, and yet be no heretick: *An heretick is condemned of himselfe*, Tit. 3. 10. But he will not be convinced by another. Not that he doth formally and in termes, give sentence against, or condemne himself, but equivalently he doth, as the Apostle, *Acts 13. 46.* speaks to the unbelieving Jews, *Se-*

ing ye put the word from you, and judge your selves unworthy of everlasting life, &c. These men did not judge themselves such formally, They came not to the Apostle and said, we willingly submit our selves to hell and wrath; No, they thought very well of themselves, and judged themselves worthy of eternal life. But their practice judged them, and gave a reall sentence against them, while they acquitted themselves: Thus also a heretick (who ever hath a very high opinion of himself and his opinions) is condemned of himselfe.

3. In heresie there, is taking of pleasure and delight, therefore heresie is numbred among the *lusts of the flesh, adultery and fornication, &c.* Gal. 5. 20. Hereticks desire to disperse and vend their opinions. A man only in an error, will weep over his opinions, and it grieves him that he dissent and goes contrary unto others: But he that stiffly maintaines an error, insults over others, and delights to maintaine his opposition: he triumphs and boasts of his warre, though he can never obtaine victory (Truth only is victorious.) And some learned Criticks observe as much, from the forme of the Greeke word, *Tis. 3. 11.* So then, heresie is not only an error in judgement, but a pertinacy in the will, and it takes in delight at the affections.

Fourthly observe from these words, *Cause me to understand wherein I have erred;* That

*An erring brother or friend, must not be importuned barely to leave his error, but he must be made to understand his error.* Error should not be left, nor truth received blindfold; a man may sin in leaving an error: they do (without question) who lay it down, thinking it to be a truth; and there is little question, but they do, who leave it before they understand it to be an error. *It is much alike to reject an opinion as an error, which we doe not understand, and to practice an opinion for a truth, which we doe not understand:* If a man practice or beleieve a truth, not convinced that it is, or not conceiving it to be a truth, that truth is but as an error to him; because he doth not beleieve or practice it under the notion of a truth: and so, if he leave an error, which he is not convinced to be an error, his leaving it is not much better (and in some cases it may be worse) then his holding it; because he leaves it not under the notion of an error. We must not dance after other mens pipes, or see with other mens eyes: Except we know it is good we do, and evil which we leave undone, our not doing evil, is not good to us, and

our

*Hereticum est cui voluptas est falsas tueri opiniones; ea enim est nomen Graecorum in his despectum proprietates ut ad qualitatem designandam non adhibeantur nolo, sed etiam ad innuendam delectationem, quam in ea capit, cui illa qualitas inest, Camer. Myroth. Evang. in cap. 2. Epist. ad Titum.*

our doing good is (to us) no better then evil.

Verſe 25. *How forcible are right Words? but what doth your arguing reprove?*

*Job* ſpeaks by way of admiration; *How forcible!* I cannot tell how forcible. It is an elegant way of expreſſing the highneſſe of our thoughts. As *Pſa.84.1.* *How aimeable are thy dwelling places O Lord of hoſts!* He admires in ſtead of ſpeaking, they are ſo aimeable, as I cannot tell how aimeable they are: Put your thoughts to their utmoſt conceptions of beauty, and that beauty is in the dwellings of the Lord: So ſaith *Job* here, *How forcible are right words!* they are ſo forcible, as I cannot tell how forcible they are, I muſt admire and be ſilent.

*How forcible are right Words!* The Chaldee Paraphraſe reads it, *how ſweet are right Words!* interpreting it by that, *Pſal.119.103.* *Oh how ſweet are thy Commandements unto me! they are ſweeter than the honey and the honeycombe.* But the Originals differ, though that be a good ſenſe.

We read, *How forcible!* The word ſignifies any thing that is ſtrong, potent or mighty; It notes alſo acrimony, ſharpeſſe or ſmartneſſe, and ſo it is often applied to words either good or bad, *1 King.2.8.* when *David* lay upon his death-bed, giving his laſt advices to *Solomon*, *Thou (ſaith he) haſt Shimei with thee, who curſed me with a grievous curſe.* In the Hebrew it is this word, who curſed me with a ſharpe, ſtrong, forcible curſe, he curſed me with all his heart, with all his might, he laid load upon me. *Evill Words are ſtrong, right Words are ſtrongeſt:* *Job* had before at the 6<sup>th</sup> verſe of this Chapter, called the diſcourſes of *Eliphaz* unfavoury, in this he taxes them for flat or weak, right words have a pleaſing acrimony upon the palate of the ſoule, and a power upon the judgement, to ſway and carry it; but yours are dull and feeble.

Some render it after the letter of the Hebrew, *Words of right or truth:* Others in the Concrete, *how forcible are the words of a right, or upright man!* But take it as we tranſlate, *How forcible are right words!* Words are right three ways.

1. In the matter, when they are true.
2. In the manner, when they are plaine, direct and perſpicuous.
3. In their uſe, when they are duely and properly applied, when the arrow is carried home to the white, then they are right words, or words of righteouſneſſe. When this three-fold rightneſſe meetes

*In Hebreo Admirativum eſt elegans & patheticum, Bold.*

כרע

*Acrimonie notationem habet.*

אֱלֹקִיָּא רַעֲלִי

*Eloquia reſtitudinis. M. ut: ἀλλοτρίαν εὐνοίαν, Septe: λῆξιν ἐὺνῶν, Aquil.*

meetes in words; how forcible, how strong are such words?

*But what doth your arguing reprove?* I confesse there is great strength in right words; and in the words of the upright; but you have been long disputing the matter with me, and what have you got? where are your gaines? The word signifies to rebuke with conviction and argument, to shew what is right, and to refute that which is contrary. *Job 13. 3.* the word is so used, *Surely I would speake to the Almighty, and I desire to reason with God,* to reason it out as it were by force of argument with God. The word is answerable in sence, to that in the Greeke, used by the Apostle, *Heb. 11. 1. Faith is a conviction, or the evidence of things not seene,* that is, an evident conviction: Faith gives a stronger evidence than any reason, yea then sence; therefore though faith be of things that fall not under sence, and are above reason, yet faith is an evidence or a conviction, fuller then any Logically conviction or demonstration. The argument from such authority as faith grounds upon, is stronger and more convincing then any, or then all the reason in the world.

*What doth your arguing reprove?* Word for word, *What doth your disputation dispute?* Or, what doe your arguments argue? as if he had said, your arguing is no arguing, your reasons are no reasons; that which you have been arguing all this while with me, doth not so much as deserve the name of an argument (in my case) it hath no power or strength in it: *Job* layes a charge upon his friends by this opposition; *Right words are forcible, but your arguments are not right, or, you are not right who argue, therefore what force, what power is there in what you have spoken? I can blow it all off as easily as a man can blow off a feather.* Mr *Broughton* varies somewhat from this sence. *And what can your blame soundly blame:* That is, you shall find nothing blame-worthy or reproveable in me. Observe hence, first,

*Words rightly spoken, are very forcible;* Take it in the generall. What mighty things have words, words duely spoken done? *Abigail* a weake woman, by a few right words, overcame the strength and wrath of mighty *David*, and turned his whole Army back; *David* with all his men, were in the heate of resolution, and upon a hot march to destroy *Nabal*, yet she stops them; And that woman speaking to *Joab* (when *Sheba* fled to the City) with a few right words, prevailed to save the City, and stay the fury of warre.

כח  
Arguit, re-  
arguit, prepara-  
vit verba con-  
tra aliquem di-  
sputando et  
ostendendo jam.

Quid discip-  
tando conficiet  
disceptatio ve-  
stra, q. d. quod  
vos redargui-  
tis, redarguen-  
ti verbo non est  
docendum.

Take the point more ſtrictly ; The words of truth, are full of power, full of ſtrength. *Naked truth is too hard for armed error.* *Truth hath the ſtrength of God in it, therefore that muſt needs prevaile.* The Apoſtle proteſtes, *2 Cor. 1. 3. We can doe nothing againſt the truth ;* He meanes it in regard of the bent of his ſpirit, his heart could not move againſt truth ; but we may uſe it in another ſence, *We can doe nothing againſt the truth,* that is, let us put out the uttermoſt of our power, we can never prevaile againſt the truth. Looke upon truth in the promiſes, that will conquer all ; looke upon truth in the threatnings, that's forcible to overcome all. *Jer. 1. 10. God gives the Prophet a commiſſion, I have ſet thee over the Nations, and over the Kingdoms, to roote out, and to pull downe, and to deſtroy, and to throw downe, to build and to plant :* Here's a ſtrange commiſſion for a Prophet ; How could *Jeremiſh* plant or roote up, build or pull down Nations ? He never drew ſword, yet he performed this commiſſion fully, by his word : he pulled them down, and rooted them up by the word of threatning, and he planted them and built them with the word of promiſe, *Zeck. 1. 10. Your fathers are dead, they are gone, but my words (ſaith the Lord) which I ſpake by my ſervants the Prophets, did not they take hold of your fathers ?* Your fathers are dead, and the Prophets are dead, but my words live ſtill, and did not they take hold of your fathers ? you eſteemed my words as wind, but they were a ſtrong wind, they blew down the power of your fathers. The Apoſtle gives this honour to all the word of God (which is all right) that it is *mighty, or forcible, thorough God, to bring downe ſtrong holds, and to bring every thought into ſubjection unto Chriſt.* And *Heb. 4. 12. The word of God is mighty in operation :* The energie of it is ſuch, that nothing can ſtand before it, no luſt can ſtand before it, no error can ſtand before it, it beares downe all with ſine force.

Therefore take heed of ſtanding in the way of right words. Truth comes with ſuch a force, that no man is able to beare up againſt it. *It is better to have all the men of the world againſt us, than to have one word of God againſt us.* One word of truth will doe more againſt us, than all the Armies in the world, no force can ſtand againſt this force, the force of the word will deſtroy the force of the ſword. *Truth will be the great Conquerour at laſt.*



Thirdly, Take it in the Concrete, in reference to the speaker, *How forcible is the word of an upright man!* Then observe;

*The words of one, that is upright hearted, carry great strength and power with them.* Truth looses by the patronage and defence which some give it. Truth gets little by the tongues of those men, who have no grace in their hearts. Truth in the mouth of a wicked man, is weakned by the falseness of his heart, and filthinesse of his life. Sometimes precious truths are spoken by vilest men, but what force have they? they are not received or owned. Christ could not abide to heare the Devill speake truth. A godly man speaks *with authority*, as it is said of Christ, *He spake as one having authority, and not as the Scribes*; the Scribes taught that which was truth, sometimes, and the Scribes had alwayes authority to teach, the *chaire of Moses was theirs*, they were not intruders upon an office, they had no call to. When *Christ faith, the Scribes and Pharisees sit in Moses chaire* (Mat. 23. 2.) He speaks not only (*de facto*) of what they did, but (*de jure*) of what they had right to doe; They were not usurpers, or actors beyond their line. But though the Scribes had the right of authority to teach, yet their teaching had no force of authority, it was but talke. And it appeares plainly, that the words of that hypocriticall generation, the Scribes and Pharisees bare no weight with the people, because Christ gives them a charge, *to observe and doe what the Scribes and Pharisees bid them*: As intimating that the doctrine of those Scribes (though true) was low-priz'd and lay much unpractis'd, *Mat. 23. 3.* We must not shorten the hand of God, as if he might not use those who have no truth, to publish a truth; He may employ what instruments he pleases, and he can make those that are evill, instruments of good. But looke upon it ordinarily, thus it is, the word of truth hath most power, strength and force from the lips of those, who are upright in heart, and holy in life. *How forcible are their words?* The words of the wise, are like goads, or like nailes, fastned by the Masters of the Assembly, *Ecc. 11.* But the words of wicked masters in the assembly, are like nailes without points, they will not drive, or take hold, there's no fastning of them; Or the words of wicked men are like weake nayles, which breake in the driving: What doe you arguing, reprovng, teaching, you that carry your selves thus, what force have your words? Truth looses both strength and credit in your mouthes:

*Thou*

*Thou that teachest another, teachest thou not thy selfe? thou that preachest a man should not steale, dost thou steale? thou that sayest a man should not commit adultery, dost thou commit adultery, &c?* are the Apostles chiding expostulations with the Jewish Doctors, *Rom.2.* And upon this he charges them with dishonouring God, and causing his name to be blasphemed among the Gentiles, *vers.23,24.* But what was the blasphemy? Surely this, The Gentiles grew to have a low esteeme of the word of God, his Law was of no force with them, because those teachers were so false to it, and unspoke with their lives, whatsoever their tongues had spoken. That which hath no force upon the speakers heart, hath seldome any upon the hearers. What doe your teachings teach, or your comfortings comfort? what doe your arguings argue, or your reprovings reprove? *Shall vice reprove sin?* as we speake proverbially: or if it doth, sin is not much hurt with those reproofes. Words spoken from the heart, goe to the heart, and words read in the life, are most forcible to reforme the life; *Then the word goes forth cloathed with life and power, When the preacher can reade his Sermon in his own heart, and the people in his life. He that speakes only out of booke, does much after his rate, who (as we say) speakes without-booke: And he that lives not what he speakes (what in him lies) kills what he speakes. And how shall such a dead letter ('tis almost a miracle if it doth) convey a quickning spirit?* Such arguings, seldome reprove any but the arguer, and him they alwayes reprove.

## J O B Chap. 6. ver. 26, 27, 28, 29, 30.

*Doe ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as wind?*

*Yea, ye overwhelm the fatherleſſe, and you digge a pit for your friend.*

*Now there ſure be content, looke upon me, for it is evident unto you, if I lie.*

*Returne, I pray you, let it not be iniquity, yea return again: my righteouſneſſe is in it.*

*Is there iniquity in my tongue? Cannot my taſte diſcern perverſe things?*

**I**N the two former verſes, *Job* made an humble ſubmiſſion of himſelfe unto the better counſell and inſtruction of his friends, if they could yet ſhew him wherein he had erred. In theſe five verſes, he doth two things, further.

First, he expoſtulates with his friends about their former ſpeech and carriage toward him.

Secondly, he admoniſhes them to be better adviſed, more moderate and conſiderate, in what they had yet to ſay unto him.

The former of theſe is contained in the 26. and 27. verſes. And there are two branches of it.

1. He taxes them for making ſo light of what he had ſaid, *Doe ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as wind?* ver. 26.

2. He taxeth them for laying ſuch heaſie load upon him, in what they had ſaid, *Yea, ye overwhelm the fatherleſſe, and you dig a pit for your friend,* ver. 27. As if he had ſpoken plainly thus, *You have carried the matter hitherto with me, as if I had ſpoken nothing but bare, empty words, words without any weight; yea, as if I were raging mad, diſtracted, deſperate, not knowing, nor caring what I did, or what I ſpoke; as if my whole diſcourſe were no better, than meere vapouring, a puffe of wind, a nothing; and ye your ſelves rage againſt me with ſuch violence, as a cruell hard-hearted tyrant is enraged with, againſt a poore, helpleſſe, innocent and forſaken friendleſſe Orphan; or at beſt, ye deale with me, as cunning ſophiſters and ſubtill diſputants, ſeeking to catch me in your intricate diſcourſes and doubtfull debates, you make a pit for your friend.*

This

This for the generall ſenſe of thoſe two verſes, containing an expoſtulation about his friends unfriendly dealing with him. Now to the particulars.

*Doe ye imagine to reprove words?*

The word we translate [*imagine*] notes a very curious, exquisite and elaborate invention of any thing. The Vulgar refers *imagining* to the words, with which they did reprove, not to the act of reprovng. *Ye make a neat frame of words to reprove me*; and ſo the ſenſe riſes thus, you artificially imagine, mint and coyne eloquent ſpeeches and ſubtil arguments, to reprove and convince me with; As if you came hether to ſhew your ſelves Logicians and Oratours, rather than loving friends. This is your dealing, *You imagine words to reprove with*. Others thus, *Do you thinke that words reprove*? That great words ſhall overcome me, without weight of reaſon? This ſenſe refers alſo to the ſpeech of *Jobs* friends; as if he had ſaid, *Do you ſtand deviſing words againſt me, or wording it with me? Do you thinke that your fine phraſes and elaborate poliſht language will carry the matter with me, will words reprove me*? And ſo we may connect it with the ſentence immediately fore-going, *How forcible are right words? But what doth your arguing reprove*? Your arguing, that are ſlight arguments? Your words are meere words, a ſound and a noiſe, \* words ſet alone, are often taken for words only, for naked words, words without any due cloathing of comelineſſe and moderation, and without any ballaſt or weight of reaſon and diſcretion. And doe you (my friends) imagine to gaine me, by ſuch a parcel of words as theſe?

But according to the ſenſe toucht before, *Job* rather refers to the opinion, which his friends had of his words; *Do ye imagine to reprove words*? That is, doe you thinke that you have nothing to answer or reprove, but a company of empty ſillables, have I not ſpoke reaſon or ſenſe all this while? Doe you thinke you diſpute with ſome idle-headed fellow, who cares not what he ſaith, or ſaith he knowes not what? Doe you thinke, that your words are ſtrong and full of reaſon, that yours are irrefragable arguments, and mine, but idle talke or a frothy diſcourſe? That's a ſecond Interpretation, and that which I conceive more cleare to this place. It followeth,

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*Ad increpandū  
tantum verba  
concinnatū.  
Vulg.*

*Num verba ru-  
dapatatū argu-  
ent, q̄o puta-  
tione verba ſatis  
eſſe ad arguen-  
dum? diſcep-  
tandum ſine ra-  
tione. Planter  
parit ſenſus, ſi  
2 ane 2 2 2  
ſubaudiatur, an  
copulatis argu-  
ent 2 2 2  
mentis verba.  
Mare.*

*\* Verba nuda &  
ſola. De mulier,  
nulli bona,  
tana, tana alba,  
& ſi que alia  
Grammatici ob-  
jeceat. Brou.*

*And the speeches of one that is desperate, which are as winds?*

We must understand or repeate the first branch, *And doe ye imagine to reprove, the speeches of one that is desperate which are as wind?*

שנ' J ara'ice

שנ'

Diffidit, depe-  
ravir, spem om-  
nem rei alienam  
effundit aut  
consequenda al-  
iquid seculi nescit.

*The speeches of one that is desperate.*] The word signifies a person that is quite without hope, who thinkes his estate past remedy or redresse, his wound incurable, his losses irreparable, and his breaches such, as can never be made up or heal'd. So *Ier.2.25.* where the Prophet counsels the Church, to returne and repent, but, *Thou hast there is no hope*; or as we reade it in the margin, *thy case is desperate*; what doe you talke of repentance and of returning now, all's lost, all's gone, I am undone, my estate can never be recovered, *Doe ye imagine to reprove the speeches of one, that is desperate?*

Some referre this also, to the friends of *Iob*, thus: Doe yee thinke that bare words are answer enough for me, and that the speeches of a desperate mad man, which are nothing but wind and sound, are sufficient to refute me. And therefore you rise up against me in this storme and fury, speaking any thing, without study or premeditation.

But we may rather understand it, of *Iob* himselfe, and that, as before, he gave their sence of his words, that they were but wind; So here he gives us their apprehension of his person, that sure he was mad or desperate.

Doe ye imagine that I am desperate or distracted, because I have little or no hope to be restored? Because I have lost my estate, my strength, my children, doe ye also thinke I have lost my wits, my reason and understanding. I confesse I am even worne to peeces and brought to nothing, I am spent and consumed with sorrows, that's my condition, but am I therefore desperate, and regard not what I speake? It is an easie and a compendious way of refuting all a man can say, to say he is mad. His words must needs be but wind, without weight, who is himselfe without reason, *Doe ye thinke to reprove the words of one that is desperate, that are as wind?* Or, as Mr Broughton reads, *Doe ye hold the termes of the forlorne, a wind?* That is, doe ye thinke, because I am in such a sad condition, and in appearance in a desperate condition, that therefore my words are light and vaine, such as are no more to be regarded or heeded, than a puffe of wind? And to it is, as if he had said, ye ought not to

slight

Haulsane ira  
convenit, ut pro  
futilibus, verba  
mea habeatis, eo  
quod assidue  
vultis attritus sit  
et labefactus.  
Merc.

slight what I speake, because I am in such a low forlorne condition. That of *Salomon* comes to this sence, *Eccl. 9. 16. The poor mans wisdom is despised, and his words are not heard.*

It is common in Scripture to put light, vaine and unprofitable words under this exprellion, *they are but wind.* In the 15<sup>th</sup> of this booke, *vers. 3. Should he reason With unprofitable talke, or With speeches wherewith he can doe no good? Should a wise man utter vain knowledge, and fill his belly with the East-wind?* That is, should a man talke nothing, but that which is vaine and unprofitable? And so, *Jer. 5. 13. The Prophets shall become wind;* That is, their prophecies shall become wind; whatsoever they speake (said that unbelieving people) shall be but as a vaine thing, it shall be as nothing, it shall passe away, and the place of it shall be knowne no more; Thus they undervalued the Prophets in those times, when they spake the truths of God, and brought them immediate messages from heaven. Hence observe; First,

*That words without reason, meer vain words, are no words, they are but wind.*

Hence those prophane ones in *Jeremy*, who said the true Prophets had belied the Lord, *and were but wind*, adde presently, *And the word is not in them*: That is, the words of these Prophets are no words. Indeed the Lord answers for his Prophets, at the 14<sup>th</sup> verse, telling the people, because they had thus dishonoured his messengers, that they should find those words, which they accounted wind, to be a fire, *Thus, saith the Lord, because ye speake this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.* Whosoever esteemes the word of God to be wind, shall find it to be a fire: and they who will not be taught by it, shall be consumed by it. But to the point in hand, we see in that Scripture vaine words are windie words; and windie words are as no words: *The Prophets* (as they supposed) *were wind*, and thence they inferre, *the word is not in them*: That is, their words have no substance, strength or power at all in them. So, *Hos. 12. 1. Ephraim feedeth on wind, and filloweth after the East wind;* What was the wind that *Ephraim* fed upon? Some vaine words, some promises, he had from the creature to be delivered, some hopes raised by the word of man, who is a wind; therefore his feeding upon those hopes, was but a feeding upon wind, there was no ground or strength to make those words.



words good. So the next words interpret, *He daily increaseth lyes.*

*Bullas nugas.*  
*Perſ. Sat. 5. ut.*  
*pote ſinitia oul*  
*in vento plenis.*

Such words are (by the learned) called *bubbles*; And why bubbles? Because a bubble upon the water is only fill'd with wind, touch it, and 'tis nothing. These words have nothing in them, but the breath of the speaker.

*improba uer-*  
*baio mti*  
*q. d. 2. uia uer-*

Unleſſe the ſpirit of reaſon fills our mouths, we ſpeake nothing but our breath, or as we phraſe it in our language, *we doe but vapour.* The Apoſtle Peter deſcribes ſuch (2 Epist. 2. 18.) *They ſpeak great ſwelling words of vanity*; And the Apoſtle Jude uſes the ſame expreſſion, in the 16<sup>th</sup> verſe of his Epistle. *Their mouth ſpeaketh great ſwelling words*; that is, words greatly ſwel'd with vanity. Or ſwel'd, as the fleſh ſwells, by the gathering of corruption, and ill humours. The greatneſſe of theſe words was their diſeaſe, and not their nature. *Wiſe men ſpeak great things, and fools ſpeak great words.* Secondly, obſerve,

*That windie, empty words, will never either convince, or convert.*

Such words doe no worke: they are wind, and they paſſe away like wind without any impreſſion, upon the hearers. They trouble the eare, but touch not the heart. When the noiſe of them is paſt, all is paſt. They are a ſound, and beſides that, a nothing. Windie meats are not nourishing for the body, neither are windie words for the ſoule. Some knowledge doth not build up, but puffe up, 1 Cor. 8. 1. and that's all the knowledge, which ſuch words can breed, when they breed any. Thirdly, obſerve,

*We are apt to judge the words of thoſe that are greatly afflicted, to be but vain windie words.* And we are ready to conclude, they complaine more then they need. When the *Iſraelites* groaning under the preſſures of that bondage, ſent to *Pharoah* for ſome abatement of their burdens: we will not diminish the tale of the bricks, only let ſtraw be given us, no ſaith *Pharoah*, Exod. 5. 17. *They are idle, let more work be laid upon the people, that they may labour therein, and let them not regard vain words.* He reſolved to deale wiſely with them, and therefore muſt count them mad; their perſons were neare *Jobs* condition, and their words were fully under the ſame cenſure. Fourthly, hence note,

*That it is very ſinfull to eſteem the words of the afflicted to be but wind.*

It was great uncharitableneſſe in *Jobs* friends, thus to expound  
and

and glosse the text of his complaints. We should heare a man in affliction, as if every word were drenched and steeped in the sorrowes of his heart; and take every sentence, as coming bloudy from his wounded spirit.

Lastly, observe, how *Job* describes his owne estate, he was, as a man desperate (not utterly desperate, for in another place he professes in highest confidence, that though God kill him, yet he will trust in him) yet desperate he was in regard of outward helpe, or temporall succour.

*A godly man in affliction may sometime thinke his case desperate and remediless.* Wicked men resolve in the Psalmc, *There is no help for him in his God*; And a good man under a cloud of temptation may say, *Surely, there is no help for me in my God*; that is, I see not which way I shall be helped, I have no assurance, no evidence that God will helpe me: Not that he doubts the power of God to helpe him: But the providence of God seemes to speak that he will not, *I shall one day perish by the hand of Saul*, saith holly *David*. *Heman* looked upon himselfe, as a *man that had no strength, free among the dead*, Plal. 88. 5. As if he had got a discharge from the service of this world, and was enfranchiz'd a Citizen of the grave, where all are free. As (to note that only in passage) it is said of *Azariah*, being smitten with leprosie, and so put from the exercise of the government, which was a civill death; that he dwelt in a severall house, or in a house of freedome, 2 Kin. 15. 5.

Verse 27. *Yea, you overwhelm the fatherlesse, and you dig a pit for your friend.*

After he had convinced them of their uncharitableness in accounting his words light and windie, he shewes them how they dealt with him, what kind of words theirs were towards him: their words were as swords, their words were blowes, every expression of theirs to his care, was an oppression upon his spirit; *Ye overwhelm the fatherless*; He sets forth their (as he conceived) cruelty against him, by two things, very odious both;

First, the undoing of a fatherlesse child.

Secondly, the digging of a pit (not for an enemy, but) for a friend.

First, *Ye overwhelm the fatherless.*

The Originall is full of Emphasis, word for word, it may be

translated thus, *You throw your selves upon the fatherleſſe*; and ſo it is an alluſion to hunters, either to men, when they hunt wild beaſts, or to wild beaſts, when they hunt their prey; as ſoone as the hunter can reach the game, he overwhelmes it, he caſts himſelfe downe, or laies all his ſtrength upon it. A dogge having caught the hare, ſals upon it, and keeps it under. Some conceive that expreſſion, *Gen. 49. 9.* concerning *Judah*, compared to a lion, reaches this ſence, *Judah is a Lions whelp, ſm the prey my ſonne thou art gone up, he ſtooped down, he couched as a Lion, and as an old Lion, who ſhall rouse him up?* As if that that crouching and lying down, were when he hath taken his prey; who dares to ſtirre up a Lion, when he hath his prey under him, if any dare, the Lion will make them a prey too. We ſee in daily experience, how angry a dogge will be, if you ſtirre him up, when he hath but a bone under him. Such a violence is noted in this expreſſion, you throw your ſelves downe upon a poore fatherleſſe one, a man in a low condition, as if you would teare him to peeces, and eate him up at a morſell. Our translation comes neare this ſignification of the word, *Ye overwhelm the fatherleſſe.*

Ruit, irritu.

The word ſignifies to run upon one with violence, and hence Giants are called *Nephilim* in the Hebrew, which is, as much as to ſay, *Oppreſſours*, becauſe they overwhelm the weaker with force and violence.

*M<sup>r</sup> Broughton* translates the word to another ſence, as noting, not an open violent way of oppreſſing, but a ſecret ſubtill way of circumventing, *Ye lay a ſnare for the Orphan*: The word may beare that ſence, namely, *to ſet a trap, or to lay a ſnare*: And he parallels it, with that word uſed often in the new Teſtament, *To ſcandalize* or offend a brother, which properly ſignifies to lay a trap or a ſnare, to ſet ſomewhat whereby to entangle or catch a man, that he may be ſtopt and hindered in his way. Thus *Job* of his friends, you ſet a trap to enſnare, and make a pit for me to fall into, or you lay a block to cauſe me to ſtumble, in, or turne out of, the wayes of holineſſe, while you would perſwade me, that he who walkes uprightly in that way, ſhall never meet with any rubbe of outward trouble. What is this but to diſcourage me in the way I walke, becauſe therein I have met to many troubles. Thus you lay a ſnare for,

*The fatherleſſe.*] The word ſtrictly taken, notes a child, whoſe parents are dead. Some of the Ancients ſay, the word *Pupill.* which

grandæſcē,  
ſcandallum eſt  
impedimentum  
in via, ut quā  
vel collatur  
& trahat, vel ab  
inſtituto curſu  
deſcēdiatur.

which is from the latine, signifies one without sight; or wanting the apple or Pupill of his eyes, because being deprived of his parents, he wants the light of counsell and direction, to carry him on, in his course through the world. What *Moses* spake to *Hobab* his father in law, is a truth of all good parents to their children, *They are to them instead of eyes*, Numb. 10. 31. But here by fatherlesse, we may rather understand any one, that is destitute of help, though himselfe be a father. He that hath many children may (in this sence) be an orphan, that is, friendlesse and comfortlesse. So Psal. 10. 14. *Thou art the helper of the fatherlesse*; that is, Thou art the helper of all those, who want helpe. That's the meaning of Christs promise to his Disciples, *I will not leave you comfortlesse*; the Greeke is, *I will not leave you Orphans or fatherlesse*; Orphans and fatherlesse are usually full of sorrows, therefore to be left fatherlesse, and to be left comfortlesse are the same. In this larger sence take *Jobs* mind, *Thou overwelme the fatherlesse*; that is, you overwelme me, who am a poore, destitute, helpless man; who have no friend, succour or support.

*Pupillum juxta Augustinum & Isidorum ita dicitur, quasi sine oculis, que pupille dicuntur, i. e. parentibus orbati.*

*And you digge a pit for your friend.*

Word for word, thus, *You digge for your friend*. And this is on all sides agreed on, to intimate the secret circumvention or subtle practice (as *Job* apprehended) of his friends. For in Scripture, to dig a pit is a proverbiall speech, and imports the laying of some secret plot to circumvent another, either in word or deed. So Psal. 7. 15. *He made a pit and digged it, and is fallen into it himselfe*; that is, he devised some mischievous device to entrap his brother, and the mischief is fallen upon his own head; Psal. 64. 5. *They commune of laying snares privily*; And Isa. 29. 21. the Prophet describes evill workers, thus, *They dig deep to hide their counsell from the Lord*; wicked Politicians are diggers and underminers; sometime this is true literally (as in our powder-plotters) but mystically and mysteriously every one that laies a plot (though he never breaks ground) is said to dig a pit for his neighbour. In the old law (*Exod.* 21. 33.) A provision was made, that whosoever digged a pit, should cover it, because pits were dangerous, both for men and cattell. To dig a pit for a friend, is to endanger a friend.

*Velut laqueum & scicpulan struit ad eum capiendum, i. e. captivum & evillu cum nitunt circumvenire. Merc.*

In this sence, the latter part of the verse agrees with Mr *Broughtons* translation of the first, *To lay a snare for the Orphan, and ye dig a pit for your friend*; False and fallacious arguments are

traps and pits, in which the innocent are entangled. And *Job* ſuppoſes, his friends intended to caſt him down into the pit of deſpaire, by charging him with hypocrifiſe and rottenneſſe of heart in his profeſſion.

כר

Significat ſodare & convivium inſtruere. Epulaminiſuper ſocium veſtrum.

There is a further apprehenſion concerning this word, *You have digged a pit.* Some of the Hebrew Doctours tranſlate thus, *You make a feaſt upon your friend.* The word ſignifies not only to dig a pit, but to feaſt and banquet, and it notes a ſumptuous exquisite banquet, 2 King. 6. 23. *And he prepared great proviſion for them,* in this booke, Chap. 41. 6. The word is uſed in that ſence, where *Leviathan* is deſcribed too big for a banquet, *Shall thy companions make a banquet of him?* that is, are the fiſher-men able to catch and eat *Leviathan*? As if *Leviathan* ſcorn'd the fiſher-mens engines, their nets and hooks.

Taking the word ſo, the meaning of the claufe may be thus conceived, *You overwelme the fatherleſſe, yea you are not contented with that, but you feaſt upon your poor friend,* that is, you rejoyce in his miſery, and make your ſelves merry with his ſorrows; as the *Philiftines* dealt with *Sampſon*, when they had put out his eyes, *Come let us bring him out and make ſport with him;* So ſaith *Job*, you deale with me, you oppreſſe me, and then make your ſelves merry with my ſorrows. The teares of an oppreſſed poore man, are as wine to the oppreſſour, he drinks them downe; the groanes of a poore man are as muſick to a wicked oppreſſour, and his fleſh is as meat to him. Hence obſerve; Firſt,

*To be fatherleſſe is to be in a ſad condition.* They who are fatherleſſe are friendleſſe, and ſo moſt ſubject to oppreſſion. They who have leaſt helpe in themſelves, have uſually leaſt helpe from others, and often receive moſt hurt from others. Hence we find (*Pſ. 10. 18.*) the oppreſſed and the fatherleſſe put together, as if the fatherleſſe were to expect oppreſſion for their portion, and they who needed moſt protection, ſhould be ſure to find moſt vexation. We uſe to ſay, where the hedge is loweſt, there men goe over; it is ſo in every daies experience. The mighty *Nimrods* ride over the backs of the poore. And where the hedge is low, they make lowe gapps, to paſſe over, more eaſily to their owne deſignes. This ſpirit of oppreſſion is deſcribed raging againſt thoſe, who are under heaviſt preſſures, *Pſal. 69. 26. They perſecute him whom thou haſt ſmitten, and they talke to the griefe of thoſe whom thou haſt wounded.* When wicked men ſee a man afflicted by the hand of God,

God, they afflict him more; when they ſee God hath wounded him, they will kill him. The trouble he is in, makes their victory more eaſie: As when the Philiftines fell before *Jonathun* (1 Sam. 14.) his Armour-bearer ſlew after him: So doe theſe, they ſlay thoſe who are fallen before the afflicting hand of God. Obſerve ſecondly;

*That it is a great aggravation of the ſinfullneſſe of oppreſſion and wrong doing, to oppreſſe or doe wrong to the fatherleſſe.* Commonly the poore are moſt oppreſſed, but alwayes there is more ſinne in oppreſſing the poore, though to oppreſſe or wrong the rich be a ſin, and a very great one. What a ſtock of wickedneſſe doe they gather, who take from thoſe to whom they are bound to give, who make them naked and hungry, whom they ſhould cloath and feed: who are ſtraightned in juſtice towards them, to whom they ought to be enlarged in charity. It is a ſin to deny them juſtice, who need not your charity, but to be unjuſt where we ſhould be charitable, how ſinfull is that! It is a great ſin to take away from him, who hath aboundance, but to take away from him, who is in want, is an abounding ſin. Therefore we find that given, not only as a rule, but as a charge, *Prov. 22. 22. Rob not the poore becauſe he is poore*, make not poverty your advantage for robbery. There is much baſeneſſe in it (beſides the ſinfullneſſe) to trample upon thoſe who cannot reſiſt, and perhaps dare not complaine. God is moſt reſiſted in wronging thoſe, who cannot reſiſt others, or right themſelves. When we help a poor man (eſpecially a godly poore man) God himſelfe gaines, and (in a ſence) is enriched by it; becauſe God receives glory, and is paid (which is his greateſt revenew from man) in honour and in praiſe, for all the help we give ſuch poore. In our almes, we performe Gods promiſes for him; and they who receive promiſes, cannot but returne praiſe. On the other ſide, when we wrong the poore (eſpecially the godly poore) God himſelfe looſes, and (in a ſence) is impoveriſhed; becauſe not only his praiſe (as much as we can doe) is with-held, but his truth and faithfullneſſe are queſtioned. Mans uncharitableneſſe, would make void, the promiſes of God; and when promiſes lye unfulfil'd, praiſe lyes unreturn'd. Hence that threatning prohibition, *Prov. 23. 10; 11. Enter not into the fields of the fatherleſſe*; that is, make not a forcible or violent entry. Why, is it more dangerous to enter into his field, than into anothers? Or is there any licence here to



enter into the field of a rich man, or to trespass upon him? No, there is no licence to trespass upon a rich man, or to enter upon his field, but take heed you enter not into the fields of the fatherlesse; why? *For their Redeemer is mighty, he shall plead their cause with thee*; Though poore orphans and fatherlesse have no might, no help, they cannot plead themselves, and they have no friend to help or plead for them, they cannot get an Advocate or Councellour speake in their cause, *Yet their redeemer is strong, he will pleade with thee*; He will plead with thee, for the wrong done the fatherlesse, as for a wrong done himselfe, because thou hast oppressed one, whom he undertooke to protect, and so (as much as thou canst) hast brought up an ill report upon the Lord, as if he were either forgetfull of his word, or unable to accomplish it. *We vex and teare the promises of God, every time we vex and teare the poore of God.* How sinfull then is this sin; by which at once we breake the command, which God gives us, to relieve the poore, and weaken the promise, which God hath given the poore; that they shall be relieved.

Observe further, from that expression of their cunning dealing with him, *You dig a pit for your friend*; *Deceitfull words are as pits and snares to catch men in: The tongue is a great snarer.* The tongue teacheth to lay a snare, *Balaam taught Balak to lay a stumbling block before the children of Israel, Rev. 2. 14.* He taught him how to dig a pit, and set such a snare, as catch the people into adultery and Idolatry: The tongue is a great Engineer, a trap-setter to catch and intangle both the estates and soules of men.

And we may note another point, from the relation of the person for whom this pit was digged, *You dig a pit for your friend.* It is a great aggravation of unkindnesse, to endeavour their hurt, to whom we are bound by many names and obligations to doe good, or to whom we have made profession of our readinesse to doe them good. The more duty or respect we owe any man, the more is our sin when we neglect him.

The three remaining verses of this Chapter, containe *Jobs* admonition to his friends, wherein he advises them, to deale better, or more moderately with him, and so he makes a transition to the latter part of his speech, in the seventh Chapter, wherein he returns to the old matter, the justification of that complaint made against his life, and the equity of his desire to die.

Verſe 28. *Now therefore be content, looke upon me, for it is evident unto you, if I lie.*

*Now therefore be content, &c.*] Some reade it, *Now therefore begin to looke upon me, or to looke more favourably upon me*; as if he had ſaid, all this while ye have hardened your faces, and clouded your browes againſt me, therefore now begin to be more benigne in your aſpects towards me. The word ſignifies, to begin, or take a thing in hand willingly; as alſo, to be well pleaſed, content or ſatiſfied, the ſenſe of all comes to one point. We tranſlate in the latter, *Now therefore be content*, doe this thing freely, be ſatiſfied and acquieſce in it: as we uſe to coole and calme an angry friend, who diſputing or ſpeaking to a buſineſſe, growes hot and paſſionate, *I pray, ſir, be ſatiſfied*, let us goe on meekely and moderately.

*Looke upon me.* Which notes either his deſire of their friendly compliance with, and reſpect to him, as Mr Broughton reades, *Now therefore be content, regard me*; or it notes the ſtrength and firmeneſſe of Jobs reſolution, in this conteſt with his friends, *I am not afraid to looke you in the face, or to ſpeake face to face*, looke upon me, you ſhall not reade either feare or falſeneſſe written in my forehead; the lines and characters of my countenance, ſhall ſhew you nothing but the ſoundneſſe and integrity of my conſcience. *For it is evident unto you, if I lie*, you will anon reade the lie in my face, if there be a lie in my heart; therefore breake not off with me, turne not away in diſcontent, let us diſcourſe a little more about this buſineſſe, and the truth will appeare.

*It is evident unto you, if I lie.* The Hebrew is, *it is before your face if I lie*, that is (as we tranſlate) it will quickly be evident, and appeare unto you by a little ſober debate of this buſineſſe, whether I am right or no.

Some think, there is a kind of ſecret imprecation in this ſpeech, It will be evident to you, if I lie: As if he had ſaid, *Let not the Lord be mercifull or gracious unto me, let not the Lord pty or ſpare me, if I am falſe hearted and lie unto you*. It is frequent and familiar in the Hebrew, to give ſuch expreſſions of an oath; As in that oath of God, *Psalm 95. 11. quoted Heb. 3. 11. Unto whom I ſware in my wrath, If they ſhall enter into my reſt*; which we tranſlate by a plaine negative in both places: *They ſhall not enter*

לֹא

*Acquieſcere in re quam e. a. ſ. tota voluntate amplecti. Significat etiam inchoare, Deut. 1. 5. Gen. 18. 17.*

וְהָיָה לְפָנֶיךָ

*Et in faciem vestram ſim. tior: ſc. deſpecteam vel honorar. vel non ſi mihi propitium Deum, vel tale quippiam, Met.*

into

into my rest. And Psal.89.37. *Once have I sworn by my holiness, that I will not lie unto David, or, if I lie unto David; then, let not my word be taken any more; So, Job here, it will be evident to you, if I lie, and if I doe, let me not have help, or strength, or support from God any more.*

*Mentire est  
contra mentem  
ira.*

*To lie*, may be taken two wayes; either strictly, as to lye, is to speake that which is false, with an intent to deceive. To speake against cleare knowledge, is the proper, strict sence of a lie: Or to lie, signifies to faile, or to come short in that which is expected from us by others; To frustrate any of their hopes, is to lie to them; and so it is applied often times to the fruits of the earth (Hab.3.17.) *Though the labour of the Olive shall faile*, the word is, *though the labour of the Olive should lie*, that is, though you coming to find fruit of the Olive, should find none there. The Olive whole fair leaves promise and speake you fair, as if you should have fruit, if when you come, it yeelds none, this Olive lies to you. So (Hos.9.2.) *The new Wine shall lie*, we translate it, *the new Wine shall faile*, that is, the vines which speake thus much, that you shall have new wine shortly, if when you come, there is none, *the vines lie*. In either of these senses we may understand it; *If I lie*; that is, if I speake any thing against my mind, wittingly or willingly; or if I faile in this businesse, if I am like the vine, or like the olive, when they give no fruit according to expectation; it will be evident unto you, you shall see if we discusse this controverſie a little further, the truth will out, whether I shall faile or bely your expectation, or no. That place (Cha.24.25.) will expound it so, *Who will make me a lyar*, (saith Job) *and make my speech nothing worth?* as if he had said, my words shall be made good, and I will not faile in that which I have undertaken, or taken upon me.

*Totum hic ver-  
sus eleganter  
insinuat rem  
forensam, nem-  
pe iudicij stri-  
ctissimum ex-  
amen quo son-  
tes & testes  
interrogat, non  
solum verbis,  
sed etiam mu-  
ribus oculorum  
& intuitu,  
Bold.*

There is a further apprehension about these words, *Looke upon me, it is evident unto you, if I lie*, as if they were an allusion to the carriage of Judges and Magistrates towards offenders, in publick judiciary trials: when an offender, or one accused for any offence, is brought before a Judge, and stands at the barre to be arraigned; the Judge looks upon him, eyes him, sets his eye upon him, and he bids the offender looke up in his face, looke upon me (saith the Judge) and speake up; guiltinesse usually clouds the forehead, and cloathes the brow; The weight of guilt holds down the head, *The evill doer hath an ill looke*, or dares not looke up; how glad is he, if the Judge looke off him. We have such an ex-  
pression,

pression, *Psal. 111.4.* speaking of the Lord, the great Judge of Heaven and earth, *His eye-lids try the children of men*, as a Judge tries a guilty person with his eye, and reades the characters of his wickednesse printed in his face; Hence, we have a common speech in our language, such an one *looks suspiciously, or he hath a guilty looke*. At that great Goale-delivery, described (*Rev. 6.16.*) all the prisoners cry out to be *hid from the face of him that sate upon the throne*. They could not looke upon Christ, and they could not endure Christ should looke on them; The eye-lids of Christ try the children of men. That of Solomon may help this sence, *Prov. 20. 8. A King that sitteth in the throne of judgement, scattereth away all evill with his eyes*. Wickednesse cannot endure to be under the observation of any eye, much lesse of the eye of Justice. Hence the actors of it, say, *Whoseeth w.* It is very hard, not to shew the guilt of the heart in the face, and it is as hard, to have it seen there. *Job* seemes to offer himselfe to the view of the severest Judge, *Be content, looke upon me*, if I am guilty, it will quickly appeare unto you, my hypocrisie will breake out in my face, and you may reade my conscience, in my countenance. It is noted of *Paul*, *Acts 13. 59.* that when he had to deale with *Elymas* the Sorcerer, *he set his eyes upon him, and said, O full of all subtilty*. The Apostle beate him downe, as it were, with a cast of his eye; *Job* bids his friends looke upon him as long, and as critically as they pleased, he was not afraid of their looks.

*Hu quam difficile est, crimen non proferre vultu, Ovid. secund. Metam.*

Lastly, thus, looke to me, that is, attend well what I say, for I will explaine my mind so fully and clearly to you, that it will quickly be evident to you, whether I am right or wrong.

We may observe from this passage, first,

*That uprightnesse hath much boldnesse.* He that hath a good cause and a good conscience, is not afraid to be searched to the bottom; he cares not who looks upon him, or who looks into him. *David* in regard of the uprightnesse of his heart, calls unto God himselfe, *Search me, and try me, if there be any way of wickednesse in me*, *Psal. 139. 23.* *David* was so assured of his own integrity, that he was not afraid to put himselfe upon the highest triall, in that point: A holy heart is willing, that God and men should search it, even search it with candles, as God threatens he would, the corrupt and false-hearted Jews.

Secondly note this from it;

*Where a lie is, it will not long be hid.* A lie will breake forth

Bbbb

one

one time or other; you may cover and hide a lie, you may keep it, close, and sit upon it, as *Rachel* upon her fathers Images, but at last it will be evident, a lie will out. We say, *Truth is the daughter of time*, and so is a lie too: a little time will bring that work of darkness to light.

Take the word in the other sense, for failing, and it yeelds us this Instruction. That

*He who hath uprightness of heart, is stedfast for ever.* Truth is uniforme: Which way soever the wind and the world turne, his posture is the same, Christ will not faile him, and therefore he cannot. Such a man is as Mount *Zion*, that shall never be removed; where the heart is sound, the actions are steady; and he that moves upon a right principle, moves regularly; and in all changes of events, changes not his way: try him, and try him againe, it will be evident unto you, he will not lie. Grace is ever the same, and renders them who have it, like him (in their degree) from whom they have it, *without variablenesse or shadow of turning.* He that is not (for the substance) what he was, was never what he ought to be, sincere. He that is upon a good ground, and knowes his ground, will stand to it; trust him (as a creature may be trusted) and he will not faile.

Verse 29. *Returne, I pray you, let it not be iniquity, yea, returne againe; my righteousness is in it.*

He goes on to bespeake his friends to heare him better.

*Returne.*] The word signifies.

First, A Locall returne, or returning from a place.

Secondly, It is used Metaphorically, to returne from anger, or to turne anger away; *I sa. 5. 25. His anger is not turned away, the Lord did not turne from his fierce wrath.* Some understand it so here, *Returne I pray you*, that is, I beseech you be not so angry, be not so hasty and cholerick with me.

Thirdly, To turne or returne, notes desisting from our purpose, or the change of our resolutions. And thus it is the same with repentance, the Scripture abounds with the word in this sence, I shall not need to quote texts: Thus, most understand it here, *Returne*, that is, *repents of your former hard dealing with me*, persist not in it, persevere not in your uncharitablenesse.

Or lastly, *Returne*, that is, weigh the matter better, *Returne*, looke it over againe, let it have your second and more serled thoughts;

Redire significat, sed sese transferat ad animum, est in a proposito abstinere, institutum vite mutare, & penitentiam agere.

Ubi redieritis, & cum sum redieritis, id est,

thoughts; consider, whether I ſpeake not, as one conſtrained to this ſeeming impatience, from reall ſorrow, rather then from a profeſſed hypocriſie. So, he beſpeakes his friends againe, *Chap.17. 10. But as for you all, doe you returne and come now* (that is, be better adviſed, as the next words expound his meaning) *for I cannot find one wiſe man among you.* As if he had ſaid, you have not ſhewed any great treaſures of wiſdome, in all your diſputations againſt me hitherto; And therefore he tells them (*Chap.19.28.*) what counſels became them to take. *Yee ſhould ſay, why perſecute we him?* let us give over ſuch hard cenſures and wounding language. Say to your ſelves, *let us returne*, as here he ſaith to them, *returne I pray you.*

*Let it not be iniquity.*] Some underſtand it thus, let not the thing which is objected againſt me be iniquity, object not unrighteouſly againſt me: Or thus,

Secondly, In this diſputation, as it ſhall be carried on againe, deale not ſo unequally, ſo unjuſtly and hardly with me as before, deale fairely, uprightly, candidly and friendly with me; *Returne, I pray you, let it not be iniquity*; let there not be ſuch wrangling and hard ſpeeches betweene us, as hitherto there have been. Mr Broughton agrees to either ſence. *Change your mind now: let not unrighteouſneſſe be objected.*

Yet the Hebrew particle (*Al*) doth not alwayes forbid, but often notes, ſimply to deny; and ſome tranſlate it here, for a plaine deniall, rather than a forbidding. Not as we, *Let it not be iniquity*; but, there ſhall not be iniquity, that is, in my words, or in that which I ſhall ſpeake; and we may connect it with the latter part of the verſe, *my righteouſneſſe is in it.*

*Yea, returne againe.* He adviſed them to returne before, now he doubles his advice, *yea returne againe.* Such repeated doubled ſpeeches in Scripture, note;

First, A vehemency of ſpirit in the ſpeaker.

Secondly, A neceſſity of obedience to the thing which is ſpoken, by the hearer. It is ſurely a weighty and a neceſſary point, which is ſpoken and ſpoken again. *That's a double duty, and calls for double diligence, which we are doubly call'd to, Return I pray you, doe not think that this is a ſmall matter, a buſineſſe of indifferency, returne againe.* As (*Cant.6.13.*) *Return, return, O Shulamite, return, return:* There was great neceſſity for the Shulamite to return, when he was ſo often cried after to return. So, *Rejoyce, and*

*ubi iterum, etq̃ iterum omnia diligenter diſcuſſeritis, eodẽ ſubinde redeunt, & eadem accuratius reputantes, meant cognoscetis juſtitiam.*

*Particula Al non ſemper prohibet, ſed aliquando ſimpliter negat. Non erit iniquitas in verbis meis ſcilicet, Merito.*



again I ſay, rejoyce, ſaith the Apoſtle, to note the vehemency of his ſpirit, and the neceſſity of that Goſpel-duty, or how exceeding becoming it is, for Chriſtians to walk cheerfully and rejoyce. Here then, *Return, yea return againe*, is, as if he had ſaid, there is great cauſe you ſhould return, and be better adviſed, that, you ſhould conſider otherwiſe of my caſe, than hitherto you have done.

*My righteousneſſe is in it.* That is, I am righteous in this matter, in this buſineſſe: or upon ſuch a further conſideration and returning to the queſtion, my righteousneſſe, (by a true ſtating of theſe differences) will appeare unto you. *Job* was no *juſtiſiary*, no boalter in or of his own righteousneſſe; but he ſpeakes of the righteousneſſe of his cauſe, and of the uprightneſſe of his conſcience. According to that of (*Pſal. 73. ver. 6.*) *Thy righteousneſſe ſhall appeare as the light*, that is, the righteousneſſe of thy cauſe: ſo ſaith *Job*, *my righteousneſſe is in it*, when you return and return againe, to conſider diligently and ſeriously of this buſineſſe, you will find the reſult of all will be, that my righteousneſſe is in it, that is, that I am in the right, or free from blame in this buſineſſe, that I have not broken the rules of juſtice, or departed from a good conſcience.

*Fortē indigni  
bundi diſceſſum  
parabant aut jū  
ſurrexerant  
diſceſſuri, quare  
illos invitat  
ad pro-novandā  
diſputationem,  
Pined.*

Further, Others conceive *Job* beſpeakes his friends in this quicke language; *Returne, yea returne againe*, to recall his friends, who were ready to goe away in a pett or in a fume, as we uſe to ſay; They were riſing to be gone, and *Job* haſtily calls them back, *Return, I pray return*; As a man in diſcourſe growing ſo hot, that the houſe cannot hold him, but he will breake away, is uſually re-invited, *pray ſtay, ſir, return againe*; ſo *Job*, return againe, *my righteousneſſe is in it, you ſhall ſee I will make the matter good.*

Hence obſerve, firſt (taking the returne in a Metaphoricall ſence.)

*That a paſſionate or inconsiderate man, goes from himſelfe, and from the matter.* Paſſion carries from the buſineſſe before us. An angry mans diſcourſe runs wild, he had need be reduced. Conſideration is the returning of a man unto himſelfe, or his coming home. As the paſſions of the concupiſcible appetite, and intemperancies of youth, carrie a man beyond his bounds (and therefore the Prodigall repenting, is ſaid to come to himſelfe, *Luk. 15. 17.*) ſo likewise do the paſſions of the iraciſcible appetite. Anger diſorders and diſcompoſes the ſpirit, as much as luxury.

Secondly,

Secondly, obſerve,

*To perſiſt in evill is worſe than the committing of evill.* The one is common to man, the other peculiar to the Devill, and his peculiars, who know no repentance. It is bad enough to doe ill, but not to returne from evill, is inexcusable; therefore the Lord often by his Prophets laies this, as the heaviest charge of all, upon his people. He taxes them with their departures from him: But eſpecially with their refusals to returne unto him, *Yet have ye not returned unto me*; this is more sinfull than all the sins you have committed, you have not returned, you goe on and persevere in evill. The sword of God proclaimes alike voice in our eares at this day, *Returne, returne againe!* We have departed and gone away from God, let us not draw that ancient change upon our selves, I have smitten you, *yet have ye not returned unto me.* It is not sinning, but not returning, which brings finall condemnation, *impenitency ſeales the ſtone of deſtruction upon Perſons and Nations.*

Thirdly, whereas these words, *Returne, let it not be iniquity,* are referred to *Jobs* friends, as if he had said, *Let not this your paſſion make your ſinne fouler and greater*; you have sinned already, but if you returne not, your sin will be iniquity shortly. Note,

*He ſtops his ſin from being an iniquity, who haſtens his returning from ſin.*

Every sin, the least sin, is sin, as the least drop of water, is water: but every sin (in a strict ſence) is not iniquity. The nature is the ſame, but the degree varies. As many a child never comes to be a man; ſo many a ſin comes not to be an iniquity. *Happy is he that taketh thoſe little ones, and daſteth them againſt the ſtones.* That returnes before ~~that~~ <sup>his</sup> ſin be an iniquity.

Fourthly, obſerve further, how *Job* calls upon his friends, when he ſees them transported (as he thought) with paſſion; he leaves complaining of his owne ſorrowes, and gives them good counſell; he, for that preſent forgets his owne ruines, that he might amend them.

*It is our duty to reclaime, and to appeaſe thoſe by gentle intreaties, who, we ſuppoſe, have wronged us, or gone aſtray from truth.* *Job* doth not raile upon or revile his friends, but beſeeches them to be better adviſed, and conſider what they did.

Fifthly, in that he ſaith, *Return, ye return again,* taking this

for a call to a more ſerious conſideration of the buſineſſe, we may note,

*That a mans cauſe and condition muſt be conſidered, and conſidered again, twice, that is, fully conſidered, before he be condemned.* We muſt give account of every idle word, much more then of every unjuſt ſentence or cenſure : It is but wiſdome to conſider that ſtrictly, about which we muſt give ſo ſtrict an account.

Sixthly, in that he ſaith, *My righteouſneſſe is in it.* Obſerve,

*That a good cauſe, the more it is ſearched into, the better it will appeare ;* the deeper you digge into it, the more truth and holineſſe you will find in it. Search a godly man, and the lower you goe, the better he proves ; the nearer you come to his heart, the richer treaſures of grace and uprightneſſe will be diſcovered. Whereas take an hypocrite, and you may have a little good mettall at his tongue, or, his lips may be gilded over with good words, but ſearch him to the bottome, and there is all rottenneſſe, even ſeven abominations at his heart. *A godly man is not gilded, but gold.* Search a *Job* quite through, try him to the center, righteouſneſſe is in all his wayes, the further you ſearch, the better he is, and he will be beſt of all, at laſt.

Verſe 30. *Is there iniquity in my tongue ? Cannot my taſte diſcerne perverſe things.*

*Formula eſt ſe-  
ipſum compen-  
ſantis, & ani-  
mum ſuum ſer-  
vantis, ſalva ex-  
aminantis Ccc.*

*Verba per ſul-  
titiā & reme-  
ritatem prola-  
ta latentis pra-  
vitatū indicēs.*

Thus he concludes his Directory to his friends, and his preparatory for what himſelf intended to purſue in the next Chapter, *Is there iniquity in my tongue?* doth my tongue ſpeak unequal, or evil things? Hath any thing bin ſpoken by me againſt common right, or againſt the divine rule? hath my tongue uttered any iniquity from my heart? Hath the ſinfulneſſe of my heart broken forth at my lips ? Or hath it appeared, that I have done wickedly by what I have ſaid ? When my words are duly weighed, I ſhall not appeare the man you make mee.

The word ſignifies calamity or miſery, as well as iniquity, and ſo we may take it here, *Is there calamity in my tongue?* That is, doe my words beſpeake or invite my afflictions. We find the word uſed in that ſence, *Pſal. 52. 2. Thy tongue deviſeth miſchiefe,* or calamity ; *Iniquity deviſed or framed by the tongue is often a ſcourge upon the back,* Micha 7. 3, *The great man uttereth his miſchievous*

*mischievous desire*; The mischievous evill words of his soule. Is there, (saith *Job*) any such mischievous device in my tongue? Have I spoken poison to infect you, or blasphemie to dishonour God.

*Dober Havoib  
Napf/bi.*

*Cannot my taste discern perverse things?*

*Cannot my taste?*] The Hebrew is, *Cannot my palate?* And because the palate is exquisite in tasting, therefore by a trope the organ is expressed for the act, *Cannot my taste discern, cannot my palate.* Or as others, *Cannot my mouth discern perverse things?* That faculty of the soule, whereby we discern or distinguish just from unjust, truth from false-hood, as sweet is distinguished from bitter, by the palate, is elegantly called the palate of the soul.

סנ

*Palatum, cic-  
ganti Metapho-  
ra, a sensibus  
externis, ad in-  
teriores transla-  
ta, appellat. Itē  
anime faculta-  
tem, qua iusta  
ab iniustiis, vera  
a falsis, & aqua  
ac recta, ab ini-  
quis & perversis  
dignoscuntur,  
non secus ac  
palato, cibi dul-  
ces ab amaris,  
&c. Merc.  
Habet & ani-  
ma suum palat-  
um.*

*Cannot my taste discern?* The Hebrew is, *Cannot my taste \* understand perverse things?* It is usuall in Scripture to ascribe understanding, not onely to the senses, but also to the tongue, and sometimes to the hand. Understanding is ascribed to the tongue, in the place before named, *Psal. 52.* where the tongue is said, to *devise mischief*; The tongue, properly, cannot devise, the tongue doth but utter mischief, it is the mind or heart that deviseth. The shop is within, where mischief is forged and framed, yet the contrivance of it, is in that text given to the tongue. There is a two-fold reason of it, why the holy Ghost attributes the worke of the understanding to the tongue, hand or senses.

\* סנ

First, there is a great affinity, between reason and speech, and therefore the tongue, which is the instrument of speech, is honoured with the worke of the understanding: And so great is the affinity between reason and speech, that no creature void of reason can speake; Speech is a peculiar property of the rationall creature, *Speech is or ought to be the immediate issue or birth of reason.* Words are conceived in the mind, and borne at the tongue. And words are the image of the mind. We may see what worke is wrought in the mind, by that which is spoken by the tongue. The shape of a mans heart (when he speakes himselfe) comes out at his mouth. And therefore before a man speaks, he meditates. Meditation is the conception of words; As speaking is the production of them. Thus the Lord charges *Joshua* (Chap. 1. 8.) *The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night*: One would thinke, it should rather

*Scriptura sepe  
lingue, faucibus  
manibus, tri-  
buit, quod men-  
tis exercitium  
proprium est, sc.  
meditari & in-  
telligere.  
Magnae est ra-  
tionis & ora-  
tionis cognitio.*

have

*Ita meditatēris  
at ex ipsa cogi-  
tatione mentis  
effervescente  
redundent, &  
ebulliant in ore  
verba.*

have been said, *The book of the Law shall not depart out of thine heart, but thou shalt meditate therein, or if, not out of thy mouth, then thou shalt speak of it.* Meditation is too high a worke for the mouth, Yet, because there ought to be much meditation about the Law of God, before a word of it comes out of the mouth, therefore the Lord saith, *The book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night*; that is, as oft as thou shalt speake, thou shalt meditate, thou shalt not speake rashly, it shall not be the work of thy tongue alone, but of thy mind and tongue together.

There is a second reason, why, acts of the understanding are ascribed to the tongue, or to the senses: because when a thing is well spoken, or duly acted by any sense, Reason is the guide and the bodily Organ is under the dictates of the mind or understanding. So *Gen. 48. 14.* when old *Jacob* in giving the blessing unto *Josephs* children, *Manasseh* and *Ephraim*, laid his right hand upon the younger, and his left hand upon the elder, the text saith, he made his hands to understand, we translate, *he guided his hands wittingly*; there was so much reason, such divine reason in that act of *Jacob's* hands, in laying his right-hand upon the younger, that the Hebrew gives it with this elegancie, he made his hands to understand; which one of the Jewish Writers, learnedly expounds thus, *He order'd his hands wisely, as if they had been made acquainted with that great mystery of Gods counsels, that the greater blessing was the portion of the younger sonne.* And so the Psalmist (*Psalm. 78. 72.* speaking of *David's* raigne and government saith, *He governed them by the skilfulnesse of his hands.* The Hebrew is, *by the understanding of his hands*; and more, *the understandings of his hands.* Or, as one renders it, *The discretions of his hands, or the prudence of his Palmes*, ascribing all kind of politicall knowledge and understanding unto *David.* *David* in the outward administrations of the kingdome, acted with so much reason and justice, that his very hands are said to understand; *His hands understood more, than the heads of other Princes.* As *David's* hands, so *Jobs* pallate or taste, had an understanding, *Can not my pallate understand?*

Yet further, it is frequent in Scripture metaphorically to translate things, which are only acted or apprehended by the inward senses, to the outward. Taste, properly, is of meat and drinke; the humour or moisture, which is in meats, futable to the salivall humour;

*Prudenter egit  
manibus suis, ac  
fipie manus  
mysteriorum  
consciz erant.  
Onkel.*

תבונת  
כפיו

*In intelligentis  
manuum, vel  
volarum.*

humour in the mouth, causeth pleasantnesse of taste. Here *Job* speakes of doctrines, or of actions, *Cannot my taste discern perverse things?* If a thing be perversly or properly, truly or falsely spoken, cannot I taste it quickly? And hence the word of God is compared to those things, which are the object of taste, as to milke, and to strong meat, 1 Cor.3.2. I (saith the Apostle) *have fed you with milke, and not with meate*; That is, with easie and common truthe, not with the more mysterious parts of Gospel-knowledge, because yee were not able to bear it. The tast of such mysteries was too strong for your paltates. The same Metaphor is enlarged by the Apostle, *Heb. 5. 12, 13, 14.* And in this booke we finde it more then once, *Doth not the eare trie words, and the mouth taste his meate* (*Job 12. 11. Chap.34.3.*) That is, doth not the eare trie words, as the mouth tasts meat? *Cannot my taste discern*

*Perverse things?*

That is, words ill spoken, or wrong placed. The word signifies also, any calamity, or sad accident. And so Mr *Broughton* renders it. *Cannot my paltate declare all kind of heavie sorrows?* Doe yee thinke I have lost my judgement of things, and that I cannot tell, when I am pinch't or pain'd.

First, in that he saith here, *Is there iniquity in my tongue?* Observe,

*The tongue oft-times discovers the iniquitie of the heart.*

If there be iniquity in the heart, it will one time or other breake forth at, and blister upon the tongue. He that is rotten at his heart, is commonly rotten in his talke, *Mat. 12.34. Out of the abundance of the heart, the mouth speaks.* And when there is an abundance of iniquity in the heart, there is seldome a dearth or scarcity of it in the mouth: especially, in times of trouble, that iniquity and corruption, that disease and plague of the heart, will breake forth at the lips. As, *Evill words corrupt good manners*; so evill words discover, that our manners are corrupt. There are few men, but as the *Damofell* spake to *Peter*, *Their speech bewrayeth them*, and you may smell the filth of their hearts by their breath. Secondly, observe from these words, *Is there iniquity in my tongue?*

*He whose heart is upright, may know that he is upright.*

When *Job* questions, *Is there iniquity in my tongue?* He



reſolves, *There is no iniquity in my tongue*; None of that iniquity, which you charge me with. I grant a believer hath not alwaies a ſight of his owne integrity and uprightneſſe, many a ſoule beares falſe witneſſe againſt himſelfe, and oppreſſes his owne innocency: yet for the moſt part, ſincerity hath a witneſſe in it ſelfe, and holineſſe carries a light by which it is ſeen to him that hath it. An upright heart may know his owne uprightneſſe.

Thirdly, in that *Job* is thus ſtiſſe, in maintaining his owne uprightneſſe, and in denying any iniquity to be in his tongue, Obſerve;

*It is a duty to maintaine our owne integrity and uprightneſſe.*

*Job* was upon it before, and is now upon it againe, and he will be upon it afterward, he never gives over juſtifying of himſelfe againſt man, though he had not a word to plead for himſelfe againſt God.

Fourthly, from the latter claufe, *Cannot my taſte diſcerne perverſe things?* Obſerve,

*Reason diſtinguiſhes truth from falſhood, as the palate diſtinguiſhes bitter from ſweet. Reason is the ſouls-taſter.* Princes have their taſters before they eate, leſt there ſhould be poiſon in the diſh. God hath given unto man a taſter for his ſpirituall meat. The Pope will not ſuffer the meat he provides and cookes to be taſted, but will have it ſwallowed whole, or elſe he will thruſt it whole down their throats. *It is alike ſpirituall tyrannie, to ſtarve ſoules, and to cramme them.* It is our duty, when meat is ſet before us, and we are at a full table of knowledg, where variety of doctrins and opinions are ſerved in, then to call for our taſter. We may be ſurſetted elſe, if not poiſon'd. There may be a wild gourd among good herbs in the pot, and ſo death in the pot too, therefore firſt taſte, then eat and digeſt. A Chriſtian hath a taſte to diſcerne error from truth, why then ſhould he be denied the uſe of it? A woe is pronounced againſt thoſe, who offer unwholeſome doctrin, *Iſa. 5. 20. Woe to thoſe that call evil good, and good evil, that put light for darkneſſe and darkneſſe for light, that put bitter for ſweet, and ſweet for bitter.* A like woe is due to them, who will not give others leave to diſcern for themſelves, what is good or evil, light or darkneſſe, bitter or ſweet; as good let another live for us, as another taſte for us. And their miſery will be little leſſe, then the woes of theſe men, who cannot or will not take paines to diſtinguiſh, when evil is called

called good and good evill, when light is put for darknesse, and darknesse for light, when bitter is put for sweet, and sweet for bitter, or (as *Job* speakes here) *whose taste cannot discerne perverse things.* There are some whose taste is so farre from discerning perverse things, that it is easie to discerne, their taste is perverse; for, bring them wholesome, true and savoury doctrine, they say it is bitter, or false doctrine; Bring them false doctrine, a lie, a dream, a fancie, a meere humane invention, dish out such provision before them, that's excellent cheare. This was the heaviest curse, which God sent upon the Gentiles, Rom. 1. 28. God gave them over to a reprobate mind, to doe those things, which are not convenient, that is, to a mind void of judgement, a mind that could not taste or distinguish things, therefore the issue or effect was, *They did things which were not convenient*; as if a man not being able to judge of meats, eats poison, or meats most contrary to his health and constitution. It is a fearfull judgement to be given up to an unapproving mind, to a mind that cannot discerne truth from falsehood, the Oracles of God, from the forgeries of men, superstition, from holy worship. *It is a sad thing to loose our spirituall senses.* Such as play the wantons with the word of God, and walke below the truths they know, are at last given up to a reprobate mind, to a mind not able to know the word of truth, and then they swallow downe error for truth, and suck in deadly poison, like sweet pleasant wine. The Apostle speaking of the difference of doctrines, under the metaphor of meats, saith, *Milke is for babes, but strong meat is for them of full age, even for those, that by reason of use, have their senses exercised to discerne good and evill*; That is, their spirituall senses exercised to taste this, from that doctrine, and not to swallow every doctrine alike. It is a great blessing, when a people have *senses exercised*; And it is a blessing we have much cause to pray for, in these times. That many pallats are out of taste, is too apparant by the multitude of heterodox opinions, which goe downe without disrelish. Some, which would even make a man tremble to name them, are entertained with delight. Some, which dissolve our comforts, and break us off from comfortable communion with Christ, Some, which shake, if not overthrow the very foundations of faith, are swallowed, as pleasant morsels. Doth not this convince, that there's a want of *Jobs* taste among us, to *discerne perverse things.* Therefore get your senses exercised, be established in the present truth, that, ye, as this holy man in the midst

of all bodily distempers, and outward troubles (which usually put the naturall pallate out of taste) may yet even then, as he, have your inward senses exquisite, and your spirituall pallate exact to discern right from perverse things. Lastly, note,

*False doctrine, or true doctrine falsely applied is a perverse thing.*

False Doctrine perverts, First, reason, Secondly, Scripture, Thirdly, the soules of men. The Apostle (*Act. 20. 30.*) prophesies to the Church of *Ephesus*, and with them to all Churches, *That out of themselves men should arise, speaking perverse things to draw away disciples after them.* Holy doctrine drawes men to God, and false doctrine drawes men to man. *As itching eares heape teachers to themselves (2 Tim. 4. 3.)* So false tongues heape disciples to themselves. That which is perverse in it's nature, is perverting in it's effect.

*Spealley*

*Spealley's Book*





J O B Chap.7. Verſ.1,2,3,4.

*Is there not an appointed time to man upon earth? are not his  
dayes also like the dayes of an hireling?*

*As a ſervant earnestly deſireth the ſhadow, and as an hireling  
looketh for the reward of his worke:*

*So am I made to poſſeſſe moneths of vanity; and wearifome  
nights are appointed to me.*

*When I lie downe, I ſay, When ſhall I ariſe, and the night be  
gone? and I am full of toſings too and fro, unto the dawning  
of the day.*



Here the knot of connection, between this and the former Chapter lyeth, is not ſo diſcernable; which hath given occaſion for much diverſity of conjecture about it.

First, It may be conceived, that *Job* in this diſcourſe, refutes that tenet of *Eliphaz*, that, he was puniſhed and ſcourged for his wickedneſſe: by ſhewing, that to be afflicted is the common condition of man, and therefore no ſuch judgement of any mans wickedneſſe or ſinfullneſſe could be made from his afflictions. Or,

Secondly, That *Job* here confutes that promiſe, which *Eliphaz* made about the twentieth verſe of the fifth Chapter, concerning outward proſperity, *He ſhall know that his tabernacle ſhall be in peace, and he ſhall be delivered,* &c. by proving it inconfiſtent with the preſent eſtate of mortals, to looke for ſuch uninterrupted happineſſe, or faire dayes without any clouds and ſtormes, as *Eliphaz* ſeemed to undertake he ſhould, *Is there not an appointed time to man upon earth? are not his dayes also like the dayes of an hireling,* &c.

Or thirdly, the connection may be made with those words, which himselfe had spoken at the foure and twentieth verse of the former Chapter, *Teach me (saith Job) and I will hold my tongue, and cause me to understand wherein I have erred*: In which words we shewed, Job makes an humble submission of himselfe; and in case his friends could instruct him better, he was willing to learn, he was not wedded to his own opinion, or resolved never to be removed from it.

In pursuance of which promised teachableness, he in this Chapter grants what was grantable in the former discourse of *Eliphaz*. *Eliphaz* had said, Chap. 5. ver. 7, & 8. *That man was borne to labour as the sparks fly upward*, and thereupon presently inferres, *I would seeke unto God, &c.* both these, *the Doctrine and the Use*, Job seemes to prosecute in this seventh Chapter, as if he should say, what thou hast rightly spoken, I will grant thee; thou hast said, *Man is born to trouble*, I say to too, *Is there not an appointed time unto man (of trouble?) and are not his dayes as the dayes of an hireling?* And thou advisest me to seeke unto God, and apply my self to him; it is good counsell, and therefore I will follow it: As we reade he doth, at the seventeenth and twentieth verses of this Chapter, *O remember that my life is wind, what is man that thou shouldest magnifie him; I have sinned, what shall I doe unto thee, O thou preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?* Language full of humility, and sounding out the brokenness of his heart.

But lastly, rather thus, Job having in the former Chapter refused those arguments, by which *Eliphaz* would convince him, and having renewed his request to die, expostulated with his friends about their unkindness toward him, and admonished them to a more equall dealing with, and hearing of him: he now proceeds to the confirmation of his first request to die, which he doth from divers grounds.

1. From the generall condition of mans life, *vers. 1. Is there not an appointed time to man, &c.*

2. From the condition of some particular men, *A servant earnestly desireth the shadow, and an hireling looketh for the reward of his work*, may not I therefore desire death, which onely will be a shadow to me, till when, I shall not have my reward? And

3. From his own speciall condition at the third verse, and so forward

ward to the ſeventh, therein expreſſing how ſad, how reſtleſſe, how troubleſome his life was to him, which (as he apprehended) nothing could give remedy to, but only death: *My diſeaſe appeares curable, only by a grave, and my only medicine, is a mouth full of earth*: Therefore the matter ſtanding ſo with me, have I not rightly and reaſonably deſired, either that I had not lived at all, or that I may quickly die, and that God would cut off my life.

Having by theſe arguments confirmed that former deſire; In the next place, he againe renewes his former complaints from the eleventh verſe of this Chapter, unto the ſeventeenth. Thirdly, he abaſes himſelf before God, as unworthy, that God ſhould take any notice of him, or beſtow a thought, a viſit, a ſmile or a chaſtiſement upon him. *What is man, that thou doeſt magnifie him? that thou doeſt viſit him, &c.* Laſtly, he concludes with confeſſion of his ſin, and earneſt deſire of pardon, at the twentieth and the one and twentieth verſes.

Thus in generall, both for the dependance of the latter part of his ſpeech upon the former, and the principall parts contained in this.

Verſe 1. *Is there not an appointed time to man upon earth? and are not his dayes alſo like the dayes of an hireling.*

The queſtion affirms, there is an appointed time to man upon earth, and his dayes are like the dayes of an hireling. From whence, we may forme his argument thus. He that hath a certaine terme of life appointed him, to ſerve in, doth not ſin in deſiring an end of his ſervice: But there is an appointed time, &c. Therefore it is not ſinfull to deſire it.

*Is there not an appointed time?*] The Hebrew thus; *Is there not a Warfare to man upon earth?* So you find it in the margin of your Bibles: Our Translators put *Warfare* there, and *Appointed time* in the text. The word ſignifies both, becauſe warres of all other actions, have their ſeaſons, and their appointed times; and the life of man is well deſcribed, under both, or either of thoſe notions.

Conſider it firſt under the moſt proper ſignification; and ſo many reade it, *Is there not a Warfare to man upon the earth?* *Iſa. 40. 1, 2.* *Comfort ye, comfort ye my people, ſaith the Lord, ſpeake comfortably to Jeruſalem; Why? Tell her her Warfare is ended.*

מלחמה

*Militia, per Metaphoram, tempus ordinatum, determinatum, conſtitutum: ipſam militia tempus*



In that place our Translators put *appointed time*, in the margin, and, *warfare*, in the text, as here they put, *appointed time*, in the text, and *warfare*, in the margin; The sense in both is the same. *Tell her that her warfare is ended*, that is, *the time appointed or constituted for her trouble is ended*: So here, *Is there not an appointed time?* that is, is there not a set, determined time of the troubles, or troublesome warfaring life of man?

*Græci tægæ-  
theron, quasi  
tentationis of-  
ficina ubi ho-  
mo variis ex-  
perimentis va-  
rijsq; eventus  
& periculis  
sit expostus, ut  
miles in bello.*

The Greek Translators interpret it, *Temptation*, *Is there not an appointed temptation to man upon the earth?* And that gives us the same meaning; for temptation is a warfare; temptation is our spirituall warre, the exercise and probation of a Christian. There are three things in which the greatest exercise of a Christian life consist, *Prayer, Meditation and Temptation*. First Prayer, wherein man is seeking unto, and working his heart towards God: Secondly Meditation, wherein he is preparing himselfe, by holy thoughts and divine considerations, for his neerer addresses unto God in prayer, and how to walk in every duty towards man: Thirdly Temptation, wherein he wrestles and strives with those enemies opposing prayer, meditation and the whole course of holy obedience. The life of man is a continued temptation, and that's a spirituall warfare, a continuall bickering with a world of enemies; And though they without stand still, yet a soule can scarce passe one houre, but he shall have many fights and bouts with his own heart. In this sence, *Is there not an appointed time of warfare or temptation to man upon earth?*

Our life is a warfare in divers respects.

First, it is a warfare, because Christians doe or ought, to live under the greatest command of any in the world; they ought to stand armed at a call. A Souldier is under absolute command, he must not dispute the Orders of his Generall, but obey them; The Centurion in the Gospell saith, *I have Souldiers under me, and I say to one goe and he goeth, to another come and he cometh, and to a third doe this and he doth it*: which he speaks not as commending the speciall vertue and good disposition of his own Souldiers, but as describing the duty of all Souldiers: therefore souldiary is well defined, *To be the obedience of a stout and valiant mind, out of his own dispose*; A Souldier moves upon direction; so must a Christian, he is in a warfaring condition, he must have a charge or a word from his Commander, for every step he treads, or action he undertakes.

*Militia est obe-  
dientia quedã  
fortis & invio-  
lenti, animi ar-  
bitrio carentis  
sui.*

Secondly

Secondly it is a warfare, in regard of perpetuall motions and travels : A Souldiers life is an untetled life ; while he is in actuall ſervice, he hath no reſt, he is either marching, or charging ; and when he comes to his Quarters, his ſtay is but little, he cannot build him a houſe, he can but pitch him down a tent for a night or two, he muſt away againe. Mans life hath no ſtop, we have here no abiding City, we dwell in tents and tabernacles, waifaring and warfaring out our dayes.

Thirdly, a warfare, becauſe of continuall watching. It is the *watch-word* which Chriſt gave his followers, *I ſay unto you, Watch ;* that's the ſouldiers word and work too ; warring and watching goe together : The Souldier ſtands Centinel, fearing the enemies ſurpriſe : A Chriſtian ſhould ſtand upon his guard and his watch at all hours, is not that a warfare ?

Fourthly, a warfare, becauſe Chriſtians ought to keep their rank and file, that is, the places and relations wherein God hath ſet them. A Souldier commanded to ſtand ſuch a ground, muſt not ſtirre, though he die for it, and if he ſtirrs ( by Martiall law ) he ſhall die. There is ſo much keeping of order in warre and Battels, that whatſoever keeps order, is ſaid to fight, or warre. The Starres are ſaid to have fought againſt *Siſera* in their courſes, *Judg. 5. 20.* The Stars are embattaild or encampt in their ſphears, out of which they move *not*, and are therefore often called the *Miliria*, or hoſt of Heaven.

Fifthly, a warfare, becauſe ſo full of hazzards, troubles and labours, or becauſe ſo much hardſhip is to be endured. A Souldier converſes with dangers, and dwels in the territories of death continually : This cauſed *Deborah* to begin her *Triumphant Song*, with praiſe to the Lord, *becauſe the people offered themſelves willingly.* Many are forc'd and preſ'd to the warrs ; and moſt who are not preſ'd by the Authority of others, are preſ'd by their own hopes of gaine, or deſire of vain-glory and renown. *A true Voluntiere in Warre, is a rare man :* There is ſo much danger in it, that there is ſeldome much of the will in it.

The whole life of man, is full either of viſible or inviſible dangers ; he paſſes the pikes every day. The Apoſtle reckons eight diſtinct perils in one verſe, which met him, which way ſoever he turned, *2 Cor. 11. 26.* *He was in deaths often.* And though there are but few ſuch *Heroes* as he, yet 'tis ſeldome, but any of us are in deaths : Eſpecially while we remember, the mighty ſpiritual enemies and

oppositions, which encompass and beset us every day. *We wrestle not with flesh and blood, but with principalities and powers, &c.* And are therefore advised to take to us the whole armour of God; never to stir without our sword.

Sixthly, a warfare, in regard of the issue; victory and triumph, or slavery and death, is the issue of our lives. Either we overcome and are *more then conquerours* (that's the Apostles language, *Rom. 8.*) or else we are conquered, and more then captives; that's the Apostles sence too (both in allusion) *They are taken captive by the Devill at his will*: To be led captive by the Devill, is the lowest captivity, lower then any captivity unto men. In reference to the spirituall part of our warfare, there's no coming off upon equall termes: We must be victors or slaves, conquer or die. Only this is the Saints assurance, that as the *Captaine of their salvation was made perfect by sufferings*, and conquer'd by dying, so (at the worst) shall they; spirituall death (as sinners) hath no power over them at all, and when they die (as men) naturally, or by men violently, they shall receive fuller power: Thus our life is a warfare upon earth.

But take the word as we translate, *for an appointed time*; *Is there not an appointed time to man upon the earth?* And the reason why it beares that sence, is grounded upon these two things.

*Non significat tempus simpliciter, sed tempus certum ac constitutum, et avarogata, quod determinato anni tempore exerceri solet militia. Militia ideo tempus determinatum dicitur, quia non quævis etas bello apta est, sed determinata & certa.*

1. Because there is a speciall season of the yeare, most fit and suitable for warre, *2 Sam. 11. 1. And it came to passe at the returne of the yeare, when Kings goe forth to battell.* The time for war, is such a known appointed season, that the same word signifies warfare, and any appointed season.

2. Because men goe out to war, at a speciall time of their age: There is an appointed settled time of mans life, wherein he is fit to beare arms: Every age is not fit for arms. Old men and children are not fit for the field: Hence we find, *Numbers* the first, throughout, that the muster of the children of *Israel* is thus made, *ver. 3, 20, 22, &c. From twenty yeares old and upward; all that are able to goe forth to warre.* The *Roman* and *Greek* histories are distinct in this; In some Common-wealths, from Fifteen to Fifty, in others, from Twenty to Sixty: and in ours, the appointed time is, between Sixteen & Sixty, so men are pret's'd and list'd for war; And because there is such an appointed, or a set time of life in all States to goe out to war, therefore, that word is elegantly

elegantly applied, to signifie a set or an appointed time for any business.

*Is there not an appointed time to man upon earth?*

*Upon earth:* In Heaven our time knows no bounds, there are no termes or distinctions in eternitie; Seasons and variety of times vanish and shall not be heard of in Heaven. Eternitie is time fixt. *But there is an appointed time.*

*To man upon earth.* The word is *Enosh*, miserable, weake, fraile man, is there not an appointed time to this man upon earth? that is, while he walks in this lower region of the world, and lives on mould. The summe of all may be thus conceived, as if *Job* had said: *Every day hath evill annexed, some affliction or other waies upon every houre, so that there is no period of mans sorrow, but the period of his life; and therefore I walk by the rule of sound reason, when, that I might see an end of my troubles, I call for the end of my dayes.* Observe hence, first,

*Singulis diebus  
sua certamina  
presto sunt,  
adeo non nisi  
cum ipsa ultra  
terminantur  
labores vite,  
ac proutd. e.  
cunctum ratu-  
ram finem vi-  
te expro, Jun.*

*The life of man, is measured out by the Will of God. Is there not an appointed time to man upon earth?* There is. As God hath set out bounds and limits to the sea (*Hitherto thou shalt come, and no further*) by a perpetuall decree, so, he hath also set out bounds and limits to the life of man, his life it is an appointed time: Thus far the line of thy life shall reach, and no further. We live not at adventures, neither can our care lengthen out our own dayes: As all our care cannot adde one cubit to our stature, so not one minute to our glasse or houre. And as we cannot lengthen, so we cannot shorten our own dayes in respect of this appointed time: They who die in a time, when God forbids, yet die when God appoints: *And they live out all Gods time, who wickedly shorten their owne:* They cut their thread of life, but they cannot cut the thread of Gods decree; we live not at our own will, but at the will of God; we are tenants at his will, in these houses of clay. He is the maker of time, and the mesurer of our dayes; he gives us the lease of our lives for what yeares, he pleases; and it is most fit that he who created time, should dispose of time. *God is the Lord of time, and farmes it out, as, and to whom he thinks good.* Christ might doe what he pleased upon the Sabbath, for (saith he) *the Son of man is Lord also of the Sabbath;* God is the Lord of time, and therefore hath power to appoint, to one more, to another lesse. *My times* (saith *David*) *are in thy hand,* *Plal. 31. 15.* Thou mayest lengthen or

Shorten, continue or breake them off, as thy pleasure is.

Some live as if they were masters of time, and could appoint out their own terme: as if they lived at their own discretion, and could make a covenant with the grave, and agree with death, when to come for them. They article with it, for this year, and the next; they say to the grave, thou shalt not take me yet, thou shalt spare me yet, I have such ends to drive, such pleasures to take, before I would die. They (*Isa. 56. 12.*) speak, as if their tongues and their time were their own, and they knew no Lord of either; *To morrow shall be as this day, and much more abundant;* they speak of the next day, as if they could command it, and bid it come to serve their lusts. That wretched rich man, *Lu. 12.* could say, *Soule take thine ease, thou hast goods laid up for many yeares;* see how liberall he is to his soule, out of anothers right; and because he had got a great stock of riches, he gives himselfe a rich stock of time, *many yeares.* He resolved to make his life larger, as he had done his barnes; and because they were full of corne, he also will be full of dayes, whereas the word came, *Thou soule, this night shall thy soule be taken from thee.* And he could not live till next morning, who resolved upon many yeares, to live. Secondly observe,

*That the decrees of God concerning our lives, must not lessen our care to preserve our lives. Is there not an appointed time to man upon earth?* Yes, that there is, man lives at Gods appointment; but he must not live upon that appointment, that is, withdraw himselfe from meanes of his preservation, and say, God hath appointed how long I shall live, therefore what need I take care how to live? or what need I take care for the preserving of my life? As it is in spirituals, so also in temporals. God hath determined and appointed the portion of every man, all comes under a decree, under an everlasting and unmoveable decree; yet the decree which is past concerning us, must not take us off from our care about our selves. *Though only the elect are saved, yet none are saved by their election;* Infants who attaine not the use of reason, much lesse the actings of grace, yet, are not saved barely by election; what they cannot doe, is done for them, they are saved as elect in Christ, not precisely as elect; how, they are united to Christ, we know not, but we know they must be united, or else they could not be saved. But they who grow in yeares, must also grow in the graces of sanctification, otherwise they are not saved by the grace of election: The decree of God appoints us to salvation, but

*Non in absurdum trabenda est hec lobi sententia, ut temere se quippiam periculis objiciat, quia spatium vite definitum est.*

the decree of God doth not save us; we must runne through all the second causes, and wayes which the word of God hath chalked out to eternall life and glory. Thus also our temporall life, passeth under a decree, It is by appointment: but woe unto those that shall say, God hath appointed how long I shall live, therefore what need I take care about my life? This is to walk contrary to one part of the decree, while we seeme to submit unto the other. For God who appoints life, appoints all the means which concerne the preservation of life. It hath no shadow of a warrant, for any man to cast himself upon needlesse dangers, or to forbear necessary helps for the sustaining of his life, because he heares his time is appointed, and that his dayes on earth, are all reckoned and numbred to him, from Heaven.

Thirdly, for as much as there is an appointed time, we should learne patience, and wait quietly upon God. It is not in creatures (be they never so angry) to prolong the time of our sorrows. The same word, which shewes us, that our *life is a warfare*, shews us also, that it is an *appointed time*. Men cannot appoint you one moments trouble, or lengthen this warre, when God will shorten it. Our haire is numbred, much more our daies. Honour God, and have good thoughts of him, for whether your times be faire or foule, calme or stormy, they are appointed times. The whole life of man on earth is ordered in heaven.

Fourthly, if our lives are for an appointed time, we should be willing to die, when God calls. All the time we would live beyond that, is of our own appointment: and we should be willing to live, till God calls, for all that's appointed time. As it is sinfull not to be willing to do (though it be burdensome) what God appoints, so is it likewise, not to be willing to live what time God appoints, though it be painfull and troublesome.

*And are not his daies, like the daies of an hireling?*

*An hireling* is he, who works a set time, for a set reward; And so this latter clause of the verse is the same in sense with the former, *Is there not an appointed time to man, and are not his daies, like the daies of an hireling?* That is, are not his daies set, as an hirelings, with whom we agree for so many daies, or for such a day.

*An hireling.* We may take him either for a hired souldier, a mercenarie in warre, or for an hired servant, a mercenary in work. An hireling in either notion is called to labour, sorrow and sweat.

D d d d 3

Such

שכיר

*Mercenarius à*

שכר

*adduxit. Mercenarius est qui in certum tempus conductitur & sepe in diē, quem ideo Graeci vocant αἰθήνη, ἡμέρας μισθόν. Sicut in unico die operario,*



*quandiu lucet  
sol, non est ulla  
requies merce-  
nario constituta,  
ita dum luce  
huius vite frui-  
mur nulla nobis  
requies expectanda est.*

Such is the common condition of man, *His daies, are as the daies of an hireling.* God threatneth *Moab* by the Prophet, in this language (*Iſa. 16. 14.*) *Within three years, as the years of an hireling, and the glory of Moab shall be contemned;* that is, within three years, which shall be like the years of an hireling, troublesome years, laborious years, vexatious yeares, wearisome yeares, and then the glory of *Moab* shall be contemned, and utterly despised; As if he had said, *Moab* is now in great glory, but near great desolation. You shall see three years trouble will staine all the glory of *Moab*, and wither all her beauty; we feele this truth, *England* was a Nation of great glory, you see how two or three years, like the years of an hireling, troublesome years, years of affliction, years of hard labour and travell, have almost spoild the glory of it.

And yet here *Job* makes a generall description of the life of man: It is not the lot only of some poore afflicted, hard-wrought servants, that, their daies are as the daies of an hireling: he speaks of man-kind, of the master, as well as of the servant, *His daies are like the daies of an hireling.* We may note from it, First, That

*Except we labour we ought not to eat;* For the daies of man, are as the daies of an hireling, the hireling shall not have his meat, except he worke for it, neither ought he that hires, or sets him a worke. The master is in this sence an hireling. The Saints are (in this sence) *Hirelings.* The Apostle speakes to believers, and reproves them (*2 Theſſ. 3. 12.*) *There are some which walke among you inordinately, working not at all, now them that are such, we command, that they work and eat their own bread,* and ver. 10. *If any man work not, let him not eat;* even they, whom Christ hath made free, are to account themselves, as hired servants, that is, they must not eat the bread of idleness; we steale all the bread, which (one way or other) we labour not for, and therefore the Apostle bids the *Theſſalonians* work, that they might eat their own bread; It is not our own bread, which we buy with our mony, unlesse we pay (in what we can, and are called to) labour for it also. As we eat that bread pleasantly, so we come by it honestly, which is dipt in our owne sweat.

Secondly, we are hence taught; That

*We ought to take our travells well, we must not murmur at our labours, or complain over our work, and say, what a wearinesse is it.* As

As the Lord cannot beare it, that any should murmur at spirituall worke, or say with them, in the Prophet, *What a wearinesse is it;* so it is very displeasing to him, to say of our callings and the burdens of them, *What a wearinesse are they?* Why? It is the common condition of man: Why then should we quarrell with that law of labour, which is become the portion of our mortality. The corruption of our nature hath led us into this condition, and made us all as hirelings. Mans innocency had businesse, but sin hath brought him to sweat, and changed his labour into toile. Man was put into the garden, *as Lord of it*, to dresse and till it, but now he is put there, *as an hireling*, to sweat and toyle at it. There is a stampe of servility and drudgery upon all the labours, which the children of men take under the Sun. That argument, which the Apostle uses, to support us, in the bitternesse of affliction, hath alike strength in it to comfort us in the toile to menesse of our labours. *As there is no temptation hath taken hold of us, but that which is common to man*, 1 Cor. 10. 13. So there is no labour laid upon any of us in our lawfull callings, but that which is common to man. Even the Saints, whom Christ hath made free and separated from the world, are not freed from service, while they are in the world. And while Christ would not have them carefull in any thing, he would have them industrious in every thing. That Canon of the Apostle is cleare for it, (1 Cor. 7. 20.) *Let every man abide in the same calling, wherein he was called;* that is, your spirituall calling doth not void your civill. When you have learned to drive a trade for heaven, you must still drive your trade on earth. *While there is any thing of sin in us, there must be somewhat of the hireling in us.* There is not the most ingenious, no, nor the most spirituall labour, we goe about, but there is somewhat of the hireling in it; in the duty of prayer, in the duty of preaching, there is somewhat of the hireling, that is, there is bodily paine and wearinesse, a waste upon our strength, and expence of our spirits. Though in these things the Saints worke not for wages, but their very worke is their wages, and their labour their reward, though there be nothing mercenary in their spirits, yet they feele the effects of a mercenary worke, upon their bodies, even wearinesse and waste of naturall strength and spirits.

Thirdly, *Seeing the daies of a man are as the daies of an hireling.* Observe,

*There is a reward or wages, somewhat follows the labour and travell*

*travell of this life.* The hireling labours all day, but at night he hath his reward, *Mat.20.* Christ compares beleevers, even, in their spirituall capacity, unto labourers in a vineyard, to hirelings, who wrought for a penny a day, and at night, they had every one their pay: It is so in reference to the whole course of this life, we are hirelings; in the evening, we shall have our penny, verily, *There is a reward for the righteous, their labour is not in vain in the Lord, 1 Cor.15.* And as the righteous have a reward, so, the wicked shall have wages. Satans hirelings shall have full pay, though no content, for all their works, *The wages of sin is death*; there's pay, such as it is, woefull pay, a blacke penny. The daies of man are as the daies of an hireling, there is an issue and a reward for every work.

Fourthly note from the Metaphor, while an hireling is doing his masters work, he doth his owne too, that is, his owne profit comes in by those acts, in which he labours for another. It is thus also in the generall state of man: above all, Christs servants and hirelings, gaine by the duties of obedience they performe to Christ, their own profit comes in, with his honour. A godly man cannot doe a stroake of worke for God, but he works for himselfe too; the servants of God must not be self-seekers and self-workers, they may not make themselves their end; but as it is with an hireling, let him be never so upright hearted toward the master he serves, let him lay *self by*, in all he doth, yet he hath a share of profit in all his labors. God hath so espoused and married his owne glory, and the good of man together, that, whosoever really promotes the one, promotes both. It is so likewise with those, who worke the works of darknesse, and doe the lusts of the devill. While his slaves are doing his worke, they are gaining towards destruction, and their owne wages encreates daily, they are treasuring up wrath and judgement against the day of wrath. As the measure of their sinne fills, so doth the measure of their punishment. Thus also *the daies of man, are as the daies of an hireling.*

There are two generall observations, which I shall but name, because they will occurre again.

1. *The life of man, it is short; As the daies of an hireling.* The servant doth not abide in the house for ever, a hireling is but for a time. And it is good for a man, that it is so. Some complaine exceeding much, because their lives are so exceeding little. But let them weigh it well, and they shall see cause to rejoyce much, because they live so little. In some respect it is good for wicked men, that their lives are

so short: if their lives were longer, they would be wickeded, and so heaping up more sin, they would heap up more wrath against themselves. And it is very well for the Saints, that their lives are so short. Their corruptions and temptations, their weakneses and infirmities, their troubles and afflictions are so many, that it is well their days are so few. If they should have length of life added to heapes of sorrows, and perpetuity with outward misery, how miserable were they! Christ promises it, as a point of favour to his, that the dayes of trouble should be shortned, *Except those daies should be shortned, no flesh should be saved* (that is, kept or preserved alive in those tribulations) *but for the Elects sake those daies shall be shortned*, Mat. 24. 22. It is a favour also to the Saints, that their particular dayes are shortned, that their's are but as the dayes of an hireling, for as much as their present dayes are dayes of trouble and travell. *The daies of the best are so full of evil, that it is good, they are not fuller of days.*

And further, it is good, they are so evill, or full of trouble. It is well for wicked men, that their dayes are full of trouble; the sweeter their lives are to them, the sinfuller they are against God. Their outward comforts are but fewell and encouragement to their lulls; and while their lives are calme and quiet, they doe but saile more quietly downe into that dead sea of everlasting misery. And the Saints have this advantage by the troublesomenesse of their lives, to be kept in continuall exercise, and more dependance upon God; they would love the world too well, and delight in the creature too much, if God did not put bitternesse into their cuppe.

*Job* having thus shadowed the state of man, seemes to make out his intendment or scope thus. *There is no reason why I should be charged so deeply for desiring death; For what is the life of man? Is it not a life full of travell, and of trouble, full of dangers and temptations, is not the time of his life short and set? Is it not a speedy passing time, and yet a firmly appointed time? Why then should not I thinke the period of my life to be at hand? Why should not I thinke my appointed time is come; Forasmuch as I have so many evidences and symptomes of death before me, and have heard so many messages and summons to the grave. Death sits upon my lips, ready to come in, while I am speaking. Death hath taken possession of me already, and seiz'd my ports: death is in my face, I am the very picture of death, and images of death stand round*

*Plurima mortis  
imago.*

Eccc

about

about me. Therefore Eliphaz, why should I not call to have my daies summed up, that I may see the end and summe of these troubles; Or Wherefore wouldest thou stay my complaint against my life, or stop my desire of death, by giving me hopes of many daies, and of a flourishing estate in this world?

That's his first argument, from the generall condition of mankind. Now he proceeds to consider somewhat more speciall in that condition.

Verse 2. *As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.*

Verse 3. *So am I made to possess months of vanity, and wearisome nights are appointed to me.*

*As a servant earnestly desireth.*

To desire earnestly, is but one word in the original, it is so full of sense, that we cannot empty it into any one word in our language. The letter is, *As a servant breaths after the shadow*: And because a man, that hath an earnest longing desire for a thing, pants, breathes and gapes after it, therefore that word, which signifies to gape and draw in the aire pantingly, signifies also to desire, or to desire earnestly, *As a servant earnestly desireth,*

*The shadow.*

Some understand it of the night, when the servant comes to rest himselfe after his labour all the day. *Night is but a great shadow.*

Secondly, Wee may take it for the shadow of the day; A servant that is heated in labour abroad in the open field, earnestly desires a shadow, to get under a tree or a bush, a little to refresh himself. Or,

Thirdly, the shadow may be taken for the house: to come into a mans house, or under a mans rooffe, is called a coming under his shadow, Gen. 19. 8. *There fore they are come under my shadow,* saith Lot to the men of Sodom, that is, under the covert of my roof.

The shadow is used often in Scripture to note protection and mercy, *Shadows are substantiall mercies, and the promise of a shadow is a reall favour*, Isa. 4. 6. The Church hath a promise under this notion, *There shall be a Tabernacle for a shadow in the day*

time

ENUN

Traxit aerem  
ad os, per Meta-  
phoram, inbla-  
vis, ardentem  
cupijt, qui enim  
vehementer ali-  
quid curiunt,  
prae desiderij  
et expectatio-  
nis magnitudine  
ad os aeris tra-  
bunt seu frequen-  
tius respirant.

Unbra id signi-  
ficat quod pro-  
tegentia et con-  
solatione obun-  
bra.

time from the heat; *Isa.25.4. A refuge from the storme, a shadow from the heat.* And *Isa.32.2.* The Lord promises that he will be as the shadow of a great rock in a weary land unto his people. And David flies to this shadow for safety. *Under the shadow of thy wings shall be my refuge, till these calamities be over-past, Psa.57.1.* So *Psa.17.8. Psa.91.1.*

So that in these words, *As a servant earnestly desireth the shadow,* Job meanes that, which is most refreshing and desirable by a servant: And in thole Easterne hot countries, shadowes were very refreshing and much desired. *Jacob* reporting his labours in keeping *Labans* sheepe, saith, *In the day time I was consumed with heat, or parched with heat.* Therefore a servant hath reason to desire the shadow.

*And as an hireling looketh for the reward of his work,*

There are two things, which a servant or an hireling desires much, *Rest and reward; Shadow and pay.* When he is hot the shadow refreshes him. And when he is hungry, his pay refreshes him: while his hand is at worke in the day, his heart is upon the wages he shall receive at night. Hence the Lord in compassion to servants made a gracious provision for them by a Law, *Deut.24.14,15. Thou shalt not oppresse a hired servant, &c. at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.*

*Job* puts the instance in both, *As the hireling looks for the reward of his work &c.*

*He looketh.* The word signifieth to expect a thing with an eye toward it, what we earnestly expect, our eyes move after it. *David* in his waiting upon God, saith, *Mine eyes are towards thee, I lift up mine eyes and my heart to God; The same word is here used, The hireling looks.* קיר

*For the reward of his work,*

So we translate it. The Hebrew is, *He looks for his work:* Why? he had worke before, he had his worke all day long, his Master shewed him his worke, he needed not looke for that; then his work is the reward of his work. In the Scripture, the word *work* signifies three things. פד

1. The very act of labour.

Eccc 2

2. The



2. The effect of labour, the thing wrought, or that which is the product of labour. When a man hath laboured, what he labour'd about is visible, and that we call his worke, as well as the act of his labour.

3. The reward or the wages, which a man receives for his labour, Levit. 19. 13. we reade a plaine text for it, *The wages of him that is hired, shall not abide with thee all night, untill the morning.* The Hebrew is, *The work of him that is hired shall not abide with thee.* So Plal. 109. 20. *Let this be the reward of mine adversaries from the Lord;* the Hebrew is, *Let this be the work of mine adversaries from the Lord.* And Jer. 22. 13. we have the word in the same sence, worke for wages. As it is usuall to put prayer for the thing prayed for, a petition for the thing petitioned, or for the thing obtained by petition, *The Lord hath given me my petition* (saith *Hannah*, 1 Sam. 1. 27.) that is, the child for whom I did petition. It is usuall also in Scripture to put sinne for the punishment or reward of sinne, Gen. 4. 13. *My sin is greater, that is, my punishment is greater, than I can bear.* And the Master is forbid to detaine the servants wages, *least it be sin to him*, Deut. 24. 15. that is, least he be punished for detaining it. Thus also it is usuall to put the worke for the reward of the worke, *The hireling expects his work*, that is, he earnestly looks that he shall have wages in the evening for his work. Now (saith *Job*) as these wait, the servant and the hireling, for the shadow in the day, and for their wages at night; So *I am made to possesse months of vanity*, &c.

I shall note a point or two in passage from the words, as they containe a generall truth, before I examine them in this application.

Take the words as they are a direct proposition, *A servant desires the shadow, and an hireling looks for the reward of his work.* Hence observe,

First, *The condition of a servant is a very laborious and a wearisome condition;* He longs for some rest, he earnestly desires the shadow. Observe,

Secondly, *The servant must have a reward.* Ther's all the reason in the world he should. Observe,

Thirdly, *The hireling hath earnest thoughts upon his reward;* His reward is in his eye. It is the reason given, why the wages of the hired servant should not be with-held, Deut. 24. 15. The Lord

the

Omnes est fructus  
seu merces ope-  
ris que pro labo-  
re datur, per  
Metonymiam

the righteous judge between Maſters and ſervants; gives this account or ground of his Law, *Thou ſhalt not detain his wages, for he ſetteth his heart upon it*; Poore man, he hath been working all day, and he hath had his heart upon his wages; the hopes of that, gave him ſome relief and eaſe in going through his hard taſke and ſervice, therefore thou ſhalt not keep it from him, his heart is ſet upon it.

But it may be queſtioned; Is not this a ſin in the ſervant, to ſet his heart upon his wages? A charge is given, *Proverbs 10. 2. If riches increaſe, ſet not your heart upon them*; and is it approveable in a ſervant, to ſet his heart upon his wages or increaſe?

There is a great difference (and it is worthy our notice) between thoſe two Scriptures. The word in *Deuteronomy* (ſpeaking of the poore ſervant) notes the liſting up of the ſoule; *He hath liſted up his ſoule unto it*, ſo we reade in the margin of our Bibles; But in the *Proverbs* (where he ſpeakes of the covetous rich man) the word imports, the letting down, or ſetting of his heart upon it. A poore man hath but a little, and his wages (it may be) is above him, his wages (poſſibly) is more than he is worth, therefore he liſteth up his mind to it, as a mercy and a bleſſing from God, for the reliefe of himſelf and family; take heed (ſaith the Lord) that thou detain not his wages; for the poor man liſteth up his ſoule to it; as a thing he reacheth upward for; *It is very dangerous to take that out of the hands of a man, which he is taking (as it were) out of the hand of God.* But a rich man, who hath abundance, lets his heart down, he croucheth and broodeth upon the creature. A godly poore man, looks up to his reward, and fetches his bread from Heaven; A covetous rich man looks down to his reward, and takes his bread from the earth; A godly man is above all earthly things, and yet he liſts up his mind to receive them. A meere naturall man is below earthly things, and yet he deſcends that he may receive them: The things which both receive, are the ſame, but the conveyance and derivation, differ alwayes, as much as Heaven and earth, ſometimes, as much as Heaven and hell. But to the text. Laſtly obſerve,

*That, it is the property of an hireling (take it ſtrictly) to eye his reward.* This is the deſcription of an hireling, *he is one who looks to his reward, whatſoever he doth to his work.* Chriſt, *Job. 10. 13.* confirms this character, *The hireling ſleepe, becauſe he*

is an hireling, and careth not for the sheepe; he cares much for the fleece, and for the flesh, but he cares little, if at all for the sheepe, that is, how, or whether the sheepe be fed and prosper. He that works for Christ, finds his reward in his work, and his eye is upon his work, as a reward, as well as upon the reward of his work: he is pleased as much, yea far more with his businesse, then he is with his wages: Did he not take content, and pay himselfe in this, that he is in a work acceptable to Christ, he could take no content, he could not be pleased at all, that he is in a work profitable to himselfe.

Now Job applies this generall, about the nature of a servant and an hireling, to his own condition. *So I am made to possesse moneths of vanity, and wearisome nights are appointed to me.*

*So am I made.* It lookes like a strange, and a very unlikely similitude; *As a servant desireth the shadow, so am I made to possesse moneths of vanity:* Therefore to cleare it, we must remember, that this is a similitude with a dissimilitude: The similitude is conceald, the dissimilitude is exprest; we may make it out thus; *As a servant desireth the shadow, and an hireling looketh for the reward of his work, so I, who am labouring in the heate of these afflictions, doe earnestly desire a shadow, and I who am at work, as an hireling, would have a reward; that is, I would see the end and issue of these troubles; But (here's the dissimilitude) I am made to possesse moneths of vanity, and wearisome nights are appointed to me;* As if Job had said, *When the servant hath wrought all day, and is weary, he can lie down at night quietly and rest himselfe; but alas! the night is as troublesome, and as labourious to me as the day; When the hireling hath laboured and taken pains, he receives his reward at evening, but my wages are moneths of vanity, and my rewards are nights of trouble, I am paid in ill coyne, moneths of vanity, wearisome nights are appointed for the reward of weary dayes.* Thus the sense is plaine.

*I am made to possesse.*] The word signifies possessing by inheritance and descent. Two things are implied in that phrase:

First, that troubles and afflictions belong to us by right, they are posselt as an inheritance, which we receive from our parents and progenitors. *I am made to possesse.* And

Secondly, it notes the continuance of troubles upon us: We have not only an ill lodging for a while, or we stay not with trouble, as travellers for a night, but we possesse and inherit them as our own.

*Similitudo dissimilis.*

נחל Est jure hereditario a liquid acquirere & possidere.

own. *Jobs* troubles, were not to him as an hired house, or a lodging, but as an inheritance, wherein he was settled and eſtated: *I am made to poſſeſſe moneths of vanity*; as if he had ſaid, you ſee what the patrimony and inheritance is, which deſcends to me: I have waited for comfort, and have been in expectation of good dayes, but I poſſeſſe moneths of vanity, that's all I have found and felt, as the iſſue of my labours.

*Moneths of vanity.* ] Some read, *Empty Moones* (the word beares that ſence) as if *Jobs* Moone were alwayes in the wane, or ever in the ecclipſe. The word ſignifies any kind of vanity, whether in word or in deed, perſonall vanity, or reall vanity, falſhood or deceit, any thing that is triviall or light. Such moneths have I appointed to me.

But ſome may ſay. *Moneths of vanity*? why doth *Job* complaine of this? Hath any man in the world any other then moneths of vanity? why then doth *Job* take it ſo ill, that he poſſeſſeth moneths of vanity, when no other fall to the lot or poſſeſſion of any man? *David*, *Pſal. 39. ver. 5.* affirms, *that, men at his beſt eſtate is altogether vanity*, what reaſon then hath *Job* to complaine of moneths of vanity in his worſt eſtate? It was with him as well as with any of his neighbours, we know not who hath any other than moneths of vanity. The Preacher makes this the preface of his Sermon, *Eccle. 1. 2. Vanity of vanities* (*ſaith the Preacher*) *vanity of vanities, all is vanity.*

I anſwer, it is true, our whole life is a life of vanity, but yet there is more vanity in ſome mans life, or in ſome part of the ſame mans life, then in another. *Vanity* is graduall. There is a vaine, and a vainer vanity, and there is the vainest vanity. Moneths of vanity may be underſtood two wayes.

Fiſt, *Moneths of vanity*, that is, moneths empty of comfort, fruitleſſe moneths, moneths bringing me no reſreſhing or content. As *Gen. 1. 2.* it is ſaid, *the earth was without forme and void*: void, that is, it had neither man, nor beaſt, nor plant upon it, there was nothing but emptineſſe upon the face of the earth, as it lay in that rude maſſe. So *Job* ſaith here, mine are moneths of vanity, void moneths, that is, moneths not filled up with any comfort, with any reſreſhing, with any joy, with any light or content, all theſe which are as the filling up of our moneths, and the beauty of time, are taken away from me, mine are empty moneths, my dayes are all Dogge-dayes; or at beſt, the dayes in the kalendar of my life are blankes.

Second.

יְהוָה שׁוֹמֵר

*Inanis & vacua, quia erat vacua hominibus, jumentis & plantis.*

*Facuum tempus  
est, quod nullū  
nobis affert  
utilitatem.*

Secondly, *Months of vanity*, because he had not what he expected, or the issue which he waited for: *Job* expresses himselfe in a posture of waiting, by the former similitudes: The hireling looks for his wages, and I looke for somewhat, but it is in vain, I cannot enjoy it. So the word is used, *Psal. 78. 33.* where the Psalmist describes the sinfull distempers of the people of *Israel*, and Gods anger towards them, *They beleevved not his word, &c.* What then? *Therefore their dayes did he consume in vanity, and their yeares in trouble.* The dayes of all men are consumed in vanity, as we said before? but here was somewhat more judiciall and pœnall; It is a sore judgement to consume our dayes in vanity, as that people did: As soon as they came out of *Egypt*, they were in a faire way to *Canaan*; but God leads them about by the wilderness, and there lets them wander out forty yeares, expecting and waiting for *Canaan*, but no *Canaan* came, or they came not to *Canaan*; this was the *spending of their yeares in vanity*, because they were travelling to their desired rest, but enjoyed it not; they went toying up and down the wilderness as in a maze, finding no way out, but at the doore of the grave; their carkasses fell in the wilderness; thus their dayes were consumed in vanity. So saith *Job*, *I possesse months of vanity*, that is, moneths wherein I am tired out in continuall troubles, and they are fruitlesse, issuelesse troubles, I have no sensible benefit by them, I see no end of them, my hopes are frustrate, and put far off from me. And are not these moneths of vanity? Observe hence, first,

*Troubles will prevaile upon us, whether we will or no. I am made to possesse, &c.* As if *Job* had said, I would faine have got over these moneths of vanity, or worne them out, but whether I will or no, I am made to possesse them. *The bands of affliction, are too strong for the creature to breake*: when the Lord sends trouble, he will make a man possesse it, how displeasing soever it is; *It is best for us to submit, where we cannot remedy, and to yeeld quietly to that, which we cannot avoid.* Secondly observe,

*Troubles come to us, as our naturall inheritance. I am made to possesse moneths of vanity*, they are as mine inheritance, and I would wave my right, but I cannot. There are two parts of our naturall patrimony, *sin*, and *sorrow*, both these descend to us, and we are made to possesse them, till we come to our purchased inheritance, reserved in Heaven for us. Observe thirdly,

*That, though every mans life have vanity in it, yet some men have*

have more: that is, more troubles and trials, more diſquietments and diſappointments. The common condition of all men, in their beſt eſtate is, *that they are altogether vanity*, but the vanity of ſome men is more vaine, their afflictions more afflictive, their troubles more troubleſome, and their ſickneſſe more ſick than their brethren. *Job* ſpeakes as if he had ſpoil'd all the world of this inheritance, and had engroſs'd all vanity to himſelfe: *I am made to poſſeſſe moneths of vanity*: That vanity which is the portion of all men, ſeemes ſometimes to be the portion of one man alone. *I am the man that hath ſeen affliction*, ſaith the Prophet *Jeremie*, *Lam. 3. 1.* why is that ſuch a ſtrange ſight, who hath not ſeen affliction? True, but *Jeremy* had ſeen more, then moſt, and therefore he ſpeakes, as if he only had ſeen affliction. *I am the man.*

*And wearifome nights are appointed to me.*

*Wearifome nights.* ] Or nights of labour and wearineſſe; As if *Job* had ſaid, though the ſervant be wearied all day, yet the night is not wearifome to him, he reſts at night, but I am wearied in the day, and wearied in the night; *Wearifome nights are appointed to me*; the night which is given unto others for reſt, is meaſured out to me, in watchings and in ſorrowes. And this is a great aggravation of his ſad condition: it is ſaid before, that he had moneths of vanity, yet it might be ſuppoſed, his nights were comfortable intervals of reſreſhing: As a man may ſay, I have had ſeven yeares of hard labour, yet it is ſuppoſed he reſted all the nights of thoſe yeeres; ſo when *Job* ſaith, I had moneths of vanity, it might be conceived, he had, at leaſt ſometimes, a good night; therefore he adds, *Wearifome nights are appointed to me*, I ſpeake not after the rate of ordinary men, whole moneths labour, is a moneth of dayes, my labouring moneths include the night alſo.

A ſtrong, healthy man goeth forth to his labour and to his work, untill the evening, *Pſal. 104. 23.* But a ſick, weak man, goeth forth to his labour in the evening. \* The night is moſt laborious to ſick men, then they revolve their troubles, and being free from viſits of friends, they viſit their own afflictions, and ſtudy their own diſtempers, freely.

*Are appointed to me.* ] The Hebrew is, *† Are numbred, or reckned to me*; as if he ſhould ſay, God ſets down my nights by tale or by ſcores; It is an *arithmetickall* word, it notes to number by art & ſkill. And ſome obſerve, that it notes *Arithmetique* in that operation of

*Noctes plene  
vigilijs &  
anxietatibus.  
Noctes laboris,  
i.e. laborioſas.  
Menes habeo  
omni ſolatio  
vacuos, ut nec  
in neſſibus qui-  
dem liceat mihi  
quiſcere. Al-  
luſo ad ſervi  
& mercenarij  
nocturnam qui-  
etem, Pined.  
\* Nox agris  
maxime infeſta  
eſt, toti ſunt in  
cogitanda malis  
ſua.*

† מְנַחֵם  
Numeravit,  
ſupputavit, un-  
de uny menſis,  
quod juxta lu-  
am curſum  
menſes nume-  
ramus. Non  
quantumq; ra-  
tionem nume-  
ranti denotat,  
ſed artiſtialem  
& Arithme-  
ticam; neq; il-  
lam quæ co-  
cant additionē,  
ſed ſubtra-  
ctionem.



*Qui in hac ratione numerandi quedam subducuntur, & quasi separantur, ideo significat seorsim destinare ad aliquem specialem usum.*

it, which we call *subtraction* or *subduction*, not that which we call *addition* or *multiplication*. Wearisome nights, are numbred or appointed to me, in a kind of subtraction, that is, God takes or subtracts the nights out of the moneths, and makes them as wearisome and as troublesome to me, as the dayes are. And because those things, which are thus numbred by way of separation or subtraction, are usually appointed or appropriated to some special use, therefore the word is well translated, to appoint or constitute: if you see a man separate or subtract one thing from another, it is an argument that he hath a reason for what he doth, and intends it to some extraordinary purpose: The word is so taken here, to note a special end to which these nights, being subtracted from the rest of his time, were appointed, namely, they were to be as *Jobs pay and reward*; He was troubled all day, and if he looked for his reward or comfort in the evening, this was given him, *A night as wearisome as his day*, or he had an ill nights rest given for his hard dayes labour. The Prophet gives us the word in such a sense, *Isa. 56. 11, 12.* He tels the *Jewes* their sin in the former words, *Ye furnish a drink offering to that number*; Some understand his meaning to be, a reproofe of that wicked and superstitious custome, wherein the *Jewes* (it seems) did symbolize with the heathens, who were wont to drink to their *Idols by number*, to such an *Idol* they would drink so many cups, and that was called a *drink offering to that number*; Now saith God, because you have done thus, namely, *furnished a drink offering to that number, therefore I will number you to the sword*, or, therefore I will appoint you to the sword, I will subtract and take you out, and you shall be the men separated for the sword to deale with and destroy; I will number you to the sword, that shall drink your blood, because you have been so accurate in wickednesse, to drink by number. The word is applied to Christ (*Isa. 53. 12.*) *He was numbred amongst the transgressors*, that is, he was taken aside, and separated from the innocent, and ranked amongst transgressors; which notes him appointed, or set apart to that end, that so he might be the Saviour of transgressors, and a deliverer of the wicked from their sins. In *Daniel 1. ver. 10.* when those children of the *Hebrewes*, desired to be spared from eating the Kings diet, I dare not doe it, saith the steward, *for I feare my Lord the King, who hath appointed your meate and your drink*; as if it should be said, *he hath numbred out to you, so many dishes* of

of meat he hath numbred out to you, so many flagons of wine, he hath substracted such a proportion, and appointed it to you, and I dare not alter it. And in the Prophecie of *Jonah*, chap. 1. ver. 17. it is said, *God prepared a great fish to swallow up Jonah*, so we translate, the Hebrew is, *God numbered a great fish to swallow up Jonah*, that is, God did separate or substract a fish from all the rest of the fishes of the sea, for that end and purpose, to swallow up *Jonah*. From all which instances it is cleare, that the word notes an appointment, by way of designe, or the drawing of a thing to some speciall use and service. When a Party is drawn out of the body of an Army, they are numbred or appointed to some design. Such a meaning is in *Jobs* words, these nights are substracted or drawn out, and then appointed to be my reward and wages. The summe of all is, *Job* comparing his estate with that of hirelings, servants and souldiers, finds his far worse than theirs, they have rest in the night, at least some nights they rest, but he had none.

Observe here the law of nature, *Night is the time of rest. Sleepe is the parenthesis of our troubles*: it puts a stop to our sorrowes, and gives intermission to our labours. Observe secondly,

*That the troubles of every night, and how many trouble some nights any one shall have, are determined by God himselfe.* I have wearisome nights (saith *Job*) but they come not by accident, they are appointed and exactly numbred to me. *It is matter of great comfort, to remember, that God is thus accurate about our sorrows*: He gives his people a cup of sorrow, & he appointeth how many drops shall be in their cup, all the world cannot put in one drop beyond his measure: He appointeth out our trouble for the kind, and for the degree, and for the time or continuance of it; how many wearisome nights, how long every night shall be, are all calculated and set down, in the kalender of his heavenly counsels.

I shall adde but a word of the next verse, which is only the description of a wearisome night: *Job* having said, that wearisome nights were appointed or numbred out to him: now resolves us what he meanes by a wearisome night, or when he accounts a night wearisome.

Verse 4. *When I lie down, I say, When shall I arise, and the night be gone? And I am full of tossings to and fro, unto the dawning of the day.*

This is a wearisome night, and it is a most exact description  
Ffff 2 of

of a wearisome night; when a man, as soone as he goes to bed, desires to rise, as soone as it is night, enquires for day, this man hath a weary time of it.

*When shall I arise, and the night be gone?* Mr Broughton translates, *the duskie time be gone?* The word signifies evening, and the verbe, to mingle or to mix; because the evening is a time, wherein there is a mixture (as it were) of light and darknesse. Evening, is light and darknesse mingled; hence we call it *twilight*; And though all the night be (in this sence) mixed, because in nature there is *no pure darknesse*, yet in the evening, this mixture is more discernable; therefore it is rather appliable to the former part of the night, because afterward the light is more fully overcome and conquered.

*When shall the night be gone?* The Hebrew is, *When shall the night be measured out?* There is an elegancy in that; it signifies to measure a thing, as we measure cloth, by a yard, or as ground is measured, by a rod or pole; it signifies likewise to measure time, to tell, count and observe the houres: As if Job had said, of himself (as many times sick men doe) *I lie a bed all night, and tell the clock.* The clock is the measure of the night: now, saith he, *When shall the night be measured out?* As if he had (with sorrow) counted the tedious houres, oh when will this time be measured out? what a long night is this! As come to a sick man in a morning, and you shall have him say, what a long, tedious night was this? as long as two or three nights.

He adds yet another part of the description, *I am full of tossings to and fro unto the dawning of the day.* He lay measuring the night, and was unquiet all the while, full of tossings to and fro. The word signifies to be filled with meat and drinke; I have my fill of troubles, my fill of torture, I have unquietnesse enough, as much as I can hold of sorrow.

*Tossings to and fro.* The word is understood by some, of inward tossings. *I am full of tossings to and fro*, that is, *I have great agitations in my heart, my thoughts are very unsettled.* One of the Rabbins to that sence, *I am full of wandring thoughts*; thoughts will tesse up and downe, forward and backward; A mans thoughts will tesse him from one end of the world unto the other, while he is a prisoner in his bed: They tesse him from businesse to businesse, while he is unfit for any businesse. A sicke man is full of inward tossings, of wandring thoughts, his thoughts run fastest,

ערב  
Miscuit, a ves-  
pera/cit, inde  
ערב vespera  
tempus illud  
cum tenebre  
miscetur luci.

מדד Mensu-  
ravit hinc  
מדד mensu-  
ravit quantita-  
tis continue de-  
notat, sicut  
מסורה  
discrete.

שבע Saturatus

נרד  
a radice נרד  
motus, temporis,  
elo garon. Ce-  
lerem agitato-  
nem denotat.  
Saturatus sum  
waga cogitatio-  
num. Rab. Lev.

faſteſt, when himſelfe is bed-rid, or confin'd to his bed: all the night is ſpent in the travell of his mind, while his body cannot ſtirre a foot.

But rather undeſtand it of corporall toſſings. A ſick man full of paine removes from one ſide of his bed to another, from one corner to another, ſometimes from the head of the bed to the foot. The Moralift expreſſes it excellently, *Sick men uſe changes, as if they were medicines*, they hope by changing their place to looſe their pain by the way, *I am full of toſſings to and fro.*

*Ægrotantes  
mutationibus  
ut remedijs u-  
tantur. Sen.*

*Till the dawning of the day.*

Till the day breake, that is, the whole night through. Some undeſtand this for the evening, the word ſignifies both the evening and the morning. And theſe interpret this latter part of the verſe, for his troubles in the day, having complained before, that wearifome nights were appointed to him, *When I lie downe, I ſay, when will the night be gone?* There is an end of the night; but when the night is gone, have I any eaſe in the day? No, I am full of toſſings to and fro, untill the evening; And ſo it is an amplification of his troubles in regard of both parts of the naturall day, light and darkneſſe. But we may more properly keepe it to the deſcription of a wearifome night, and that word, which may note the evening, is here to be appropriated to the dawning of the day, when darkneſſe begins to depart, and give way to the prevailing light.

*EW] Crepuſcu-  
lum vespertinu,  
vel matutinu.*

This was a great aggravation of the afflictions of this holy man, he had no reſt, no eaſe, in any part of the night, he could not ſo much as get a nap towards morning.

The night is the time of our truce with troubles, though a man be in conflicts with buſineſſe all day long, yet there is a ceſſation at night, all is laid by till morning. Hence the night and ſleepe are well called, *The Conquerours of evill, and Victors over ſorrow*; becauſe in the night a man gets rid of them. Chriſt ſaith, *Mat. 6. ult. ſufficient to the day is the evill thereof*: if there be evill enough in the day, who is able to ſtand before the evils of day and night too? When our very ſleepe becomes our fight, what can fleth and bloud doe any more? Sleepe is a medicine for all diſeaſes, and Phyſicians often give a ſleepe potion for a medicine, that the body may have a little reſreſhing, after it hath been worne and tired out with a wakefull ſickneſſe.

*Malorum De-  
mitrices.*

Obſerve from the text, as it is the deſcription of a ſicke man;

*That a man in pain looks upon every time as better to him, than the present time. When I lie down, I say, When shall I arise? I hope it will be better with me anon, I hope the day will be better to me than the night: and when the day comes, then he wisheth for night, hoping the night will be better than the day. An afflicted troublesome time is so described, Deut. 28. 67. In the Morning thou shalt say, Would God it were Even, and at Even thou shalt say, Would God it were Morning; They shall thinke any thing, or time to come, better to them, then the present; therefore when they had night, they call'd for day, and when they had day, they sent a messenger for the night, ever thinking the next change of time, would be-friend them with a change in their condition. Observe, Secondly,*

*Change of place giveth no ease of pain. I am full of tossings to and fro to the dawning of the day; he had changed, and changed, and changed, but could not change his paine for ease, that continued still. Some travell to other Countries to mend their estates. Some goe from kingdome to kingdome to ease their minds, and some to better their manners; but, as he that runs to another country changes his aire, but not his heart, alters place, but not his manners, the same is the same still: So it brings no health to the sick, no ease to the pained to change place.*

*As a man sin-sick, before he comes to rest and healing in Christ, tosse from place to place, from this duty to that duty, from this meane to that meane to get a little ease for his wounded spirit and aking conscience; he hopeth this will doe him good, and that will doe him good, but all in vaine. And as worldly men hope their pleasures and their riches will doe them good, and so they tosse from one pleasure to another, from creature to creature, but all fails, there is no settlement, no composednesse, no peace, no redresse, till the soule fixes upon Christ. So in bodily paines, there is no ease, no refreshing, but in God: it is not this or that place of the bed, it is not the bed or the couch, it is not the Country or the City, a sharpe or a temperate aire can do it; God can alone, and he can command any creature to doe it.*

*You that have moneths of comfort, and to whom refreshing nights are appointed, blesse God, it is not your bed that gives you rest, but his blessing.*

*Remember this description of a sicke man: present the conditon of a sick man to your thoughts, thinke what a wearisome thing it*

*is.*

*Cetum non avis  
mammutat, qui  
trans mare cur-  
rit.*

is, to lie all night telling the clock, calling for day, and tossing to and fro, praise God for quiet nights, and pity those to whom wearisome nights are appointed.

Job Chap. 7. vers. 5, 6, 7, 8.

*My flesh is cloathed With wormes, and clods of dust, my skin is broken, and become loathsome.*

*My daies are swifter than a Weavers shuttle, and are spent without hope.*

*O remember that my life is Wind, mine eye shall no more see good.*

*The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not.*

**W**E have seen Job in this Chapter confirming his former desires of death.

1. From the generall condition of man-kind, v. 1.
2. From the condition of some particular men, v. 2. And
3. From his own present condition, which he draws forth in the 3<sup>d</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> verses.

The third and the fourth verses have been already opened.

In this fifth he gives us a further description of himselfe, and such a one, as might well assure us, that his restless nights were not without reason, *My flesh is cloathed, &c;* As if he had said, if you thinke I am thus unquiet without cause, then behold my body, look upon me, and see what a pitifull spectacle I am, *My flesh is cloathed with worms, my skin is broken and become loathsome.*

These words give us *Jobs picture*, here is his delineation and pourtrature, as he was under the hand of God: They who would take *Jobs picture*, as, in the day of his afflictions, must draw him, thus, *A man clothed with worms and clods of dust, there's his garments; his skin scabby and discolor'd, full of chaps and running sores, angry bites and enflamed ulcers, his posture, lying on the ground, scraping himselfe with a pot-sheard.*

*My flesh is clothed with worms.*

*My flesh.*] That is, my body, by a *Synechdoche*; and the word which we translate *flesh*, springs from a root, or hath neare relation

כֶּסֶף

Care per Synechdochen corpus in Piet Bijber significat Evangelium.



relation to it, which signifies to bring and publish good tidings, or welcome news; and therefore the Gospel is exprest by it (*Evan-gelium*) is the same in Latin, or (εὐαγγέλιον) in Greeke with this in the Hebrew: And some Criticks give the reason, why *flesh* is exprest by this word, which signifies to publish or bring good tydings, because there should be a taking of flesh, or a making of flesh, namely the *incarnation of our Lord Jesus Christ*, which should be the best tidings, and the most joyfull news that ever the world heard of.

*Is clothed with worms.*

In the first Chapter of this booke at the 21<sup>th</sup> verse, *Job* describes himselfe thus, *Naked came I out of my mothers Wombe, and naked shall I return*; but now it seemes *Job* had got clothing, and being ready to lie downe in the grave, he had a vesture put upon him, now (it seemes) *Job* should not goe naked out of the world, for he saith, *My flesh is clothed*; but, what is this clothing? *My flesh is clothed with worms, and clods of dust*, that's a fute of clothes very fit and sutable for the grave, but it is usually put on in the grave. *Job* is in his grave-clothes before he dies; or, he speaks this to shew that he accounted himselfe dead, while he lived, or (as *Heman* mourns, Psa. 88.) *Free among the dead*; A member of that Corporation, a brother of that society already. For he was now in their habit or livery, *A gown of worms set or embroidered with clods of dust*.

*My flesh is clothed with wormes.*

It is frequent in Scripture, when the holy Ghost would heighten the sense of what we are, and enjoy, or would note the abundance of a thing, or how man is adorned, or defiled with it all over, then to expresse it under the notion of cloathing; God himselfe is exprest, *cloathed with Majesty*, because he is Majestie all over, and there is nothing but glory upon him; God is also described cloathed with judgement and with justice; why? Because these are his honour and his ornament, he is justice and judgement all over; we find *Job* in the 29<sup>th</sup> of this booke at the 14<sup>th</sup> verse, speaking thus of himselfe in his state of Magistracy, *I put on righteousness, and it clothed me, my judgement was as a robe and a diademe*; that is, I was full of righteousness, I was altogether righteous in dispensing rewards and punishments in exercising my power among

Quam re ve-  
stiri dicimur,  
cujus accessio-  
ne vel dedeco-  
ramur, vel ori-  
namur.

mong the people. To be cloathed with humility, to be cloathed with the Spirit, to be cloathed with Chriſt, are phraſes of the ſame importance. So on the other hand to be cloathed with pride, with ſhame, with diſhonour, *Let mine enemies (ſaith David) be cloathed with ſhame*, Pſal. 109. 29. *Let them be cloathed with diſhonour*, Pſal. 35. 26. that is, let them be aſhamed and diſhonour'd, all over, or exceedingly aſhamed or diſhonour'd. And ſo a great deſolation is called a cloathing with deſolation, *Ezekiel 7. 27. That which ſtripps a man naked is in this ſence called his cloathing*, cloathed with deſolation.

Thus we are to underſtand *Job*, when he ſaith, *That his fleſh was cloathed with wormes*; his meaning is, he had many wormes, crawling upon his fleſh, or lying within his fleſh, and ſo were as a lining to his upper garment of nature. Theſe wormes ſpread themſelves all over him, as a filthy and loathſome garment covering his whole body.

And beſides this figure, *Job* ſpake properly, while he was thus full of ſores, and botches, and boyles, to ſay, he was cloathed with wormes; wormes are proper to ſores, many ſores breed wormes, and wormes are a diſeaſe in the fleſh, as well as within the bowels, and ſuch diſeaſes are accounted the fouleſt and filthieſt diſeaſes of all other: Such was *Jobs*, his ſores and boiles corrupted and bred wormes, which made him an abhorring to himſelfe, *Putrifaction is the ſtyle out of which wormes grow*. Rotten fleſh breeds worms, and a rotten conſcience breeds a worme, *Iſa. 66. 24. Their worme ſhall not die*; why doth the holy Ghoſt ſay of thoſe men who were never waſhed, nor healed of their ſinne-ſores, of their ſoul-ſickneſſes and pollutions, that when they die, they have a worme, that dieth not. It is in alluſion to this, becauſe, as a corrupt body, or corrupt putrid fleſh, breeds noiſome wormes, ſo a corrupt conſcience, a ſoule full of filthineſſe and uncleanneſſe, which was never waſhed or healed in the fountaine of the bloud of Chriſt, this ſoul, this conſcience breeds wormes, even that gnawing worme, which ſhall live with it, feed upon it, and cloath it for ever. Both the naturall and the ſpirituall worme, ariſe from rottenneſſe, and derive their pedigree from ſores, ſickenneſſes, and putrifaction.

*And clods of duſt.*

*Wormes and clods of duſt.* Here are ſtrange materials, courſe ſtuſſe for *Jobs* cloathing, *clods of duſt*. Some conceive that *Job*

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שׁוּב face in the dust, and so the dust gathered about him, as a garment. Others, that these clods of dust, were the scrapings of his sores, for the word signifies the filings of any mettall, or the scrapings of an unclean thing. It is said expressly in the second Chapter, that he *took a pot-herd to scrape himself*; those clods of filthy dust, or scales scrap'd from his putrifying sores, these, with the crawling wormes bred in them, cover'd his whole body like a garment, and therefore he complains, *I am cloathed with wormes and clods of dust.*

You see what his garment was, see now (to carry on the allusion) his skin, upon which this garment was put? *My skin* (saith he) *is broken, and become loathsome.* The skin is the immediate garment of the flesh, his sickness had worne out his skin, he had many holes and rents in that garment, which needed mending, and it was all over so filthy, that it needed washing. *My flesh is broken and become loathsome.* Sores breake the skin, and defile the skin, *Jobs* skin was so broken and chapt, so defiled and filthy, that he was loathsome to all beholders, and to himselfe.

This is the picture of *Job*. A few daies before, you might have pictured or drawne him thus, *Job cloathed with silke and scarlet, his garments set with precious orientall stones, his skin smooth and beautifull, his face cheerfull and manly, his eye quick and piercing. But now Job is cloathed with worms and clods of dust, his skin is broken and become loathsome.*

We may hence learne, what our own bodies are. The Apostle (*Phil. 3. 21.*) calls the body, a *vile body*; not that the worke of God was vile; The worke of God was noble and honourable in all he wrought, especially in that Master-peece of it, the fabrique of mans body; but as the body is come out of the hands of sinne, so it is a vile body, that is, it is a body subject to corruption, and will quickly corrupt, be vile and loathsome, *1 Cor. 15. 53. This corruptible must put on incorruption.* The body of man is but one remove from wormes and corruption, *Chap. 17. 4. I have said to corruption thou art my Father, and to the worme, thou art my mother.* We shall quickly beare the image of our parents, wormes and corruption.

Then be not proud of your bodies, nor of your beauties; They, who are now the fairest and goodliest to looke upon, may quickly have a broken and a loathsome skin; A disease, one fit of sickness will spoile all thy beauty, deface and blemish thy excellent feature,  
and

and if a diſeaſe doth it not, old-age will, time will draw furrows in thy face, and make wrinkles in thy brow. Strength and beauty of body are no matches for time. All things were made in *time*, and *time* will marre all things. So long as generation continues, corruption muſt.

Againe, take heed of pride in cloathing. The two externals, of which man is moſt ſubject to be proud, are beauty and apparell. Cloaths are a ſlag of vanity, and pride ſits upon the ſkirts. But remember how fine ſoever your cloathing is this day and houre, God can put you on another ſuite before to morrow. We ſee what change of apparell *Job* had, a godly man, an humble man. That which God did to try the grace of one, he can quickly doe to puniſh and chaſtiſe the ſin of another; he can quickly put you on ſuch cloathing, as you ſhall have little cauſe to be proud of. *He can make you wear wormes and clods of duſt.*

And if we conſider it, we have little reaſon to be proud of clothes: for if we follow the beſt of them to their originall, they will be found to be but a cloathing of wormes, and clods of duſt; what are ſilkes, ſattins and velvets, but the iſſue of wormes? And what is your gold and ſilver, what your pearls and precious ſtones? are they any thing (if you will reſolve them into their principles) but *clods of duſt*? They are indeed better concocted by the heate of the Sunne, refined and poliſhed by the art of a man, but if you ſearch their pedigree, they alſo are but clods of duſt. In your moſt glorious aray, you are but cloathed with duſt and worms, and if you be proud of ſuch cloathing, God can cloath you with *worms and clods, not only of unrefined and unpoliſhed, but of putriſhed and filthy duſt.*

Thus we ſee the firſt thing, the picture or deſcription of *Jobs* body, His friends at firſt ſight, might be convinced, that a body in ſuch a caſe, could take little reſt day or night. He carries on his complaint, a degree further, at the 6<sup>th</sup> verſe.

Verſe 6. *My daies are ſwifter than a Weavers ſhuttle, and are ſpent without hope.*

*My daies are ſwifter.*] The Seventy render it thus, *My daies are ſwifter or nimbler than a word or ſpeech.* Nothing moves faſter or paſſeth away more lightly, than a word; a word is gone, and it is gone ſuddenly; Hence the ſimilitude is uſed proverbially, *Pſal. 90. 9. We ſpend our daies, as a tale that is told, or, as a me-*

Ὁδὲ βιβλίου  
ἐν ἡμέραις  
ἡμετέρας.

*diminution* (so some translate) suddenly or swiftly; a discourse is quickly over, whether it be a discourse from the mouth, or in the mind; and of the two, the latter is farre the more swift and nimble of foot, a discourse in our thoughts out-runs the Sunne, as much as the Sunne out-runs a snail; the thoughts of a man will travell the world over in a moment; he that now sits in this place, may be at the worlds end in his thoughts, before I can speak another word. So that the translation or glosse, by speech or meditation, aggravates the sence, and extends it to the highest.

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But the word properly signifies (as we translate) *a Weavers shuttle*, which is an instrument of a very swift and sudden motion. And the word which we render [*Swifter*] signifies that which is fitted for the swiftest motion, *Any light thing*, because those things which are light, move swiftest; and we call a good runner, a man *light of foot*, Hab. 1. 8. The horses of the Chaldeans are thus described, *Their horses are swifter (or lighter of foot) than the Leopards*, so, *swifter or lighter than the Weavers shuttle*, which passeth the loome or web with such speed, that it is growne to a proverbe, for all things which are quick and transient. The Latines expresse it by that word, which signifies a ray of the Sunne, which is darted in a moment from one end of the heavens to another.

Radium Textoria  
distans pro-  
verbiale, radio  
velocium.

But a question rises. *Job* in the third Chapter, and so in the fifth, complains that his life was so prolonged, and slow-paced that it was very tedious to him, and in this Chapter by a repeated request, he purrs and hastens his life to it's journey's end; he thought (it seemes) his time not wing'd, but slow footed; how is it then, that in this place he complaineth of the swiftnesse of his daies? *My daies are swifter then a Weavers shuttle.*

I answer, In a word: By his daies, here, we are to understand his good daies, his daies of comfort and prosperity; the daies of my peace and plenty, are slipped away and gone, even as a *Weavers shuttle*. But when he complains that his life is slow-footed, and requesteth that his daies might move faster, he meanes the daies of sorrow and trouble which had overtaken him in his journey; the former were too swift, and the latter too slow; It is as if he had said, *Alas, all my faire daies of prosperity are gone, they are slipped away as a Weavers shuttle, they are as a tale that is told, nothing remaines of them, but the remembrance, which is an addition to my sorrow; but now I have daies, that seeme long, very long, they hang*

hang upon my hands, I cannot get them off, my ſorrowes clog my time, and make every houre ſeeme a yeare. Hezekiah in his complaint upon his ſick bed, uſeth this alluſion, *Mine age is departed and removed from me, as a ſhepherds ſtent, I have cut off like a weaver my life, Iſa. 38. 12.* As the weaver cuts off the thred when the web is finiſhed, ſo it is with me, *I have cut off as a weaver my life*; Not that Hezekiah was active in his own death, we are not to underſtand it ſo, for he pray'd that God would ſpare him; and he ſpake this upon the promiſe of God, to lengthen out his life, and to tie the thread of his dayes againe, according to which the web was woven on for fifteen yeares more; But this ſpeech of Hezekiah, *as a weaver I have cut off my life*, is like that of the Apoſtle, *I have finiſhed my courſe*. He compares the paſſing of his life to a ſhuttle, and the concluſion of it to the cutting off of the thread; Nights and dayes paſſe this ſhuttle forward and backward, to and againe, the night caſts it to the day, and the day to the night, between theſe two, time quickly weares off the thred of life. The heathen Poets had a fiction answering this alluſion of the holy Ghoſt; they tell us a ſtory, or a fiction rather, of three ſiſters, whereof the one held the wheele or the diſtaffe, the ſecond drew out the thred, and a third cut it off; In this they ſhadow the ſtate of mans life; our ordinary phraſe for living long, is *ſpinning a long thred*, and for dying, *the cutting off the thred of life*.

*Tres Parce, Clo-  
ibo. Lacheſis A-  
tropos.*

*And they are ſpent without hope.* Some tranſlate, *they are ſpent ſo, as that there is no hope left*. The word, which here we english, *ſpent*, ſignifies both *conſumption* and *conſummation*, or ſometimes in a good ſenſe, the end or perfecting of a thing, and ſometime in an ill ſenſe, the end or conſuming of a thing. *Gen. 2. 1.* *So the Heavens and the earth were finiſhed*, it is in this word, *they were ended*, God ended his work by way of perfection, and conſummation, he made his work compleate. But here, and often in Scripture, it notes ending by way of conſumption, or as we tranſlate, the ſpending of a thing; *Jer. 14. 12.* *I will conſume* (or make an end of) *them by the ſword*; And *Exod. 33. 3.* God commands Moſes, to goe with the people into the wilderneſſe, for (ſaith he) *I will not goe up in the miſt of them, leſt I conſume them in the way*.

*αὐτὸν ὡς δὲ  
ἐν, καὶ ὡς ἐλπίδα  
κρη*

And to ſhew how deep an expence and conſumption of time was upon him, *Job* tells us, it had devoured and eaten up all his



*Cum inopia  
ſpei, vel defectu  
ſpei, ſc. longio-  
ri uita.*

hope. It is worſe to have our hope ſpent, then to have our dayes ſpent; now (ſaith he) *my dayes are ſpent*, and that is not all, *my hope is ſpent*; Some tranſlate ſo, *my dayes are ſpent, and I have want or penury of hope*; as I have ſpent my dayes, ſo I have ſpent my hope. And his hopeleſſeneſſe, may refer two wayes; *I have no hope*, or *my hope is ſpent*; Firſt, in regard of long life, I ſee I am ſo afflicted with this diſeaſe, that there is no hope I ſhould hold out under it: Secondly, *without hope*, that is, without hope of being in a better condition, that is, of having my eſtate reſtored unto me againe, if I ſhould have health reſtored, and a longer life continued. In both theſe ſences, as he ſaw the thred of his dayes cut off, ſo he ſaw the thred of his hope cut off, he was neare death, and *his hope was dead*. *My dayes are ſpent without hope*, or, there is no hope remaining. This alſo is a negative to both parts of *Eliphaz* his promiſe, either of longer life, or of a better.

We may obſerve hence, firſt, a common truth (which I ſhall not inſiſt upon) about that precious commodity, a commodity more precious then the gold of *Ophir*, *Time*.

*All time is ſhort, and we have a very ſhort eſtate in time. Man is not maſter of one day, and a ſervant but of few dayes.* The holy Ghoſt gives us very many remembrances of this, which is an argument, that we are very apt to forget it. Man is ſlow to take notice of the ſwiftheſſe of time, and very dull in apprehending the ſpeed of his dayes. It is a wonder that ſuch a plaine common doctrine, ſhould be handled ſo often, and that the Holy Ghoſt, ſhould as it were, labour for ſimilitudes, and fetch in all things that are more then ordinarily tranſitory in nature, to teach us the tranſitorineſſe of our condition: We meete with many in this booke, all hinting at the ſudden, inviſible motion of time: This is a point eaſie to be known, but very hard to be beleev'd; every man aſſents to it, but few live it. And ſurely the holy Ghoſt would not ſpend ſo many words about it, nor gather up ſo many illuſtrations of it from ſence, if it were not of much importance to our faith. We uſually ſlight the hearing of common principles; and a Sermon preach't upon this ſubject, the ſhortneſſe of our lives, and the ſpeed of time, is judg'd a needleſſe ſhortning of time; and the houre ſeemes very long, which runs out upon the ſpeed of time; we think it an eaſie doctrine, and a Theame for boyes. But the truth is, if the heart did well diſgeſt, how few our dayes are, we ſhould have better dayes; and men would live holier, if they knew

knew indeed their lives were no longer. Therefore though I only touch this subject, yet, doe ye dwell upon it, and stay long in your thoughts upon the shortnesse of your lives: *Common truths neglected, cause a neglect of every truth.* Had we more serious thoughts of Heaven and hell, that these are, and what these are; that there is a God, and who he is; that there will be a judgement, and what it will be, we should more profitably improve and trade our time and talents. Secondly note,

*Time passeth irrecoverably.* When the weavers shuttle is once out of his hand, 'tis gone presently; there is no hope time past should be recalled, or time in motion stopt: To consider time under that notion, should make us very good husbands of our time, or (as the Apostle advises) *to redeeme the time.* Redemptions are made by purchase, to redeeme a thing, is to buy it with a price; the price we redeeme time with, is our labour and faithfull travell. *It is matter of mourning, to consider, that so little care is taken in spending that, which when it is gone, we have no hope it can be restored to us againe.*

Thirdly, In that *Job* complained before, that his life was so long, and now complaineth of the shortnesse or swiftnesse of his life, we may note; That

*Man thinks good dayes end too soone, and that evil dayes stay too long, or will never have an end.* We love the company of good dayes, and are therefore sorry when they depart: When the Disciples were upon the Mount, and had such a good day of it, how desirous were they to have continued there, and sorry they were the day was at an end. *Master (saith Peter) it is good for us to be here: The sudden passing of our comforts, is our trouble.* Time is alwayes of the same pace, no creature keeps his pace more evenly then time doth, it alwayes moves at the same rate, neither faster nor slower; but man thinks this time short, and that time long; this time speedy, and that time slow, according to the severall objects he meets with, and to the conditions wherein he is: Fourthly observe,

*That hope is the last refuge of the soule: My dayes are spent without hope, my hope is spent too; If I had hope left, I had somewhat left, but my hope is gone.* It is so in naturall things, it is so in spirituall things. The Apostle, *Heb. 6.* tells us, that hope is the anchor of the soule, sure and stedfast; while hope holds, comfort holds, and when hope's gone, all's gone. Observe lastly,

*That;*

*That, ſometimes a godly mans hope may lye proſtrate. My dayes (ſaith he) are cut off without hope: Job thought (as I have noted from ſome paſſages before) that his caſe was deſperate, his hope lay in the duſt, as well as his body, or his honour. Every godly man is not an Abraham, of whom it is ſaid, Rom. 4. 18. That againſt hope he beleev'd in hope: Nay Abraham is not alwayes Abraham, he that hath ſuch a ſtrong hope, hath it not alwayes, even his hope may ſometimes poſſibly be hopeleſſe. There are weakenesſes in the ſtrongeſt, and imperfections may come upon thoſe who are moſt perfect, ebbings after the greateſt flowings, and declinings after the greateſt heights of graces and gracious actings. My dayes are ſpent without hope.*

Job having thus complain'd of his condition, and aſſerted his own deſires of death, now turnes from his friends, with whom he had diſcourſed all this while, and betakes himſelf to God, to ſpeake a while with him; The next words are generally underſtood, *an Apoſtrophe to God:*

Verſe 7. *O remember that my life is wind, mine eye ſhall no more ſee good, &c.*

*O remember that my life is Wind.* To remember, is not here taken ſtrictly, for to God all things are preſent. Remembrance, is the calling of that to mind which is paſt; when the act of remembering is applied to God in Scripture, it hath one of theſe three ſences.

1. It notes a reſolution or ſetled purpoſe in God, to act his juſtice, or inflict puniſhment upon his enemies, *Pſal. 137. 7. Remember, O Lord, the children of Edom: that is, Lord bring forth that decree of thine, for the ruine and deſtruction of theſe bloody Edomites, who have been cruell againſt thy people.*

Secondly, it ſignifies an affection in God, ready to help and relieve his own people: *Pſal. 74. 2. Remember thy Congregation which thou didſt purchaſe of old,* that is, doe good to thy Congregation, bleſſe thy Congregation.

Thirdly, *To remember,* imports an act of preſent conſideration: to remember, is fully to weigh, obſerve and take notice of the eſtate of things or perſons: *Pſal. 78. 39. He remember'd that they were but fleſh, a wind that paſſeth away and commeth not againe;* that is, he conſider'd and weigh'd the eſtate of man: So in this place, *O remember that my life is Wind,* that is, conſider, and weigh it well;

wel, Lord, put my condition into the ballance, observe what a weak creature I am, how short my life is: therefore deale with me, as with a weak short-lived creature; Thou needest not lay any great stresse upon me, thou needest not trouble thy selfe much to make an end of me, my life is but wind, 'tis but a pufte, which quickly passes away.

*O remember that my life is Wind.* This is a Proverbiall speech, like that before, of a *weavers shuttle*. The word translated *wind*, signifies the *holy Ghost*, the *third person in the blessed Trinity*: As also a Spirit in generall. And because the wind is of a spirituall nature, invifible, swift, powerfull, therefore it is applied to that aeriall or elementary spirit; And the operation of the holy Ghost, is shadowed by wind or breath, *Christ breathed upon his Disciples saying, receive the holy Ghost*, Job. 20. 22. and the *holy Ghost came as a mighty rushing Wind*, Acts 2. 2.

When Job saith, *remember that my life is Wind*, he means, *my life is like the Wind*; It is a similitude, not an assertion. The life of man is like the wind in two things: First, the wind passeth away speedily, so doth mans life: Secondly, the wind when it is past, returns no more, as you cannot stop the wind, or change its course; So all the power in the world, is not powerfull enough to recall or divert the wind, which way the wind goes it will goe, and when it goes 't is gone, Ps. 78. 34. *He remembred that they were but flesh, Wind that passeth away*; in this sence Job calleth his life a wind, it passeth away, and shall not returne, by any law or constitution of nature, or by any efficacy of naturall causes.

Yet here observe, Job saith not, *His soule was a Wind*, but *his life was a wind*. Some have philosophiz'd the soule into a wind, a blast or a breath; and tell us, that it goes, as the soule of a beast, that life and soule are but the same thing, when the life's gone out of the body, the soule's gone from its being: They acknowledge a restoring of it againe with the body at the resurrection, but deny it any exiftence when separate from the body. How dishonourable this is to the noble constitution of man, and how dissonant to Scripture, is proved in mentioning it; we acknowledge, that, life which is the union of soule and body, is a wind and passeth away; In all the learned languages, *Hebrew, Greeke, Latine*, the word which signifies spirit or life, hath its originall, from respiring; and when we say, *my wind was gone*, or *my wind was almost beaten out of my body*, our meaning is, *my life was almost gone*. In the

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creation

Vita ventus.  
Elegans pro-  
verbiale.

Quasi ventus  
Tergum.

\* חַי

Flare. πνευμα  
δ πνεω, Spiritus  
in inspirando.  
Animum quasi  
aerem quidam  
dictum existi-  
mant.

Græci pro re-  
spiratione seu  
spiritu quem  
ducimus acci-  
piunt, primò  
quod vita no-  
stra respiratio-  
ne indigeat;  
secundò quod  
fieri videatur  
humana vita  
in prima sua  
origine consti-  
tisse,

creation (*Gen. 2. 7.*) *God breathed into man the breath of life, or of lives*, implying the many faculties and operations of life. And in as much as the body of man was first formed, and this life brought in after, to act and move it, this is an abundant proof, that the soule of man is not any temperament of the body, the body being compleated (as a body) before it, and yet no life resulting. Whereas beasts (to whom that beastly opinion compares man in his creation) had living bodies as soone as bodies, their totall forme being but an extract from the matter.

*Solomon, Eccl. 3. 19, 20, 21.* brings in the Atheist, drawing this conclusion from those confused oppressions which he observed in the world: men carried themselves so like beasts, preying upon, and devouring one another, that he (who had nothing but carnall reason to judge by) presently resolves; *That which befalleth the sons of men, befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other, yea they have all one breath; so that a man hath no preeminence above a beast, for all are vanity, all goe to one place, all are of the dust, and all turne to the dust againe.* And whereas the Atheist heard some speake of the ascent of mans spirit after this life, he puts it off, as but talke and guessing. *ver. 21. Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward to the earth?* That is, who can tell that there is such a difference, between the spirit of a man and of a beast? who ever saw the one ascending, or the other descending? or from what Anatomie was this learned? Thus the Atheist derides the doctrine of the soule, and will therefore laugh and be merry with his body while it lasts, that's his portion, *For who shall bring him to see what shall be after him.*, *ver. 22.* Is it not strange, that any who are called sober Christians, should plant their opinions in this soyle of Atheisme: and make that a prooffe of their faith, which *Solomon* brings only as a prooffe of some mens infidelity? The Preacher in this Book, personated those whom he abhor'd, and sometimes speakes the practises of other men, not his own opinion. There is no more reason to ground this Tenet of the Soules Mortality upon those texts, then there is of encouragement to intemperancie in that, *chap. 11. 9. Rejoyce O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine own heart;* Or in that of the Apostle, *1 Cor. 15. 32. Let us eat and drink, for to morrow we die.* If any would learne *Solomons* own sence about this point,

point, let him reade it, as plaine as words can make it (*Eccl. 12. 7.*) Then (namely when man dies) shall the dust returne to the earth, as it was, and the spirit shall returne unto God, who gave it.

So then (to the text before us) the soule is not a wind, but the life: And all those Scriptures where life is compared to wind, and dying, to the passing of it without returning, deny the regresse or returning of the soule to a naturall, not to an eternall life, and imply the short stay of the soule in the body, and certaine departure from it, not, a not being, when it parts. These two must part, and so part, as never to returne to that estate againe; Thus *Job* expounds himselfe in the words following;

*Min eye shall no more see good.* Or as the Hebrew, *I shall not return to see good*, answerable to the metaphor of a wind, it passeth away, and returnes no more.

*To see.* In this place, as often elsewhere, is to enjoy, *I shall not enjoy good*, *Psal. 4. 6.* *Who will shew, or who will cause us to see any good?* It was not the bare sight of good, which they desired, but the enjoyment of it. So *Jer. 17. 6.* The man whose heart departeth from God, is threatened, that *he shall not see, when good cometh*, that is, he shall not enjoy good, when it comes: *For though to see good be a mercy, yet to see it and not taste it, is a curse.* Therefore at the last day, they who thought themselves high in Gods favour, but were indeed under his wrath, are told, that *they shall see Abraham, Isaac and Jacob in the Kingdom of God, and themselves shut out*; they shall see what they cannot enjoy, and that sight shall add to their sorrow. The Prophet cries out, *Lament. 3. 1.* *I am the man that hath seen affliction*, that is, I am the man that hath felt and had experience of afflictions. And *Psal. 16. 10.* the great promise to Christ is, that though he tooke a corruptible body upon him, yet he should not see corruption, that is, partake of corruption; corruption should have no communion with, much lesse power over him: And we have the same use of the word in this book, *chap. 10. ver. 17.* where *Zophar* tells the hypocrite, that God will deprive and strip him of every good thing. *He shall not see the rivers, the floods, the brookes of honey and butter*; It is a rhetoricall expression, comparing the affluence of outward things, to floods, and rivers and brooks, which send forth their streames plentifully; as if he had said, though there be great store of honey and butter (those two are specified for the rest) though

*Hujusmodi sententia regreßum animarum in corpora minime negant, sed necessitate moriendi confirmant, & eternitatem.*

*Videre bonum pro frui, nota locutio est.*

*Lam. 13. 26.*



† *Sicut Greci  
eghor, & La-  
tini bonum a-  
liquando pro  
pulchro, con-  
modo & utili  
usurpant, Ita  
subinde He-  
braei vocabu-  
lum, Tsh, Fa-  
gim, in Gen. 2.  
18.*

\* *In his & si-  
milibus locis,  
Scriptura in-  
telligenda est  
de statu mortu-  
orum in morte  
qua confitebi-  
tur vivit post re-  
surrectionem  
per laudabant  
Deum, sed ante  
illam, quando u-  
erunt in sepul-  
chro, nemo con-  
fitebitur ei, ani-  
ma & corpore  
simul, Deus.  
Iuxta nature  
cur, un hic lo-  
quitur, negans  
rediturum bo-  
minem ubi hinc  
excessit. Resur-  
rectio mortuo-  
rum divinum &  
supra naturam  
opum est, quo hic  
non respicit na-  
ture tantum  
consuetum or-  
dinem afferens,  
quomodo intel-  
ligenda sunt  
quæcumque talia  
in hoc libro in*

there be rivers, brooks and streames of these commodities, yet he shall see none of them, that is, he shall not enjoy or tast a drop of them. That unbelieving Lord, is told by *Elisba*, that he should see plenty in *Samaria* the next day, *but should not eat thereof*, 2 *King. 7. 2* Not to see, is not to eate; and he that sees, but eates not, is not relieved, but troubled at the sight.

*Mine eye shall not see good.* What good? when a man dies, shall he see no more good? we see but little good while we live, and the greatest good, is to be seen when we die: or rather while we live, what doe we see but evill, and when the Saints die, what have they to see but good? how is it then, that *Job* saith, *when I die, mine eye shall not see good*? what miserable creatures were we, if there were no good to be seen, beyond the line of this life? our richest stock of comfort, lyes in the good we shall see hereafter, which is therefore called, the *blessed-making vision*; And *Job* knew well enough, that his eyes should see good after death, for he saith (chap. 19. 27.) *With these eyes shall I see God*; he knew also his soule had an eye to see good (and a better good then ever he saw in the world) while his body lay in the grave. Then, his meaning of, *Mine eye shall no more see good*, is, no more worldly good, none of these good things, which I have seen; I shall be above the smart of earthly sorrowes, and above the fence of earthly joyes. Good is either naturall, or civill, or spirituall; When God created the world, he looked upon all that he had made, and he saw that all was very good: Civill good, is the order, peace and prosperity of the world, death stops the sight of all this good. As for eternall or spirituall good, death cannot close or dimme the eye against those objects.

Then here is no plea for Atheists against the resurrection, nor any, against the soules *Being, or being awake*, till the resurrection. *Job* speaks only about the speare and course of nature; when man dies naturally, and is in the state of the dead, he enjoys nothing, he acts nothing according to the state of the living, \* *Psalm. 115. 17. The dead praise thee not, &c. there is no work, device or business at all in the grave*, Ecc. 9. 10. The hand works not, the tongue speaks not, *The eye shall no more see this good*.

*Job* expresses himselfe by an act of the eye, which carries the greatest strength for refreshing to the whole man. All the joy and pleasure we shall have in Heaven, comes in by sight, we shall see him as he is; The beholding of God in Christ, is the *beatificall vision*,

vision, much of the good which we have in this world, comes in by the sense of seeing; and all the good of the next is placed in seeing; therefore he doth not say, I shall no more taste good, or no more feel good, but no more see good, \*because the chiefest good, eternall good, consists in vision, therefore proportionably our present good doth so likewise.

Sick Hezekiah speaks in the language of sick Job; I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more, with the inhabitants of the world, Isa. 38. 11. When Hezekiah thought he should die, he describes the state of the dead by a deprivation of all those comforts which are taken in, by the sight of the eye. But you will say, how saith he, I shall not see the Lord? Hee doth not say absolutely, I shall not see the Lord? But with a modification, thus, I shall not see the Lord, even the Lord in the land of the living. But did Hezekiah see the Lord in the land of the living, or while he lived? Yes, as Moses saw him that was invisible, so did Hezekiah: God makes himselfe visible to the Saints in this life. Though God cannot be seen in his essence in heaven, much lesse on earth, yet he is seen in his works, in the acts of his providence, and in his ordinances; we may see the goings of God in the Sanctuary, and behold the beauty of the Lord, while we enquire in his Temple, Psal. 27. 4. So that when Hezekiah saith, I shall not see the Lord in the land of the living; his meaning is, I shall not behold God in his great works, and in the ordinances of his holy worship, and in the Congregations of his holy people. In all these God is visible, and most in the last; and therefore he saith, I shall behold man no more, with the inhabitants of the world; God is visible in all creatures, but most in man, and among men, most in his Saints, and among his Saints, most, when they meet in the comely order of his house and worship; The ignorant and unlearned coming into such a sacred throng, sees so much of God, that he is convinced and goes away reporting, that God is in them of a truth. In Christ is seene the brightnesse of his Fathers glory, and in the Saints much of the beauty of it is scene. Christ is the expresse image of his person, and in the Saints so meeting, much of his image is expressed.

First, in that Job betakes himselfe to God, O remember that my life is wind, &c. Observe, That

In our distresses it is better to cry to God, then to complaine to creatures. God is usually the last, but he is alwaies the best re-

*Psalmi, & alijs Scripturae libris, occurrunt.*  
\* Per Analogiam ad summi boni possessionem, quae in visione consistit aliorum bonorum, possessor esse dicitur videre bona.

fuge, when we have told over the story of our sorrowes and sad condition, and pow'd our wants into the bosomes of our most faithfull friends, yet, this *Apostrophe* is sweetest to the soule, when we can turne unto God, *O remember me*. It is said of *Hezekiah* in his sicknesse, that he *turned himselfe unto the wall and prayed*, he turned from the people, from those that were about his bed, unto the wall; why, what was the wall to him? Or what could the wall doe for him? surely nothing. As good turne to an Idoll for helpe or ease, as to a wall, yea such a turne to the wall, turnes the wall into an idol; Good *Hezekiah* had no thought of the wall, nor had he any message to any image, hanging there. But as 'tis probable, many of his loving Subjects and servants were weeping about the bed of their sicke King, and he had been discouraging of his disease, and telling them of his sicknesse, *but at last he turnes to the wall*; that is, he leaves speaking to the company, and turnes away from them, that he might have communion with God, and his first word of prayer, is, the same with *Jobs*, *Remember now O Lord, &c. 1st. 38. 3.* Creatures are but creatures, and when they have done their best for us, it may be they can doe no good for us; when they have tried all their skill, and all their strength, and stirred the utmost of their abilities, to give us counsell and ease, we must say to them all, stand by, and come to *Jobs* *Turne, O Lord remember. That man is most to be bemoaned, who can make his moane to man only.* He, who knows not how to complaine to God, or to speake out his sorrowes, and his griefes in the eare of Christ, shall gaine little, (though he receive much) by complaining to the creature. But to long as we have a God to turne to, and spread our case before, though men turne from us, yea, though they turne against us, and forget us, yet it is enough, that we have said, *O Lord remember.*

Secondly, from the matter, which *Job* puts God in mind of, namely his naturall frailty and fleeting condition, that he was a *passing Wind*. Observe,

*It is an argument, moving the Lord to compassion, to mind him of the frailty of our condition.* There is no argument from our selves, so effectually, to draw out the bowels of Gods compassions toward us, either in regard of our spirituall or temporall estate, as this, to tell him how fraile we are; The Psalmist shewes this the motive of mercy often to that ancient people the Jewes, *Psalm. 78. 38. He being full of compassion forgave their iniquity, and destroyed*

destroyed them not, yea many a time turned he his anger away, and did not stirre up all his wrath; But what moved the Lord to deale thus with his people? What was it, out of himselfe? We know, the inward moving cause was his own free-grace, but what did he look upon abroad in the creature? *He remembered that they were but flesh, A wind that passeth away, and commeth not againe.* *Jobs* argument to a letter. He considered how easily and quickly they might be destroyed, and therefore he destroyed them not, *Psalm.* 103.14. *Like as a father pittieeth his children, so doth the Lord, &c.* Why, what stirr's up this pity? *For he knoweth our frame, and he remembereth that we are but dust;* Now, that which God himself makes the argument, all the argument in us, of his turning to us in mercy, that we should manage, especially as our argument, when we turne to him in prayer. Should we plead before God our perfections, and say, Lord remember our holinesse, our zeale, our prayers, our teares, our fastings and humiliations, could any of this move God, or be any attractive of his compassions toward us? If we will plead our perfections, God will despise our prayer. Our strongest argument is to say, we are weak, and to tell God we are sinfull, prevails more, then to tell him, we are righteous: We shall gaine most by saying we are unprofitable servants.

But did not *Hezekiah*, entreat the Lord to remember that he had walked before him in truth and with a perfect heart, and done that which was good in his sight? *Isa.* 38.3. And doth not *Nehemiah* use the like plea, *Chap.* 13. 14, 22.

I answer, first, that, these were the best, most the spirituall and powerfull pleadings with God is not proved, because used by good men. Grace doth not act alwaies at the height, nor bring out choicest it's treasures at all times.

Secondly, They move the Lord to remember what good they had done, but they doe not move the Lord by that remembrance to doe them good. *Hezekiah* was to far from rejoycing in his own righteousness, that the text saith, *He wept sore.* And *Nehemiah* with the same breath, desires the Lord to remember what he had done, and to spare him, according to the greatnesse or multitude of mercy. He, that when he hath done best, begs a multitude of mercies to spare him, is farre enough from challenging justice to reward him.

Men, that are but ingenuous, will be moved most with a sight or report of anothers weaknesse. The beggar speaks most effectually  
by

by his rags and sores. The woman, *2 Sam. 14. 14.* who was hired to move *David* for the bringing back of *Abſalom*, useth this argument, *For we must needs die, and are as water spilt upon the ground, which cannot be gathered up againe*; As if she had said, *Sr*, if you will contend with your sonne, thus, alas, his life is but water, and he will die, for this is the common condition of mankind; therefore be compassionate and pitifull to him, fetch home your banished. This motive takes much upon the heart of God, as in regard of particular persons, so of a people in generall, *Deut. 32. 36.* *The Lord shall repent himselfe for his servants.* But when will he repent himselfe? *When he seeth that their power is gone, and there is none shut up or left.* When they have no power and strength, and there is none shut up, that is, when they have no fort, no strong places to defend themselves in, but even lie open to the rage and malice of the adversarie, and are ready to sinke utterly, then the Lord takes this, both as an argument and a season for him, to repent of the affliction of his people; that is, to change the way of his administrations towards them. This promise was in part made good to *Israel* in the daies of *Jeroboam*, sonne of *Joash*, *2 King. 14. 26.* *The Lord saw the affliction of Israel, that it was very bitter, for there was not any shut up, nor any left, nor any helper in Israel.*

Thirdly, speaking of the world, he saith, *Mine eye shall no more see good.* Observe then,

*That worldly things are good things.* In their spheare and proportion, they are good. *Abraham* minds the rich man, *Luk. 16.* *Sonne remember, that thou in thy life time receivest thy good things.* Therefore, we are to use the world, and all the creatures in it, as the good things of God, and the goodnesse we see in creatures, should raise us up, to admire the goodnesse of the Creatour; if goodnesse be stamped upon present and temporary things, how good are things eternall?

Fourthly, *Mine eye shall no more see good.* Observe,

*After this life there is no more use, or enjoyment of worldly things.* The things of the world are but for the world; *Mine eyes shall no more see*, I shall no more enjoy or use these good things. Consider what it is you lay up, when you lay up the things of this life, you lay up those things, which after a while your eyes shall see no more; you lay up those things, which after a few daies, you shall have no more use of; you shall have no use at

all

all of your gold, no use at all of your silver, no use at all of your apparell, no use at all of your goodly houses, no use at all of your rich furniture, no use at all of your lands, you shall have no use of all these good things : Consider then what it is you lay up, a time is coming, when you shall say of them all, I shall no more see, I shall no more use and enjoy any of these good things. Therefore be so wise as to improve this time, which passes like a Weavers shuttle and a blast of wind, to lay up such good things, as your eyes shall see, when you are laid downe in the grave; lay up spirituall good things, lay up your portion in Christ, make him yours, and then when you die, and lie downe in the grave, you may say, we have good things, yet to see; our best sight is to come, even such a sight, as eye hath not seen. Such a sight, as to which the glory of all the Princes of the world is a meere Pageantree. And so much of *Jobs* Apostrophe to God.

The next verse is a further description of the state of the dead.

Verse 8. *The eye of him that hath seene me shall see me no more; thine eyes are upon me, and I am not.*

In the former verse, *Job* had said his owne eyes should see no more good, now he saith, that the eyes of others shall see him no more; *The eye of him that hath seen me, shall see me no more.* It is a great part of the glory and comfort which men take in the world, to be seen of men. As we take in our comfort by seeing, so by being seen. No man would put himself into goodly cloathing were it not, that he goes abroad in company to be seen, and knows others will be looking upon him. Now as *Job* sets forth the vanity of the creature and of this life, because he should see none of it, when he died, so, because when he died, others should see him no more, all his beauty, riches and good things, must be buried with him. There is an elegancy in putting these two together, *to see and be seen.* Death stops both, it takes us from seeing, and it takes us from being seen. As all the good we have will be hid from our eyes, so all our glory and excellency will be obscured from the eyes of others in the dark chambers of the grave.

*Thine eyes are upon me, and I am not.*

*Job* speaks of a three-fold eye. 1. Of his own eye, *Mine eye shall see no more good,* vers. 7.

*Per it hic duo,  
ut significet  
quod non rever-  
tetur ad con-  
versationem hu-  
manam, que  
maxime confi-  
sit in videre  
et videri.  
Nihil enim sit  
subitior, casus  
principatum te-  
net in vita sen-  
siti i. Aquin.  
Ne quarent  
quem afficiant,  
humanum di-  
ctum.*



2. Of the eye of men, *The eye of him that hath seen me shall see me no more.*

3. Of the eye of God, *Thine eyes are upon me, and I am not.* He doth not say, *Thine eyes are upon me, and thou shalt not see me.* Gods eye looks into the grave, and can see there; when we are out of the eyes of men, we are in the eye of God; therefore he saith, *Thine eyes are upon me, and I am not*; as if he had said, Lord, if thou shalt deferre a little to helpe me, and then shouldst come to looke for thy *Iob*, I shall be dead, I shall be laid in the grave, I shall not be capable of remedy, if my remedy be deferr'd: it is too late to give a man a cordiall, when he is dead: *Thou shalt not have a Job to helpe, if thou dost not helpe him quickly.* Some understand it in a spirituall sence, *Thine eyes are upon me*, as if he should say, Lord *thine eyes are upon me*, to search me, and try out my waies, and alas I am not, I am not able to stand before thy justice, before thy pure eyes, which can behold none iniquity. But rather take it as an appeale to God, whether, or no, he were not neare death. Thou Lord seest I am as a dead man; as a man not to be numbred among the living. Therefore if thou wilt deliver me, let thy loving kindnesse speedily prevent me, for I am brought very low. As a sicke man in some acute disease, hastens his Physitian, Sr, give me somewhat presently, or I am gone, you cannot but see I am a borderer upon death. *Thine eyes are upon me, and*

*I am not.*

That is, I am not alive, I am not among the children of men: *Not to be, doth not import a not being, but a not appearing.* I am not as I was, nor can I long be at all. Rachel wept for her children, because they were not; Iosephs brethren said to their father, *Ioseph is not*; and *Iob* himselfe in the 21. of this Chapter, explains this to be his sence, *Thou shalt seeke me in the morning, and I shall not be*; Death is a great devourer, it sweeps all that appears of man, into the grave. The world shall no more enjoy him, nor be the world, this is mans *not being*, when he dies: as the two following verses further explaine by an elegant similitude.

Tuorum benefici-  
ciorum, si forte  
cupias (humani-  
tus loquitur cū  
occulto quæstu  
neglectu) (ui)  
non ero capax.  
Cæc.

Verſe 9. *As the cloud is conſumed and vaniſbeth away; ſo he that goeth downe to the grave ſhall come up no more.*

10. *He ſhall return no more to his houſe; neither ſhall his place know him any more.*

*Job* having moved the Lord to take notice of, and compaſſionate his tranſitory condition, his life being but like the haſtning winde. He gives us another compariſon to the ſame ſence and purpoſe; There, his life was but a wind, and here it is but a cloud, *As the cloud is conſumed and vaniſbeth away, ſo he that goeth down to the grave, ſhall come up no more, &c.*

*The Cloud*] in a naturall notion, is a thicke and moiſt vapour, drawne up from the earth, by the heat of the Sunne to the middle region of the aire, and by the coldneſſe of that heavenly country (where ſnow and haile, &c. are made and ſtor'd up) is further condens'd, congeal'd and thicken'd, and ſo hangs or moves partly from naturall cauſes, the Sunne and wind, but eſpecially by ſupernaturall, the mighty power and appointment of God, like an huge mountaine in the aire. To this cloud *Job* compares the vaniſhing eſtate of this life.

*As the cloud* (ſuch a cloud, as you ſee hanging in the aire) is conſumed, or ſpent: The ſame word is uſed at the 6<sup>th</sup> verſe, *My life is ſpent without hope.* A cloud comes to it's height, and then it's quickly diſperſt and vaniſbeth away; The letter of the Hebrew is, *It goeth or walketh away.* The walke of the clouds is according to the walke of the winds, we call it the *Rack of the clouds.* When the heavens are (as it were) all masked with clouds, and a black vaile or curtain drawne between us and the Sun, the winds in a little time diſſipate and ſcatter them.

It is uſuall in Scripture to compare thoſe things, which are vaniſhing & ſuddenly conſumed, to clouds; In which ſence (*Iſa. 44. 22.*) the ſins of the Saints are compared to a cloud, and the pardoning of their ſins to this conſuming and ſcattering of the cloud, *I have blot- ted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins.* A cloud is but a kind of a blot in the pure parchment roll of the ſkies, I am ſure a cloud of ſinne is a foule blot in the roll of our lives. Blot a faire writing, and you cannot reade it, but blot out the blots, and then it's legible againe; yet, the blotting out of ſinne, intimates it faire written, as an evidence or a record againſt us,

כֶּהָ

הֶלֶךְ

*Ambulavit, i-  
vit, & per me-  
talepſin de re-  
bus evaneſcen-  
tibus, intereun-  
tibus, &c.*

till a pardon blots it out. In which ſence, Chriſt is ſaid to *have blotted out the hand-writing of Ordinances that was againſt us*, Col. 2. 14. Thy ſins (O *Iſrael*, ſo the Lord ſeems to ſpeak in the Prophet) are as a cloud to hinder the ſhining of the light of my countenance upon thee: like blots, they hinder thee, from reading the evidences of my favour, or they ſtand like evidences of guilt againſt thee. But I have blotted out this cloud, that is, I have pardon'd thy ſins, and by the breath of my favour and free-grace, ſcatter'd thy tranſgreſſions, with all the evils and ſequels, which they naturally bring forth. So that, now the light ſhines faire and warme upon thee; the evidences, which were againſt thee, cannot be read, and thou maieſt reade the evidences of my love, and mercy towards thee. *The ſins of the Saints are but vaniſhing clouds*, whereas ſin in it ſelfe, and the ſins of all thoſe, who are out of Chriſt, are an abiding cloud, they are a cloud firme and immoveable, like a mountain of braſſe, or a rocke of ſtone. Sins make ſuch a cloud, as no power in heaven or earth is able to conſume, but the power of mercy, and a gale of love, breathing through the covenant of Grace.

And, as the life of man is compared by *Job* to a cloud, ſo, to that which is the matter of the cloud, by the Apoſtle *James*, Chap. 4. verſ. 14. where he puts the queſtion, what's the life of man? *Is it not* (ſaith he) *even a vapour that appeareth for a little time, and then vaniſheth away?* A vapour is exhale from the earth by the heate of the Sunne, and is the matter out of which the cloud is made. Mans life is not only like a cloud, which is more condeſcend and *ſtrong*, but like thoſe thin vapours, ſometimes obſerved ariſing from mooriſh grounds, which are the original of clouds, and more vaniſhing then clouds. Even theſe, are but vaniſhing enough, to ſhadow the vaniſhing, decaying, quickly diſappearing life of man. As the cloud conſumes and vaniſhes, (the next words ſpeake out the mind of the compariſon.)

*So he that goeth down to the grave, ſhall come up no more.*

The grave is a deſcent; And the word which is here uſed for the grave, is, *Sheol*, about which, many diſputes are raiſed among the learned: The root of it ſignifies to deſire, or to crave with earneſtneſſe, and the reaſon given is, becauſe the grave is always craving and aſking; Though the grave hath devoured the bodies of millions of men, yet it is as hungry as it was the firſt mortell, ſtill it is aſking and craving: The grave is numbred among thoſe things which

which are not satisfied, *Prov. 30.16.* In the Greeke of the new Testament, it is translated *Hades*, which by change of letters, some forme out of the Hebrew *Adam*, and *Adamah* the earth, unto which God condemned fallen man to returne, *Gen. 3.19.* We find this word *Sheol*, taken five wayes in Scripture.

1. Strictly and properly for the place of the damned, *Prov. 15. 11.* *Hell and destruction are before the Lord, how much more then all the hearts of the children of men.* God lookes thorough the darknesse of hell, which is outer darknesse.

2. It is put Metaphorically, for great and extreame dangers, or miseries which seeme irrecoverable and remediless; these are figuratively called *hell*, because hell properly taken, is a place from whence there is no recovery; There's no release from the chaines of darknesse, all changes are on earth, Heaven and hell know none: When *David* praises the Lord (*Psal. 86.13.*) for delivering his soule from the lowest hell; he meaneth an estate, on earth, of the lowest and deepest danger imaginable; Mercy helpt him at the worst. To be as low as hell, is to be at the lowest.

3. The word signifies the lower parts of the earth, without relation to punishment. *Psal. 139.8.* *If I goe down into hell thou art there.* He had said before, *if I ascend up into Heaven thou art there*; by Heaven he meanes the upper region of the world, without any respect to the estate of blessednesse; and hell is the most opposite and remote in distance, without respect to misery. As if he had said, let me goe whether I will, thy presence finds me out.

4. It is taken for the state of the dead, whether those dead are in the grave or no, *Psal. 30.3.* *Id. 38.18,19.* *Gen. 37.35.* In all which places, to goe out of the world, is to goe to *Sheol*. *Jacob* in the text alledged, *Gen. 37.35.* said, *he would goe down into the grave to his son, mourning*; yet *Jacob* thought his son was devoured by a wild beast, he could not goe down into the grave to his son, for the bowels of a wild beast was his supposed grave, but he meaneth only this, I will even die, as he is dead. So *Numb. 16.33.* where that dreadfull judgement of God upon *Korah, Dathan and Abiram* is storied, it is said, that *they, their sheep and their oxen, and their tents, and all went down into Shaol*, that is, they were all devoured and swallowed up. But

5. *Sheol* signifies the place where the body is layed after death, namely, the grave, *Prov. 30.16.* Man hath a demension of earth,

לִישׁוֹן

Tam inferna  
quam sepul-  
chrum a dno,  
Sept. Status  
mortuorum vel  
sepulchrum,  
nam ut animus  
de corpore a-  
dno de sepul-  
chro resurpauit  
Pl. 10. Dicit.

\* דבר  
 Answ. in  
 Gen. 37.

fitted to the dimensions of his body; this portion or allotment is his *Sheol*. Yet, it signifies the graveonly in generall, as it is naturall to man-kind, not that grave which is artificiaall and proper to any particular man, this the Hebrew expressees by another \* word: Herthat goeth down to the grave, goes to his *long home*, to a house out of which he is never able to see or make his way, and therefore it followes;

*He shall come up no more.* No? that's sad newes indeed, to goe down into the grave and come up no more. Are all the hopes of man shut up in the grave? and is there an utter end of him when his life ends? *Shall he come up no more?*

Hic abnegat  
 Job resurrectionem mortuorum. Rib,  
 Sol.  
 Non negatur resurrectio ad vitam, sed ad similem vitam, Pined.

Many of the Greeke writers tax *Job* as not acquainted with the doctrin of the resurrection, as if he either knew not that mystery, or doubted, at this time, of it: And some of the Rabbins say plainly, *he denied it*: But he is so cleare in the 19<sup>th</sup> Chapter, that we need not think him so much as cloudy here: And if we look a little farther, himselfe will give us the comment of this text: When he saith, *he shall come up no more*, it is not a deniall of a dying mans resurrection to life, but of his retribution to the same life, or to such a life as he parted with at the graves mouth: They who die a naturall death, shall not live a naturall life againe; therefore he addeth in the next verse;

Verse 10. *He shall returne no more to his house.*

He doth not say absolutely, he shall return no more, but he shall return no more to his house, he shall have no more to doe with this world, with worldly busineses or contentments, with the labours or comforts of the creature, or of his family; *He shall returne no more to his house.*

But some may say, how doth this answer the comparison, *That as the cloud is consumed and vanisheth away, so he that goeth downe to the grave, shall come up no more*; for we find another description of clouds, *Eccles. 12. 2.* where the text saith, that, *the clouds returne after raine*: So that it seems, though clouds vanish and are consumed, yet they return and come againe. The clouds are like bottles full of raine, or sponges full of water, God crushes these sponges, or unstops these bottles, and they are emptied, and in emptying vanish away: but yet *Solomon* affirms, *the clouds returne after raine*, how then doth *Job* say, that as the cloud vanisheth, so man goeth down to the grave and returnes no more?

In

In that place of *Ecclesiastes*, *Solomon* is only giving us a description of old age, and the sad condition of man in it; he calleth it the *evill day*, and wisheth men would be wise to consider their *latter end*, remembering their Creatour, and laying up a good foundation, before those *evill dayes* overtake them, *before the light of the Sun, and Moon, and Stars be darkened, and the clouds return after the raine*; In old age, the clouds returne after the raine, thus: as in some very wet time, when we think it hath rained so much, as might have spent and quite exhausted the clouds, or drawne those bottles dry, yet you shall see them return again, it will rain day after day as fast as ever; so in old age, when rheumes distill so freely, that you would think an old man had empried himself of all, yet the clouds will return again, and floods of watery humours overflow. Thus the clouds of old age returne; And in this sence the clouds of the ayre returne, after they are consumed and spent into raine: But how doth a cloud returne? not the same cloud numerically, that cloud, which was dissolved doth not return; the same Sun goes down, and vanisheth out of our sight in the evening, and returneth againe, the same individuall and numericall Sun, in the morning; but that numericall cloud which vanished, comes not againe: Thus man vanisheth, and returns as the clouds return after the raine, that is, after one generation of men are dead, they returne againe in their children, another generation springs up: other return to life there is none, till all shall return at the generall judgement of quick and dead. As now, we are, who never were, so all shall return, who were, but are not. It was a witty answer of a learned *Jew*, disputing with a heathen Philosopher, who opposed the resurrection: *If that* (saith he) *which never was in the World, now is*; is it strange, that, that which now is, should be againe, after it is not in the World? *If this be a wonder, the other is much more wonderfull.*

*Si id quod nunquam fuit, nunc est, quomodo quod nunc est, post interitum denovo fore negatur? Nam si hoc utrum sit, tui magis mirum videtur.*

*Neither shall his place know him any more.*

*His place*, may be taken three ways. First, For the calling and condition of a man in this life, that's the place of a man, a mans calling is his place. Or secondly, Locally for his house or inheritance, where he dwelt; he shall come to that place no more. Or thirdly, Place is taken for dignity, magistracy, for the eminency of a mans calling, therefore we say of a Magistrate or a man in honour, he hath a *Great place*, or he is a man of *place and Rank*, in all these



these senses, *his place shall know him no more.*

*His place shall not know him.* That's an elegancy of the holy language. Places are without life and without sense, much more without knowledge; knowing is an act of reason, how is it then said, *his place shall know him no more*? Did it ever know him? Ther's a double figure in it: Some understand it by an *Hypallage*, or transmutation of the words, *his place shall know him no more*, that is, *he shall know his place no more*. So that is expounded (*Psalm 103. 16.*) *The place thereof shall know it no more*, speaking of man passing away like a wind. So *Psalm 37. 10.* *Thou shalt diligently consider his place, and it shall not be*; his place shall not be; places continue while the world continues; Then, his place shall not be, is, *he shall not be in his place*. Or secondly, understand it by a *Prosopopeia*, (frequent in Scripture) which is the imitation of life, by things without life: when a place takes upon it the person of a man, or when a place acts or imitates the speech of a man: sense and reason are often ascribed to things without life, and so the meaning of, *his place shall know him no more*, may be conceived thus: When a man lives and comes home to his house, his house (as it were) welcomes him home, and his place is glad to entertaine him; as in the *Psalmes*, the little hills are said to *rejoyce* at the showers, so, when a man comes home, his house and all he hath, have as it were, a tongue to bid him welcome, and open armes to receive and embrace him; but when he dies, he shall returne no more, and then *his place shall know him* (that is, receive him) *no more*.

Observe from this briefly (because it is a similitude of the same importance with that opened in the former words) first,

*That death is the conclusion of all worldly comforts and relations.* As the cloud vanisheth and returneth not, so (in that sense) there is an utter conclusion of man, he is gone, and there is no returning; God by his almighty power, hath fetched back some, and the vanishing clouds have bin brought again: so *Lazarus* (and others at the death of Christ) was raised from the grave; but in a naturall way, death seizeth all fast for ever: your places, your relations, your credits, your friends shall know you no more, or give you farther entertainment. Secondly observe;

*That God hath given us not only the book of Scripture, but the book of the creature, therein to learn and reade our own frailty and mortality.* The creatures preach what man is, and that is a

Quasi diceret,  
ipse res inani-  
me que cre-  
antur & pa-  
rent ad nutum  
mortalibus,  
montes tamen  
nulli uni sunt.  
Illos non ag-  
noscent domi-  
nos. Etenim  
est vis veri  
cognoscendi &  
non cognoscen-  
di.

reason why the *holy Ghost* spends so much time; and is so frequent in giving us the measure of our selves by creatures; these are every houre in our eye, we meet with, and see, and handle, and feel them continually: The wind, the vapours, the clouds, set forth what we are, *When I consider* (said David, *Pla.* 8. 3, 4.) *the Heavens, the work of thy fingers, the Moone, and the Starres which thou hast ordained, What is man that thou art mindfull of him?* To consider the greatnesse of the works of God, should abase man; it should amaze us, to remember, that God hath made such things for our use, who are our selves so uselesse (in comparison of what we ought) to God. And when man considers the Heavens and the earth, and weighs how many things there are in them, which set forth his frailty, he hath reason to cry out, *O Lord what is man?* Man is but a wind, a cloud, a vapour, even such a thing, as I see most perishing and vanishing in the whole compasse of the creation. *Pſalm.* 19. 1. *The heavens declare the glory of God, and the firmament sheweth his handy work:* The heavens are excellent creatures, and full of glorious wonders, they speake the power and wisdom of God, they shew forth his handy work, they can be the work of none, but of God only; The clouds also shew forth the handy work and power of God, *Pſal.* 147. 8. *Who covereth the heavens with clouds:* The hand of God drawes those curtaines, and puts that maske upon the face of Heaven.

But as the heavens declare the glory of God, so they publish and declare the weaknesse of man, the vapours and the winds shew forth, how fraile he is: *As the invisible things of God, to wit, his eternall power and Godhead, are seen in the things which are made; God is (as it were) visible in the creatures;* so likewise the frailty and mutability, the weaknesse and inconstancy of man, is visible in the things, which are created; we may reade a lecture of our own transitorinesse, in the most transitory texts of nature: And that is an admirable contrivance and complication of things, that out of the very same text of the creature, where the infinite wisdom & power of God may be learned, man also may learn his own frailty: *He that studies the creature much, shall find much of God and of himselfe.* Some conceive when Isaac (*Gen.* 24. 63.) went forth into the field to meditate, that he studied the booke of the creatures, probably the holy man did so, but, we are sure he might. How will it shame those men at last, who know not God

nor themselves, when they have or might have had (without cost or travell) so many tutors and instructors.

Job Chap. 7. Vers. 11, 12, 13, 14, 15, 16.

*Therefore I will not refraine my mouth, I will speake in the anguish of my spirit, I will complaine in the bitterness of my soule.*

*Am I a sea or a whale, that thou settest a watch over me? When I say my bed shall comfort me, my couch shall ease my complaint.*

*Then thou shalt see me with dreames, and terrifiest me through visions.*

*So that my soule chuseth strangling, and death rather then life. I loath it, I would not live alwayes, let me alone, for my dayes are vanity.*

**I**N the context of these six verses, we may take notice of foure things.

1. *Jobs* violent resolution to complaine, ver. 11.
2. His vehement complaint, ver. 12.
3. An amplification of his sorrowes, ver. 13, 14.
4. A renovation of his often repeated desires to die, and the tediousness of his life, ver. 15, 16.

*Therefore.*] *Job* having in an apostrophe to God, shewed his weak condition; takes up a fresh resolution of complaining to God; *Therefore I will not refraine my mouth, &c.* as if he had said, *The consideration of these things, is so farre from putting me to silence, that it doth rather enlarge my heart, and open my mouth to speake and complaine, once more; seeing death is by Gods appointment, the certain end of all outward troubles, and perceiving myself upon the very borders or brink of death; my body past cure, my estate irrecoverable and remediless, therefore I will complaine yet againe, I will yet farther lay open my misery before the Lord, and presse him to hasten me thorough the confines of this land of sorrow, that I may accomplish my dayes, and see an end of these troubles, for my soule is in great bitterness.*

חַיִּי  
Prohibit con-  
tinere, prohibe;

*I will not refraine my mouth.*] The word signifies to stop, inhibit or prohibit; Those writs which stay the proceesse of inferior

Courts,

*Courts*, are called *Prohibitions*, and then no man may open his mouth more in that business, untill the Prohibition be dissolved or taken off: I (saith *Job*) will not give my self a prohibition, I will not silence or suppress my sorrows: I will give my heart full liberty to meditate, and my tongue to speake out my sufferings: Being emptied of all my comforts, I will surely take my fill of complainings. It will be some ease to me, to make known how I am pained. *I will not refrain my mouth.* That word is used (1<sup>st</sup>. 58. 1.) *Cry aloud, spare not*; when the Prophet is commanded to tell the people of their sins, the Lord sets his tongue at liberty, *spare not*, thou art not silenced or limited, therefore *cry aloud*; if theirs, were crying sins, and crying sins must have crying reproofs, loud sinners must not be whispered to, therefore, *Cry aloud, spare not. I will not spare my mouth* (saith *Job*) or *refrain*, as we translate.

But *I will speake in the anguish of my spirit*, or in the straightnesse of my spirit; I am in a straight, I am pent in my spirit, and unlesse I let my spirit out, my heart will breake; I must give it vent and ayre. *I will speake in the anguish of my spirit.*

*I will complaine in the bitterness of my soule.* The word rendered *complaine*, signifies to meditate, and so, to speake upon meditation, or to speake deliberately. It implies, first, a forming and fashioning of what we would say in our thoughts; *Thoughts are the moulds of our words.* *Job* intends not rash speaking: what he intended to speake, should be moulded, shapt and wrought in his heart, before brought forth by his tongue. Prayer is exprest by this word, because prayer ought first to be formed in the heart: *Prayer is the manifestation of our desires to God*; If the tongue speaks before the heart, before the heart makes up our requests, we take Gods name in vaine. *Hannah* takes up this word (1 *Sam.* 1. 16.) *Count not thine handmaid for a daughter of Belial, for out of the abundance of my complaint (or meditation, so the word is rendered) and griefe, have I spoken.* *Hannah* was praying, hir voice was not heard, only her lips moved, which cauted *Eli* to suspect and censure her for drunk or distracted; but she answers in words of truth and sobernesse, *O my Lord, count not thine handmaid a daughter of Belial*, for though my voice hath not been heard, yet I have been speaking out of the abundance of my complaint, that is, out of the abundance of my meditation; my complaints are not the work of my tongue, but of my heart, and my

re, & cum ad  
linguam & o-  
rationem refer-  
tur affectus  
pressionem  
quandam &  
cohibitionem  
eluctantia spi-  
ritus, & ser-  
monis, cor autem  
se aperto ore  
effundere.

כָּצַר

i.e. in angustiis  
spiritus mei;  
constat me  
spiritus pectore  
inclusum, pate-  
faciam liberum  
ibi aditum.

אֲשִׁיחָה

a radice שׁוּחַ  
Proprie medi-  
tari, vel ex me-  
ditatione inte-  
rius animo con-  
cepta aliquid  
exterius agere  
loqui, crari,  
conqueri.  
Vocem edam  
querulam mus-  
ficando & me-  
ditando, Merc.

lips moved not, untill my heart moved, my complaint is my meditation. Hence likewise that phrase of powring out prayer, *Psal.* 142. 2. *I poured out my complaint before him;* He that powres out, must have somewhat, yea much within, where there is a constant stream, there also is a fountain, *I poured out my complaint,* or my complaining prayer; it is the same word here, I have gathered the bitter waters of sorrow into my own heart, and now I powre them forth in complainings.

*Amarum non solum dulci coponitur, sed etiam jucundo. Amariorem me fecit senectus, i.e. asperiores, Plaut.*

*I will complain in the bitterness of my soul.* What the bitterness of the soule is, hath been expounded already in the third Chapter, therefore I shall not stay upon it: It notes only the height or extremity of affliction. Bitter is opposed to unpleasant, as well as to sweet: *In the bitterness of my soule:* The affliction appeared most upon his body, but it afflicted him most in his soule. He speaks little of the pain of his body, in comparison of the trouble upon his spirit, he insists principally upon that, *I will speake in the anguish of my spirit, I will complaine in the bitterness of my soule,* not in the paine of my flesh, or sufferings of my body; and yet that forme of speaking, excludes not his sense and sensibleness of bodily paines, for a man may well say, his soule is in bitterness by reason of the paines of his body.

Being in this condition, we see what his remedy was, he falls a crying and a complaining before God, telling how it was with him.

*Jobs* complaints have been spoken of in former passages of the Book, and why he complains, hath been shewed. *An afflicted soule finds some ease, in complaining of affliction;* To complaine out of impatience, distrust and hard thoughts of God is very sinful; in that fence we must be silent, as *David, Psal.* 39. 9. when the hand of God was heavy upon him, *I was dumbe, I opened not my mouth, because thou didst it;* in reference to the dealing of God with him, *David* had not a word to say; Our Lord Christ (the great patterne of suffering) was as a sheepe before the shearer, dumbe, and opened not his mouth, no impatient speech came from him. Though the griefe of *Job* was very great, and so it might somewhat (as hath formerly been cleared) excuse the greatnesse of his complaint, yet, in this *Job* shewed himselfe a man subject to like passions, as we are. Man thinks to get cure by complaining, but usually he gets a wound: *What poore sinners are we poore creatures often put to? How often doe we entangle our selves, because we are straitnered? Though Jobs heart kept close*  
to

*Docemur quante sint hominis vires, sibi a Deo desistit. Marc.*

to God in the maine, though his ſpirit was preſerved untoucht of blaſpheming, yet we find him touching too often, and too loud upon this ſtring of complaining. He cannot be excuſed from ſome motions of impatience, while we hear him ſetting upon theſe reſolutions to take his fill of, or to let looſe the reins of his paſſion to complain, *I will complaine in the bitterneſſe of my ſoule.* Anguiſh is a very ill guide of the tongue. It muſt needs be troubled matter, which paſſion dictates. Obſerve further,

*That When ſorrow continues and hangs long upon us, it grows boiſterous and reſolute.*

We have three *Wils* in the text, as if Job had turned all his reaſon into will, and his will into paſſion, *I will not reſtraine, I will ſpeake in the anguiſh of my ſpirit, I will complain in the bitterneſſe of my ſoule*; He was growne to a kind of reſolvedneſſe in his ſorrow. *It is as unſafe for man (in this ſence) to will what he doth, as to doe what he will*; We ought to will the will of God, but we muſt ſubmit our owne. We ſhould not mourne over our afflictions, nor rejoyce over our comforts, but as God will. Yet in this, the will of Job was rather ſtrong then pertinacious. He was not a man of that rough make, to oppoſe his will againſt the will and good pleaſure of God, though that were a paine to him.

Having thus reſolved to complain, he complains, in this very high language.

Verſe 12. *Am I a ſea, or a whale, that thou ſetteſt a watch over me?*

Theſe are his firſt words, words full of deepe complaint, like the ſea, which, whether he was or no, he would be answered. *Am I a ſea? Tell me.* His queſtion is of like importance with that, at the 12<sup>th</sup> verſe of the 6<sup>th</sup> Chapter, *Is my ſtrength the ſtrength of ſtones, or is my fleſh braſſe?* He expoſtulates with God, why haſt thou laid ſuch trouble upon me? Am I ſtone or braſſe that I ſhould be able to beare it? And here (like a ſea ſwolne with bitter waters) in the bitterneſſe of his ſoule, he begins to breake the bounds again, *Am I a ſea or a whale, that thou ſetteſt a watch over me?*

*A ſea or a whale.*

The ſea and the whale are often joyned in Scripture, Pſal. 104. 25, 26. *O Lord how manifold are thy works, &c. the earth is full*

Kkkk 3

of

*Nectamen is ſuit Job, qui quod ſibi licere non putaret protervere ac procaciter vellet aggreſſi.*



of thy riches, *for is the great and the wide sea, there goe the ships, there is that Leviathan, whom thou hast made to play therein.* Again, Plal. 74 13, 14. *Thou diddest divide the sea by thy strength, thou brakest the heads of the dragons in the waters, thou brakest the head of Leviathan in peeces.*

But why doth Job speake this language? In brieft, the meaning is this. The sea, you know, is a mighty boisterous and unruly creature, and the whale is the strongest, mightiest and most dreadfull creature in the sea; the greatest of the creatures, whether upon sea or land. The sea is the most boisterous of all the inanimate creatures, and the whale is the most boisterous of all living creatures: So that here Job gives instance in two creatures, which are the most head-strong, violent and out-ragious in the whole creation, *The whale and the sea.* And he sets forth his own weaknesse, by the Antithesis of these two creatures, surpassing all in strength, with which God only is able to grapple and encounter. And in asking, *Am I a sea or a whale,* he may be conceived to speake thus, *Lord thou seemest to deale with me in a way beyond all thy dealings with the children of men; Thou carriest thy selfe towards me, as if I were more proud, heady, hard to be reclaimed, then any man in the world; thou seemest to take such a course with me, as with the unruly sea, and with the boisterous whale, to keepe me in compasse.* He speaks as if God laied too heavy an affliction upon him, and tooke too strong a course to tame him, or, as if he might be more gently dealt with, and that God needed not prepare such bonds and fetters for him, or lay such law upon him, as upon the mighty sea, and the monstros whale.

But for the words in particular.

*Am I a sea?*

There are three things in the sea, specially considerable, at which Job might have an aime here.

First, the turbulency of the sea; the sea is stormy and turbulent, so stormy and turbulent, that it threateneth to over-whelme all; to over-whelme the ships sailing upon it, to over-whelme the dry land encompassing it, and it would doe both, if God did not bound it, if he had not said, *Hitherto shalt thou come, but no further; and here shall thy proud waves be staid;* did not God put an everlasting law upon it, it would be lawlesse; Gen. 1. 10. the text saith, *That the gathering together of waters, God called seas;* God

*Mare barbarum  
et indomitum  
elementum est.*

*Visus est Deus  
consecisse mare  
in carcerem, atq;  
impedire, ac ma-  
nus constrinx-  
isse propter  
quam exquisita*

God gathered them together, thrust them together into one place, and there let a watch upon them, put them in prison, bound them in chaines, for he saw what an unruly element it was, and how soone it would disturbe all, if left to it's owne guidance. So, Job 38. 10 *He hath set bounds to it, bars and doors to keepe it in.* He locks and bolts it in by his mighty power. And then *Jobs* meaning may be this. Am I an over-whelming tyrant or oppressour, a swallower up of the poore, &c. that thou dost thus imprison and restrain me?

*Dei providentiam dicitur, Psal. 95. 4.*

Secondly, there is a wonderfull capaciousnesse in the sea: the sea is so bigge and broad, so extensive and vast, that it takes in all the waters that come off the land into it's bosome, and yet feels no accessse. And then his meaning may be thus conceived, *Am I able to drinke in all these floods of sorrow, and rivers of affliction, which are let out and unburthen themselves upon me?*

Thirdly, the sea is of mighty strength, though we say, *weak as water*; water is a weake element in one sence, yet in another, water is a strong element, so strong, that it beares all downe before it, and beares all the stormes that rage upon it. And so his meaning is, am I able to beare continuall tempest, perpetuall tossings and agitations. Wilt thou ever let loose the winds and gulls of trouble to blow thus furiously upon me?

*Or (am I) a whale?*

The word signifies any great and terrible creature, any monster whether of sea or land, but frequently, *the whale*; so Gen. 1. 21. *God created great whales*; and Lamen. 4. 3. *The sea ministers draw out their breasts*; which some interpret the *sea calfe*. It is taken also for the *dragon*, which lives partly upon the earth, and partly in the water (Deut. 32. 3.) *their wine is the poison of dragons*; and so Jer. 51. 37. But place it either at land or sea, it notes the most fierce, devouring and cruell of all living creatures. Our Translatours understand it of that huge stupendious sea-monster, the *whale* or *Leviathan*, *Am I sea or a whale.*

וְהַיָּם  
*Vastis sive stupenda quævis animalia significat, sive terrestria, sive aquatica sive aeriana. Quidam Thinnorum nomen hinc deducunt.*

*That thou settest a watch (or a guard) over me?*

The word signifies to watch a thing so narrowly, that it can neither escape, nor doe hurt: for upon these two reasons, watches and guards are set, we are afraid some will run from us, that others will hurt us, therefore we set a guard upon them. In this last sence,

*Job* specially meaneth it, *Thou shalt set a watch over me, as thou dost over the sea and the whale.* Why doth God set a watch over these? It is that the sea should not hurt the earth, that whales and sea monsters should not hurt man, sailing upon the sea, or destroy the lesser fishes swimming there.

מִשְׁמֶרֶת

à radice שִׁמְרָה

Custodire, servare, significat custodiam, undique circumclulam unde nullū patet effugium.

In the 39<sup>th</sup> Psalm ver. 2. the word is used for setting a watch upon the tongue, *I have set a watch* (saith David) *upon my lips,* &c. A man sets a watch upon his lips, least he should speake a misse, or least he should doe hurt or wrong in speaking, so (Ps. 141. 3.) the Psalmist desireth God to *set a watch before his mouth;* and *keepe the doore of his lips.* The tongue is a hurtfull instrument, as the Apostle *James* describes it, a little member, which hath a world of iniquity in it: Therefore the tongue being so hurtfull, it is a great part of grace, to keepe a watch over it, and a great part of our duty to begg of God to set a watch upon it, that it may doe no hurt, that it may not as a sea or a whale, swallow up our neighbours good name. *Nehemiah* (Chap. 4. 23.) *made his prayer* (a sweet conjunction) *and set a guard or a watch;* why was it? to keepe off his wicked enemies from hurting him, and hindring the good work he had in hand.

Circum dedisti me carcere. Vul. Sicut carcer latinus à coercendo, sic Hebraeus à custodiendo.

Some translate it thus, *Am I a sea or a whale, that thou shouldst inclose me in prison?* It comes to the same sence, and the word signifies a prison in divers texts of Scripture: prisons are places of watch and guard, from whence there is no escape or getting loose. *Job* thought himselfe a man kept in prison, as offenders are. The sea is a prisoner shut within banks and wals: as a man in prison cannot goe where he will, so neither can the sea. And the whale, of whom it is said, *He takes his pastime in the sea,* is, yet Gods prisoner there. And the truth is, all creatures, are in the prison of providence, the limits whereof they can no more goe beyond, then a man that is bound (as *Peter*) with two chaines, and all the doors lockt upon him. Especially afflictions are imprisonments, sicknes is an imprisonment. A disease is sent like a Sergeant to attach a man: that shuts a man within his house, confines him to his chamber, and then binds him upon his bed, not to stirr, till God give a release: sorrow is often called a Cord, Psal. 118. 4. *The sorrows of death* (the cords of death, as the Hebrew is) *compassed me about;* And Psal. 116. 3. *The sorrows of hell* (or the cords of hell) *were about me.* And in that sence *Job* speaks of himselfe, why dost thou arrest and cast me into prison, binding me with the cords of these sorrowes

הַכֹּלִי  
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sorrowes and ſickneſſes. So he complains, Chap. 13. 27. *Thou punteſt my feet alſo in the ſtocks, and lookeſt narrowly to all my paths, thou ſetteſt a print upon the heeles of my feet.* It is ſaid of the woman (Luk. 13. 16.) that *Satan had bound her eighteen years*; ſhe was bound with the cords of that infirmity, and kept as a poore priſoner thoſe many yeares. From all we may collect the ſence formerly hinted, that *Job* expoſtulates with God for uſing him, after the manner of a whale or a ſea, as if he were a man ſo unruly, that nothing could tame and quiet him, but ſuch a ſevere courſe, as is uſed with beaſts, or, as if he were a vexter and a devourer of his brethren, a very enemy to man-kind. Obſerve from hence.

First, in that *Job* ſaith, *Am I a ſea or a whale, that thou ſetteſt a watch over me?*

The providence of God watches over all his creatures; All their motions are by his permiſſion or commiſſion, they ſtirre not, but by his leave. The providence of God is his watch, and therefore it is called the *eye of providence*; and providence hath ſuch an eye, as never ſleeps nor ſlumbers; and therein lieth our ſecurity, that we have a *providentiall eye* open for us, when ours are ſhut and we aſleep. Secondly, obſerve,

God expreſſes moſt care to keepe thoſe creatures from hurting man, which are moſt apt to hurt man. We ſee *Job* inſtances in theſe two by name, the *ſea* and the *whale*, and tels us, that God puts a guard upon them; he watches the leaſt creatures, but it ſpeaks moſt ſecurity to man, to hear that theſe are under a *watch*. The Lord watches over all wicked men, that they ſhould not hurt his people, but ſuch of them as are moſt harmefull, who are very *ſeas* and *whales*, men who would ſwallow and drowne his people with a deluge of rage and malice, over theſe the Lord watches in a ſpeciall manner. His eye of jealousie (which is alwaies awake) is ſurely wakefull upon theſe. As the Lord hath a ſpeciall eye upon the Saints to doe them good, ſo he hath a ſpeciall eye upon the wicked, that they doe no hurt, or no more, then ſhall turne to good. Hence the Pſalmiſt admoniſhes all, and it may have a particular application to wicked men, Pſal. 32. 9. *Be ye not as the horſe, or as the mule which have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come neere unto thee.* If the Lord ſees men ſo brutiſh, that they will not be ruled by reaſon, he will rule them by rigour, *He hath a whip for the Horſe, a bridle*

for the Asse, and a rod for the foales backe (Prov. 26:3.) A rocky shore for the sea, and a prison for the whale, rather then they shall come neare to hurt his beloved people.

Secondly, note, That

*Man in the passion, and distemper'd sinfulness of his nature, is like the sea or the whale.* A cruell man is as hurtfull, as the most hurtfull creature. In the place before noted, while man is warned, *Not to be as the horse, or as the mule, which have no understanding.* It is intimated that many men are; and it is a truth, that all men left to themselves would be like unto a horse or a mule, yea like unto a sea or a whale in doing mischief. The Prophet (*Isai. 57. 20*) compares wicked men *unto the troubled sea that cannot rest.* There is not in the whole compasse of nature, a clearer shadow of mans nature, than the sea.

First, The sea is very vast, and would (if let alone) be boundlesse. Man is naturally vast and boundlesse in his desires, he is never satisfied.

Secondly, The sea is unstable, alwaies fleeting and moving, Gen. 49. 3. Dying Jacob characters *Reuben* thus, *unstable as water*: The heart of man is a moveable thing, ebbing and flowing forward and backward, tumbling up and downe, as the vast Ocean.

Thirdly, The sea is often provoked with stormes and tempests, it is the great stage, where the winds act their parts, and strive, as it is exprest in the *Revelation*. There are many winds, striving upon the sea of mans heart continually, and therefore he is so boisterous, and so stormy; he hath winds within him, and winds from without him; The winds in his own bowels make the greatest commotions. The Apostle *James* questions (Chap. 4. 1.) *Whence come contentions and wars, and fightings among you? Come they not hence, even of your lusts, that warre in your members?* Lusts are as boisterous winds in the soule, which make it unquiet and unruly; strong lusts and desires like strong winds; and contrary lusts and desires like contrary winds, contend upon this sea. Most men are (Tit. 3. 3.) *serving divers lusts and pleasures*, not only many, but divers, or divers not only in number, but in nature, one lust as a contrary wind, striving with another, and so making a storme in the heart. And this storminess is caused also by an outward blast; Satan blowes upon the heart, and the world blowes: so that, till the holy Ghost breaths heavenly gales to overcome and blow

blow downe those stormes raised by the blast of strong lusts and temptations, the soul will be ever like a sea tumbled up and down, or, as the Apostle Jude speaks (vers.13.) like a *raging wave of the sea, foaming out it's own shame.*

And this is further considerable, that as the sea is most turbulent and tempestuous, most loud and roaring about the banks, where it is restrained; so man is most boisterous, where he is kept in and stopt; if God doe but set bounds to him by afflictions, he begins to rage at those bounds. It is that which *Iob* (in a degree) complain'd of, he thought God would bind and bound him in by affliction, and he began to be somewhat unquiet in his shackles. But when God sets bounds to wicked men by afflictions, and hedges up their way with thorns, they are angry indeed, and their corruptions breake forth the more, by how much the stronger banks are made against them. The great banke and bound, which God hath set up to keepe the lusts of men from over-flowing all, *his word and will, his laws and ordinances*, by which he speaks to man, as to the sea, *Hitherto shalt thou come, but no further*; Against these banks, the hearts of men naturally rage most. How doe their lusts roare and rise up against the holy and righteous will of God, there the some of their corruptions is most wrought and cast up. As *Paul* himselfe acknowledged of his naturall condition, *Rom.7.8. Sinne* (saith he) *taking occasion by the law, wrought in me, all manner of concupiscence*, my lusts and corruptions were more mad, becau'e they were more restrained, I was like the sea, which makes most noyse at, and most assaults the banks which stay it. So ver.13. *Sinne that is might appeare sinne, wrought death in me by that which is good*; there was a good a holy, and a righteous law set before me, but the basenesse of my heart was such, that I was the worse, for that, which taught me what was good, and should have made me better.

Further, man is as a sea in this, he ever casts up mire and dirt: when he is moved, corruption moves, every stirring stirs up the puddle of his heart. As he is a sea for largenesse, so he is a very sinke for filthinesse, *Isa.57.20. The wicked are like the troubled sea, whose waters cast up mire and dirt.*

Lastly, Covetous oppressours have a nearer resemblance to the sea in three things. They (as the sea) suck in all the rivers and streames of profit, which flow in to them, from any part of the world, and yet are not filled.



Secondly, They (as the sea) wracke and over-whelme thousands, and are not at all moved with their out-cries.

Thirdly, They (as the sea) have huge treasures in their houses, yet all satisfies not their desires, they are as greedy, as if they were not worth a groat.

Looke upon man, in the other comparifon, He is a whale, a devourer. In the worst of bruits, you may see the picture of mans nature. They who have power to doe what they will, and will doe (when their advantage is in it) to the utmost of their power; These are your Leviathans upon dry land. *Senacherib* was a mighty whale, gaping to swallow up the people of God, and therefore the Lord expresse his dealing with him in a word very futable to this sence (2 King. 19. 28.) *Because thy rage against me, and thy tumult is come up into mine eares, therefore I will put my hooke in thy nose, and my bridle in thy lips, &c.* See how God uses him, *Senacherib* came raging and threatening to swallow all up; God uses him like an unruly beast of the earth, or like a devouring fish of the sea, *He puts a hooke in his nose.* It is said of Leviathan, that he scomes the hooke and the angle, Job 41. *Canst thou draw out Leviathan with an hooke?* implying that no hook, no tackle is strong enough to hold this sea-monster, but God hath a hooke can hold him. Some men are like this sea-monster, no tackling of mans making will hold them, no power under heaven can stop them; then the Lord prepares his engines and instruments, he can make a hooke will catch *Senacherib*, the great whale, as if he were but a sprat, *I will put my hooke into his nose, and turne him about, or pull him up.*

What devouring enemies have come out against us, threatening to swallow, or, as the Moabites said of the children of *Israel* (Num. 22. 4.) *so licketh up all that were round about, as the ox licketh up the grasse of the field.* Yea, they thought (as it is said of Leviathan) *that they could draw up Iordan into their mouths,* that is, remove the greatest difficulties, and overcome all opposition. But how often hath God put a bridle into the lips of the horse, and a hooke into the nose of these whales?

Further, if we consider the words, as *Iobs* question, in application unto himselfe, *Am I a whale? Am I a sea?* Observe,

*Man is apt to have good thoughts of himself. Job* would not be the whale, or the sea. Secondly note,

*Man*

*Man is apt to judge that God laies more upon him than there is need. Am I a whale or a sea?* as if Job had said, Lord thou needest not deale thus strictly and severely with me, or bestow so much care to watch me. I would have come in at a call, thou needest not have bounded me with these afflictions, and put such a hooke in my nose, a nod, or a beck would have fetched me in: Wise men sure their preparations to their occasion; we carry not out a peece of Ordnance to shoote at a flye, which we can kill with a phillip; so saith Job, Lord I need not all this, a little admonition, a little chastning, or a check should have reduced me, such are mans thoughts. But the most wise God, never layes more upon man, than he hath need of: When God streightens us with such afflictions, he seeth there is somewhat of the sea in us, he must bound us, somewhat of the whale in us, he must watch and bring us under. If we see God bestow more rods and blowes upon us, we must conclude, we could not be without them; some apprehend, that such is Jobs meaning in the sixteenth verse, *What is man that thou shouldst magnifie him?* as if he had said, it is too great an honour for man to be afflicted by thy hand. If we see a King make great provisions of warre, to goe out against an enemy, we say he magnifies the enemy. *It is an argument they have great strength, against whom we prepare great strength.* So Job, Lord thou magnifiest me, thou makest me to be lookt at, as some powerful creature, a sea, a whale, against whom thou adest to much of thy power.

Job having, as he resolved, begun to complaine of his sorrows, now amplifies them.

Verse 13. *When I say my bed shall comfort me, my couch shall ease my complaint.*

14. *Thou thou skarest me, &c.*

He amplifies his sorrowes upon this generall ground, because they were such, as he could not find any ease or abatement of, no not at any time, no not by any means; As if he had said, my grieve and my paine is so remediless, that, neither artificiall nor naturall meanes give me any ease; those things, which have the greatest probability of refreshing, yeeld me none. He instances in those ordinary wayes, which give sick and distempered bodies some abatement or intermission of their paines; *lying down upon their bed or couch; When I say, my bed shall comfort me, my couch shall ease my complaint,* As if he had said, while I was

wraſtling all day, and conſiſting with my ſorrowes, I yet had ſome hope to find comfort at night, and that I ſhould meete with reſt in my bed, but my hope failes me ever: or while in the day time my thoughts are overburthened, and my ſpirit overwhelmed within me, I think ſometimes to deceive my paines a little, by taking a nap or a ſlumber upon my couch; but alas, my paines will not be deceived, *when I ſay, my bed ſhall comfort me, my couch ſhall eaſe my complaint* (I find in ſtead of eaſe, further trouble, and in ſtead of comfort, terrours. For then) *thou ſcareſt me with dreames.*

*When I ſay my bed ſhall comfort me.*

**□□** The word ſignifies to mourne and repent, as well as to comfort; becauſe comfort uſually followes holy mourning and repenting. Godly ſorrow is the mother of ſpiritual joy.

*Doluit, perituit, per amipbraſin, dolere deſijt, conſolationem invenit.*

In the words we have, either that ordinary figure *Proſopopeia*, the fiction of a perſon, when acts of life and reaſon are aſcribed to things without life; and ſo *Job* brings in his bed, as his friend ſpeaking to him, *when I ſay my bed ſhall comfort me*, my bed and I will conferre together, I am perſwaded that will afford me a word of comfort: Or we may rather underſtand it by a *Metonymy* of the effect, *when I ſay my bed ſhall comfort me*; Comfort is the common and uſual effect or benefit of lying down upon the bed: The bed is ſaid to comfort, becauſe ordinarily we find comfort in reſting upon the bed; that being a meanes or instrumentall cauſe of comfort, is called a Comforter.

*My couch ſhall eaſe my complaint.*

The words are indifferently tranſlated in Scripture, either for a bed, or for a couch; but if we take them diſtinctly, then the bed is the place, where we reſt in the night, and the couch by day: When *Job* ſaith,

*My couch ſhall eaſe my complaint*; It notes his complaint or ſorrow lay as a heavy burthen, or weight upon him; for the word ſignifies to eaſe, or to lift up, or to eaſe by lifting up; if a man have a burthen upon him, the way to eaſe him, is to lift it off from him; ſo *Job* here, *I lye down upon my couch, wiſh a burthen of heavy ſorrowes upon me, God knows*, hoping my couch will be a means to take off that burthen a while, that I may have a little breathing, but (to my griefe) I find, it doth not. The uſe of ſleepe, is to unburthen the ſpirit,

**□□**  
*Levavit, e-  
vexit, ſuſu-  
lit.*

spirit, and take off the load of cares; The word is used in that sense, Gen. 4. 13. about the sin of *Cain*, which lay upon him as a heavy burthen, *My sin* (saith he) *is greater than can be forgiven* (so some translations) or *greater than I can bear*, word for word thus; *my sin is greater than can be taken off*; Forgiveness is the taking sin off from us; it is the word here used for *easing*; my sin is greater than I can be eased of; as if *Cain* thought his sin a burthen which the arme of mercy could not lift from his shoulders: Pardon is the easing of the conscience, sin the burthening of it; sin is a burthen, and so is sorrow. *My couch* (saith he) *shall ease my complaint*, by taking off, or at least intermitting the troubles, which cause me to complaine: or my couch shall ease me in my complaint, when I am meditating, revolving and rowling my troubles up and down in my thoughts, then my couch and I am discouraging together, and reasoning out the matter, but no ease comes. We may observe from hence, first,

*Magnum est peccatum meum, prae tollendo vel majus quam ut tolli possit; Sept. τὸ ἀπὸ θανάτου, quam ut remittatur mihi, quam ut sustinere possim, Jun.*

בְּשֵׁיחִי

*In retractatione sive meditatione miseriae apud animam. Loquens meum.*

*That a man in pain, expects ease from every change. My bed* (saith *Job*) *shall comfort me, my couch shall ease my complaint*, every thing he sees raises his hope, every man that comes to him, he looks upon as a messenger of good newes, I said, this shall help me, and that shall help me; surely if I had such a thing (saith a sick man) it would doe me good, if I had such meat I could eate, if I had such drink, my pallat would relish it, if I were in such an ayre, it would restore my health, and I should get up againe. As a Bee goes from flower to flower, to suck out somewhat, so man from instrument to instrument, from meanes to meanes, from bed to couch, still hoping to find reliefe or mitigation at least for his troubled mind, or pained body. Secondly observe hence,

*That the most probable or proper meanes, are unable of themselves to give us any ease or comfort.* What is fitter to give a man rest than a bed? what is more proper to give one refreshing than a couch? but *Job* goes to his bed in vaine, and goes to his couch in vaine, nor this, nor that, nor tother administred him any help. Creatures are not able of themselves to give out the comforts committed to them: Their common nature must be assisted with a speciall word of blessing, or else they doe us no good. If God will command a bed to comfort us, it shall comfort us, if he will say to a couch, ease such a mans complaint, it shall ease his complaint; *Job* saith it, and his saying could not effect it: Nay, if God will say to a hard stone, give such a man rest, he shall rest and sleepe sweetly upon it; when another shall not get a wink of sleepe upon a dowd:

a downe pillow: If God say to a prison, give such a man rest, he shall find rest there: if God speake to bonds and fetters, give such a man content and pleasure, he shall find not only contentment, but pleasure in bonds and fetters: if God say to flames of fire, refresh such as are cast into your armes, the fire will obey him, and refresh them: The most probable meanes cannot help us of themselves, and a word from God will make the most improbable meanes helpfull to us, yea that which is destructive shall save us. For as God can create that good for us which is absent, so he can (as it were) uncreate the evill that is present; Providence can take away or suspend that hurting and destroying power which creation gave; no creature is able to help or to hurt, if God forbid and lay his restraint upon it: Bread cannot nourish, or cloathes warme us, if he say they shall not; poison shall not kill, or fire burne us, if he say they shall not. *Mans saying is but saying; Gods saying is doing.* Man may say to his bed, comfort me; to his riches and honours, content me; to his wife and children, please me; to wine and musick, make me merry; he may lay his command, or send his desires to all creatures, and yet remaine comfortlesse, contentlesse, mirthlesse. Pleasure it selfe will not please him, nor the having of his will, satisfie his mind at his own saying or bidding. Observe in the fourth place;

*That rest and sleepe, are from the especiall blessing of God.* When I said to my bed, doe it, the bed could not, sleepe is not from a soft bed, or from an easie couch. *Psal. 127. 2. For so he giveth his beloved sleepe;* that is, sleepe with quietnesse, or extraordinary quiet refreshing sleepe; which some have noted in the Grammar of the text; The Hebrew word *Shena*, for sleepe, being with (*Alaph*) a quiet or resting letter, otherwise, than is usuall in that language. He giveth sleepe to his *Jedidiabs*, as the word is there, alluding to one of the names of Solomon, *The Lord gives sleepe sometimes as a love token to his beloved:* The connection is somewhat obscure, the words before run thus, *It is in vaine for you to rise up early, to sit up late, to eat the bread of sorrow, for so he giveth his beloved sleepe;* how is sleepe a consequent of fruitlesse labour, and eating the bread of sorrow, these rather hinder sleepe. Some referre it to the words of the first verse, *Except the Lord build the house, they labour in vaine that build it; except the Lord keep the City, the Watchman waketh but in vaine, for so he giveth his beloved sleepe,* the Lord watches and takes a care of a City

a City and family, and thus gives his people reſt, and quiet ſleepe, they are not awakened with alarms or ſurprizes of the enemy: Others read it thus, for *ſurely he will give him, &c.* that is notwithstanding the ungodly are eaten up with cares to provide bread for themſelves and families to eate, yet without faile, the Lord of his meere mercy will give food convenient to his people by their labours, and quiet ſleepe (which includes all inward contentments) with it. So *Prov. 3. 24. Thou ſhall lie downe, and thy ſleep ſhall be ſweet;* And *Pſal. 41. 3.* there is a ſpeciall promiſe made to the ſick man, or to him, who hath been a comforter of the ſick, *The Lord will make all his bed in his ſickneſſe;* that is, God will make his bed eaſie and comfortable in his ſickneſſe. When we cannot ſleepe, we uſe to complaine of our ſervants, and ſay, ſure this bed was not made to night, or it was ill made; no man complains his bed was ill made, when he hath ſlept well: That his people in ſuch a caſe may be ſure of reſt, the Lord condeſcends to that low office, the making of their beds. Therefore we are to receive ſleepe as a matter of ſpeciall bleſſing, coming from the hand of God; he makes the bed in ſickneſſe, and in health too; then bleſſe God for reſt, and not your beds. Though we know ſleepe is the portion of mankind, and many times the worſt of men have quiet and reſreſhing ſleepe; yet no wicked man ever ſlept upon the pillow of this promiſe, nor will God make the bed of the greateſt Prince in the world, as ſuch, which yet, he is ready to doe for his meanest ſervant; *common comforts, are to ſome ſpeciall mercies.* As ſome enjoy riches and honour by common providence, while others enjoy them by vertue of a ſpeciall promiſe, (to it is with ſleepe; *He giveth his beloved ſleepe.*

But what found *Job* upon his bed? In ſtead of ſleepe and reſt, he found ſkaring dreames and terrifying viſions, as it followes,

Verſe 14. *Thou ſcareſt me with dreames, and terrifiſt me with viſions.*

As if he had ſaid, I find my ſelfe altogether diſappointed and deceived, in ſtead of being comforted, I am ſkared, in ſtead of being eaſed, I am terrified, my bed is to me as a very rack, and my couch my torment, or a little-caſe.

*Thou ſcareſt me.* The word ſignifies to be caſt down proſtrate to the ground with feare, or to be ground to powder with feare; And it is often rendred by that word, *conſtrite*, which notes, breaking

nnn

*Stratus, proſtratus, contritus, per metam, territus conſternatus, mente jacuit, Et velut animi deliquitum importat.*



king of the heart by godly ſorrow: ſuch a breaking is upon me, thorough the dreames which fall upon me, in, and breake my ſleepe; If I have any ſleepe, it is terrifying, and not refreshing ſleepe.

חלום

*Spiffus, craſſus,  
per Metalipſin  
ſomniauit quia  
ex vaporibus  
craſſis prove-  
nit ſomnus, quē  
ſomnia conje-  
quuntur.*

† *Viſiones iſte  
quibus percelle-  
batur Job erant  
terrificulamen-  
ta, lemanes ſpe-  
cies, umbrę,  
ſpectra, manes,  
ſummacra et  
alia huiusmodi  
à demone pro-  
curata, quam-  
vis ipſe Job ſibi  
à Deo inferri  
aſſerit, Caſſii.  
Col. 7. c. 32.*

\* *מחלום  
à radice חלום  
Hinc propheta  
obozim viden-  
tes dicti.*

*Thou ſcareſt me with dreames.* That word ſprings from a roote ſignifying thick vapours; becauſe ſleepe is cauſed by thick vapours aſcending from the ſtomach to the braine, and cloſing up the fences; dreames uſually come in that ſleepe, and the ſtronger and thicker the vapour is procuring ſleepe, the more we are ſubject to dreame.

*And terrifieſt me thorough viſions.* In the fourth Chapter I had occaſion to ſpeake at large concerning viſions, therefore I ſhall not here inſiſt upon that point, but referre the reader thither; I ſhall only ſay thus much, that theſe were not † viſions as thoſe before treated of, for the revelation of any divine ſecrets, and to enlighten the mind of man, but only viſions of helliſh horror, to darken and vex the mind of man. The Hebrew word ſignifies to ſee, whence the ancient Prophets were called (*Chozim*) \* *Seers*. Our english word *Gaze*, hath neere affinity with it. And we call Star-prophets (who pretend ſkill in predictions, from the viſions of the Heavens) *Star-gazers*.

*Job* had both dreames and viſions, for in every dreame there is ſomewhat of a viſion; There are many viſions without a dreame, but there cannot be a dreame without a viſion; An image or ſimilitude, is alwayes repreſented to, or formed in the fancy, or elſe there can be no dreame: *Jacob* dreamed (*Gen. 28. 12.*) and beheld *a ladder ſet upon the earth, and the top of it reached to Heaven*. The viſion here ſpoken of, was (I conceive) the viſion of his dreame, though ſome underſtand it of day or waking viſion.

There is a two-fold cauſe of dreames: There is an inward cauſe, and an outward cauſe. And

The inward cauſe of dreames is two-fold:

1. The accidentall motions of the fancy, of which a man can give no reaſon from any precedent agitation of mind or body.
2. The ſetled naturall temperament and conſtitution of the body.

The externall or outward cauſes, are uſually according to the objects with which, or about which we are converſant in the day time, the impreſſions of theſe kept in the fancy, are formed into

into dreames at night; such as the desires or distempers of the mind are, such often are our dreames.

Or take it thus. Dreames may have a five fold cause.

First, The naturall temper of the body, and so from the variety of constitutions, variety of dreames are shaped; Cholericke, or Melancholy, or Phlegmaticke, or Sanguine, produce their speciall dreames.

Secondly, Dreames are caused by the distempers of the body, either from intemperate drinking, or eating any kind of meate, or from the very eating ( though moderately ) of some meates, or from the diseases and sicknesses of the body; from this latter *Jobs* dreames were much encreased, and Satan took the advantage to raise fumes, and stirre the pudled humours of his body up into his braine, out of which his fancie formed terrible representations to his mind. As Melancholy is said to be the *Devils bath*, so are other diseased sickly humours; in them he sports himselfe, and vexes man.

Thirdly, There is a morall cause of dreames, such as the studies and busineses, labours and employments, cares and disquietments of a man are in the day, such often are his dreamings. As he works in the day, his fancie works in the night.

Fourthly, Dreames have a divine cause, and are immediately from God. The Scripture is full of instances, I need not stay upon them: *Jacob* had such a dreame, *Gen.* 28. 16. and *Joseph* had many dreames from God: Hence his brethren called him in scorne, *The Dreamer*, or a *Captaine Dreamer*, *Gen.* 37. 19. And not only have godly men dreames from God, but heathens also, *Pharaoh* and *Nebuchadnezzar*, men of the earth received dreames from Heaven, of high concernement, revealing the counsels of God, concerning their own Kingdoms, and the latter about the state of all Kingdoms and Monarchies, till all the Kingdomes of the earth shall become the Kingdoms of *that One, sole, Supream Monarch, the Lord Jesus Christ*.

Fifthly, There are diabolicall dreames, dreames which are from the Devill: Not that the Devill of himselfe is able to cause a dreame, he cannot stirre the fancie in the night, or tempt in the day, but as he hath a power given him; but permitted, he causes sometimes sinfull and filthy dreames; as *Augustine* bewailes in the tenth book of his Confessions: sometimes terrible and troublesome dreames, sometimes treacherous and deluding dreames. It is by some conceived, that the dreame of *Pilats* wife, *Mat.* 27. 19.

*Quæcumq; mens  
in agitat infes-  
tum vigor co-  
per quietem sa-  
cer et arcanus  
re, et eloxig  
senus, Sen. iii  
Oda.*

*Aug. confess.  
li. 10. ca. 30.*

was from the Devill: ſhe comes to *Pilate*, and deſires him to have nothing to doe with that Juſt man: for (ſaith ſhe) *I have ſuffered many things this night in a dreame, becauſe of him.* The reaſon why ſome conceive that dreame was from the Devill, is this, becauſe thereby Satan would have hindred the work of mans redemption, if Chriſt had not died, and ſo by ſaving him, would have deſtroyed us all. I will not aſſert this; but it is cleere to the point in hand, that there are dreames from the temptations, motions and ſuggeſtions of the Devill, who hath a power over us, as God lengthens out his chain both day and night.

But, when it is ſaid, *Thou ſcareſt me with dreames*, what dreames were theſe, *divine or Diabolicall*? *Job* ſpeakes unto God, *Thou ſcareſt me with dreames*; doubtleſſe divine dreames had an influence upon his ſpirit, and left terrifying impreſſions there. But Satan having power to afflict *Job* which way he pleaſed, was instrumentall here: and yet *Job* ſaith to God, *thou ſcareſt me*. As before, when Satan by his instruments took away all from him, he ſaid, *The Lord hath taken*; ſo here, when Satan vexed him with viſions, repreſenting horrid and fearfull ſpectacles, yet he ſaith, *Thou ſcareſt me with dreams, and terrifieſt me with viſions*, as pointing ſtill unto the power and providence of God, who hath all ſecond cauſes, Satan and all, at his own diſpoſe. Obſerve here, firſt,

*That even our dreames are ordered by God.* Though Satan be the instrument, yet we may ſay, *Thou ſcareſt me with dreames, and terrifieſt me with viſions.* *Job* was not ignorant, that ſecond cauſes had a great power upon the body, to produce dreames and nightly fancies; he was not ignorant, that the ſtrength of a diſeaſe might doe very much in this, and that Satan his former enemy was buſie to improve the diſtempers of his body for the trouble of his mind: yet he overlooks all theſe (as he did before) and ſaith, *Lord thou ſcareſt me with dreames, and terrifieſt me with viſions.* Dreames are in the hand of God: As our waking times are in the hand of God, ſo are our ſleeping times: when we are ſleeping we are in the armes of an ever waking Father: Satan hath not power to touch us, ſleeping or waking, without leave.

Secondly, *God can make our ſleepe an affliction.* *Jobs* were ſcaring and terrifying dreames: Some dreames are for warning and admonition; *The Lord warned Joſeph in a dream*: Some are for counſell and inſtruction, he revealed great things in dreames:

Others

Others are for comfort and conſolation. Many a ſoul hath taſted more of heaven in a night-dream, than in many daies attendance upon holy Ordinances. As the luſts of wicked men have dreames attending them, ſo alſo have the graces of the Saints. *Jobs* dreames were for terror and afflictions. Obſerve ſecondly,

*Satans deſire of troubling poore ſouls, is reſtleſſe.* It is reſtleſſe indeed, for he will not give them leave to reſt, they ſhall not ſleep in quiet, their very dreames ſhall be diſtractions, and their nightly representations, a vexation to them. Note further,

*That (if God permit) Satan can make dreames very terrible to us.* He can ſhew himſelfe in a dream, and offer ugly fights, extremely perplexing to the Spirit. He is able to caſt himſelf into a thouſand ill-favour'd ſhapes, into horrid and dreadfull ſhapes, he can cloath himſelf with what habit he pleaſes, if God give him a generall Commiſſion. And hence the devill terrifies, not only by temptations to the mind, but by apparitions to the eye, and is ſeen, at leaſt conceived to be ſeen (eſpecially by ſuch as labour under ſtrong diſeaſes) like a Lion, a Beare, a Dogge, gaping, grinning, ſtaring: whence we ſay of any terrifying fight, it looks like a devill. We depend upon God, as for ſleep, ſo for the comfort of ſleep. Many lie downe to ſleep and their ſleep is their terror. As that evil ſpirit (in the Goſpel) *went about ſeeking reſt, but found none*: So he hinders ſome, (and would more) from finding reſt, when they ſeek it. Therefore bleſſe God for any refreshing you have by ſleepe: Bleſſe God when your dreames are not your ſkares, nor your beds your racke. See the effect, what deepe impreſſions, dreadfull dreams made in *Jobs* ſpirit, he was ſo affrighted with them, that he profeſſes with his next breath.

Verſe 15. *My ſoule choſeth ſtrangling, and death rather then liſe, I loath it, I would not live alwayes.*

*So that my ſoul choſeth ſtrangling.* He renews his former often repeated motion, but with a greater ardency: He not only prefers death before his troubled condition, but a violent death, and (in the opinion of ſome) the worſt of violent deaths, *ſtrangling*, which though it be not the moſt painfull of violent deaths, yet it is looked upon, as the moſt ignominious of violent deaths.

Some referre theſe words to the terror which *Job* had in his dreames and viſions, as if they were ſo violent upon him, that they almoſt diſtracted him, and made him mad, that they even put

*Ab hujusmodi  
ſpectru multos  
ſe jam ſtrangu-  
laſſe, & proſi-  
ſtiſſe in puteos  
aſſerit. Hippoc.*

him upon delperate thoughts of destroying himſelfe : *My ſoule chooſeth ſtrangling*, that is, I am often tempted and almoſt prevailed with, to make my ſelfe away. The learned Phyſicians tell us, that their Patients have often attempted to deſtroy themſelves thorough the terrours of dreams and viſions.

Yet we may underſtand the word [*ſtrangling*] only of natural and ordinary. Every death is a kind of ſtrangling ; and ſome diſeaſes ſtop and choke a man even as ſtrangling doth ; ſo that, *My ſoule chooſeth ſtrangling*, may be taken in generall, *My ſoule chooſeth death rather then liſe*.

*My ſoul chooſeth.*

He puts the ſoul (as it is often in Scripture) for the whole man ; and the fence of all is, as if he had ſaid, *If I might be my own chooſer, if I might have my election, I would even take the worſt of deaths rather than the liſe which now I live. My ſoul chooſeth ſtrangling.*

*And death rather then liſe.*

If we take ſtrangling for a ſpeciall death, then here *death* is put in generall ; As thus, if ſtrangling be too eaſie a death, let me die any kind of death, *Death rather then liſe*.

מַעֲצָמוֹתַי  
וְעַל

*Os à robore di-  
ctum, nihil in ip-  
ſo tam forte &  
firmum, quod  
vix dolorum non  
debilitarat &  
conſregerat.  
Aguin.*

The Hebrew in the letter is, *And death rather than my bones*, which ſome render thus, *And death rather than to be with my bones* ; To be with our bones is to live. Others make this chooſing an act of his bones, *My ſoul chooſeth ſtrangling and my bones death* : that is, every part of me chooſeth death, all vote for the grave, I have not a diſſenting member, no nor a diſſenting bone ; When David prayes, *Pſal. 6. 2. Heale me O Lord, for my bones are vexed* ; His meaning is, I am vexed quite through. And when he promiſeth (*Pſal. 35. 10.*) *All my bones ſhall ſay, who is like unto the Lord*, &c. his meaning is, that he will praife God quite thorough, ſoul and body. Againe (*Lam. 1. 13.*) *From above hath he ſent fire into my bones, and it prevaiſeth againſt me*, that is, he hath utterly conſumed me. So here the whole man is expreſſed by parts, ſoul and bones, or body and ſoul, that is, whether I conſider the anguiſh of my ſoul, or the pains of my body, I deſire to die.

Thirdly [*Death rather then my bones* ;] becauſe he had ſuch ſore putrified and afflicted bones, painfull bones : For when Satan deſired

deſired a Commiſſion to afflict him, he words it thus, *Touch his fleſh, and his bone, and he will curſe thee to thy face* : Doubtleſſe Satan had gone as deepe, as his commiſſion ; he had liberty to touch his fleſh and his bone, and he did it : *He vexed his very bones* ( as we ſay ) my bones are even rotted and conſumed, the ſores and the putrifaction is ſunke downe into my marrow, *I had rather have death than my bones* ; that is, than a body thus conſumed and putrified even to the very bones.

Yet further, ſome of the Hebrews give it thus ; *Death rather than my bones* ] becauſe Job had nothing left him, but bones, he could not ſay my fleſh, for his fleſh was conſumed : As we ſay, *Such a man is nothing, but ſkin and bones, a very ſkeleton* ; I am nothing but bones, and I had rather die, than live ſuch an Anatomie.

Verſe 16. *I loath it, I would not live alway ; let me alone, for my daies are vanity.*

He cloſeth up his complaint, as he had often done before, with the *tedium* that was upon him, and the nauſiouſneſſe of his life : *I loath it*, I am nothing but ſkin and bone, nothing but ſores and boyles, my life is a burthen to mee, *I would not live alway*.

*I loath it.*

The word ſignifies the greateſt averſation poſſible. God expreſſeth his greateſt diſplicity of that, wherein the Jewes were commanded to take their greateſt pleaſure, under this notion, *Amos 5. 21. I deſpiſe your feaſts* ; you thinke you keepe ſolemne feaſts, wherein I delight as much as your ſelves, but *I loath them*, my ſtomack turnes at every diſh. The ſtomack closes with whoſome meat, and turns to it ; that which is unwholeſome, the ſtomacke turnes againſt, the ſight of it cauſes loathing. Their feaſts were of Gods own appointment, and he uſed ( in a ſence ) to feaſt with them, but their hypocriſie ſpoild the banquet. ( Job ſpeaks of his owne life, what the Lord ſpoke of their feaſts, *I loath it*, even as that meat which is moſt burthenſome to the ſtomack. So *Pſal. 53. 5. Thou haſt put them to ſhame, becauſe God loathed them*, or, becauſe God deſpiſed them : They who are loathſome to God, cannot long be honourable or acceptable among men.

*Magis optatum mori, quam vitia eſſe. & membra putrida & ulceribus diſſeſcentia. Merc. Oſſum mentis ſit quod dolor ad intima uſq; oſſa penetravit.*

*Jobo vix aliud quam oſſa ſuſcepſit.*



*I would not live alway.*

וְלֹא אֶחְיֶה

The word is, *I would not live to eternity*; or, *I would not live for ever*. Why, who can, if he would? Why should Job deprecate that, which was not attainable? *I would not live alway*, he needed not trouble himselfe about that; (for he speaks of a naturall life) it being impossible that he should. There is no feare of living alwaies in this world, nor is there any hope of avoiding it in the next. Why then doth Job say, *I would not live alway*. To live alway or for ever, is often used in Scripture, for a long time; The Ceremonies and institutions of the Jewes were said to be for ever, because they were long-lived, yet we know they are vanished and gone, *That which continues as long as it should, continues alwaies*. So here, *I would not live alway*, that is, I would not live long, or I would not live out my full time, I had rather be cut off in the midst of my daies, or in the midst of my yeares, than live to the end of them.

*Let me alone, for my daies are vanity.*

*Let me alone.*] Or cease from me; which is taken two waies, either, leave off to prolong and protract my daies, cease from me so, doe not stand by me, with thine assisting power to keepe my life whole within me; I am ready to die, give me no strong-water or cordiall, rather pull away my pillow, let me goe: Or, *Cease from me*; that is, cease afflicting me, take off thine afflicting hand from me, doe not any longer hold me in this woefull and sad condition, *Cease from me*. The world and time, while they continue are alwaies ceasing, and therefore have their denomination from this word, which signifies to cease.

*For my daies are vanity.*

That's the ground of his prayer, why he requests God to cease from him, *My daies are vanity*; why shouldst thou stay me longer in a vaine shadow. If we take, *Cease from me*, or, *let me alone*, for the ending of his affliction, it is, as if he had said, my life is vanity, there is trouble enough in it; if thou givest me the greatest ease, that ordinarily a life can have, yet it is but a vaine life, I need not have this super-addition or accumulation of sorrows upon me: Or, *let me alone, my life is vanity*; why should I converse further and longer with vanity.

חַיֵּי הַזֶּה  
Mundus, tempus  
hoc nomen non  
tam humane  
vite terminum  
quam totum vi-  
tę curriculum  
& tempus hu-  
mane vite  
præfinitum de-  
notat quod cito  
deficit & ces-  
sat.

*My*

*My daies are vanity.*

He saith not, *my daies are vain*, but they are *vanity*. *My daies are Hebel*, which signifieth a vaine, light thing, a bubble on the water, or a breath of the mouth, my dayes are but a breath, or a puffe. The roote imports, vanishing or disappearing, the still almost unperceivable breath of a little infant, which will scarce move a feather. Alas, my daies are fleeting and vanishing, vaine, yea vanity, they have no consistency in them, O then cease from me, and let me doe what vanity must, vanish out of sight. Hence observe,

First, *That which a man loatheth, he longs to be rid of.* I loath it, I would not live alway. When a man loathes his sin, then he saith, I would not sit alway. I would be eased of this burthen of corruption, O wretched man that I am, who shall deliver me from this body of death. When a man delights in sinne, he would sinne alway, he thinks he can never have enough of sinning: it is so in any other instance; where once affection is alienated, we would be estrang'd and taken off from conversation: We care not to be with that from which our hearts are departed. Assoone as ever Amnon had defiled, he loathes his sister, and assoone as he loathed her, he turned her out of doores, And Amnon said unto her, *arise and be gone*, 2 Sam. 13. 15. He that loathes his life, is glad when a doore opens for its departure.

I loath it, I would not live alway. Secondly, observe, *Trouble makes a little time seeme long.* He had said before, that his life was swifter then a Weavers shuttle; now, I would not live alway; O how long is my life, how tedious I He looks upon it, as if it were a kind of eternity, as if his life would never have an end, never be done, I would not live alway. Paine makes every houre a day, and every day a moneth, and every moneth a yeare, yea an age. He thinks his life will never end, whose affliction doth not; he thinks he shall never die, because his troubles live. Every man is ready to say, he lives too long, when he lives not, as he would. The soules under the Altar cried out (Revel. 6. 10.) *How long Lord, how long Lord, wilt thou cease to avenge,* &c. of our good daies we complaine, *How short Lord, how short?* And of our evill daies we cry out, *How long Lord, how long?* This is a long day, and this a long night indeed, this is a long fit, this a lasting affliction. *As the eternity which we shall have in hea-*

דבר  
A verbo Habel,  
quod est eva-  
nescere. Rem  
denotat quæ non  
est quispiam,  
aut quæ cito de-  
finit, aut statim,  
qui exit ab ore,  
sic enim balitū  
infantium ap-  
pellant. Pag.

*ven, is the longest, ſo it is the ſhortest; Eternity is longest in regard of duration, but it is ſhortest in regard of apprehenſion; The eternity of heaven ſhall be to us, no more tedious than a minut or a moment. Eternity is ſo full of pleaſure and ſatisfaction, that it breeds no fullneſſe of it ſelfe: living at the well-head of comfort, in immediate communion with God by Jeſus Chriſt, our comforts renew as much as they continue; whence freſhneſſe of appetite, and fullneſſe of ſatisfaction, are perpetually interchangeable. The joyes of that eſtate are ſo many, that the yeares ſeeme but few. Eternall joy makes eternity, but as a moment, as eternall pain will make every moment an eternity.*

Thirdly, Obſerve; forasmuch as *Job ſaith, I would not live alwaies*; he intimates, that there is ſuch a deſire in ſome men; for he ſpeaks of a life in this world;

*There is a principle in man, drawing out his heart in deſires, to live alway in the world. I (ſaith Job) would not live alway*; let others make that their choice, if they will, I will not. Moſt are very greedy of that commodity, and would not part with it upon any termes: and no wonder, for (as the Pſalmiſt deſcribes them) *They have their portion in this life*; He that hath his portion in this life, would ever have this life; he that hath nothing beyond this world, would never goe beyond the world. *Such muſt needs be all for life, all for the world, becauſe theſe are their all.* You ſhall never come to a worldly man, and find him in a mind to die. Let others take heaven, he is contented with his earth; let others make their beſt of the next life, the preſent ſhall ſerve his turne.

From the reaſon of this requeſt, *My dayes are vanity*, Obſerve;

*The life of man is a vain life.* Vanity hath two things in it, whereof the one may ſeem quite contrary to the other; it hath emptineſſe in it, and it hath fullneſſe in it; it hath emptineſſe of comfort, and fullneſſe of vexation; that's the right vanity, *Vanity with vexation of ſpirit*; *My daies are vanity*, they are empty of good and full of evill.

Four waies, the vanitie of mans dayes may be demonſtrated.

Fiſt, they are vaine comparatively: So our daies are more then vaine, or leſſe then vanity, for they are nothing, *Pſal. 39. 5. Mine age is nothing before thee.* As in compariſon of God

(*Job. 40. 15, 17.*) *The Nations are as the drop of a bucket, &c. they are vanity, yea they are nothing, yea they are counted to him leſſe then nothing; So our daies are vaine, they are nothing but vanity, they are leſſe than vanity, or nothing; Nothingneſſe is the ſubſtance of vanity, and all troubleſomenesſe is the accident of it.* We cannot forme up an apprehenſion of our life, ſo little as it is, we cannot reach ſo low in our thoughts, as the bottome of mans vanity, in either notion. As we are not able to raiſe our hearts ſo high, as the excellency of that eſtate, which we have by Chriſt, no mans thoughts are bigge enough, or can be, to comprehend or to take in that: So we cannot little our thoughts enough to conſider the eſtate, ſinne hath brought us into; therefore it is ſaid, to be as nothing, and leſſe than nothing, and how little that is, which is leſſe then nothing, no man can proportion.

Secondly, our dayes are vanity, becauſe they are ſo unconstant and changeable, ſo ſubject to motion and alteration. That's a vaine thing which is ever upon it's change. That which ſets the glory of God higheſt in oppoſition to the vanity of the creature, is, *That with him there is no variableneſſe, nor ſhadow of turning, Jam. 1. 17.* or, *ſhadow by turning*; ſome tranſlate it ſo, no ſhadow by turning, becauſe the Tropique or turning of the Sunne makes the ſhadow: while the Sunne is in the *Zenith*, that is, directly over our heads in the higheſt point of the heavens, we caſt no ſhadows. Now the Lord never turneth, he is ever fixed at a point, and ſo makes no ſhadow; or thus, as we render it, *no ſhadow of turning*; that is, not only is there no turning in God, but there is not ſo much as a ſhadow of it, not ſo much as the leaſt imagination of a ſhadow. This ſets up the glory of God higheſt: And in oppoſition to this point of higheſt perfection in God, lies the loweſt point of the creatures vanity: that in them there is nothing but turning, in them there is nothing but variableneſſe, and the ſubſtance of turning. The faſhion of the world paſſeth away, it is ever paſſing, never ſtanding at a ſtay. It is more then paſſing, it is poſting from ſtage to ſtage, night and day. As the nature of man contains the ſeeds and principles of all things in the world (and is therefore called a *little world.*) So his nature contains the ſeeds and principles of all the changes in the world. Therefore his daies are vaine.

Thirdly, the vanity of theſe daies appears in this, becauſe they

*Sicut homo omnes in ſeipſo res velut mundum quidam, ita omnium mutationum ſemina continet.*

are unsatisfying dayes. That's a vaine thing, which doth not satisfie; for vanity is emptinesse, and emptinesse can never fill: our dayes are but as a dreame. And what is spoken in *Iſaia* (Chap. 29. 8.) concerning the dreamer, is verified of a meere naturall life. It is saith the Prophet, *As when a hungry man dreameth, and behold he eateth; but he awaketh and his soule is empty; or, as when a thirsty man dreameth, and behold, he drinketh; but he awaketh and behold he is faint;* neither hunger nor thirst can be appeased by dreames, satisfaction comes not in at the doore of imagination. Our daies of themselves can give us no more satisfaction, no better a break-fast, then a dreame of meat and drinke doth to a hungry, or a thirsty man. *All creatures are not able to fill one.* There is a satisfaction which comes to us thorough the creature, but the creature doth not satisfie; God can make any thing satisfie, the least of his creatures shall fill the greatest. He can give us as much, as we expect from them, that is, looke what satisfaction a man would have from a creature, that God can give when he pleaseth: But the daies of man are vanity in this, because we cannot take this satisfaction our selves from the creature, neither is any creature able to give it us. When creatures have done their best, we are hungry and restless still, empty and unsatisfied still. *There is no rest till we returne to God, or till God turne his face to us.*

Fourthly, the vanity of our daies appears in this, that they are *deceivable daies*; that's very vaine to us, which deceives us. And in this the great vanity of the creature consists: it promiseth much and performeth nothing. Great promises are made, and hopes are raised very high: Riches will tell us, what they will doe for us; and honours will tell us, what they will doe for us, and how happy they will make us; and the wine will tell us, O how that will refresh us; and the sweet and the fat will tell us, how they will fatten us. All these make golden promises, but leaden performances. They cannot make good what they promise, unlesse they can, with evill. As Satan said to Christ, when he had not so much as a *shoole-latchet* to dispose of, *All this will I give thee*: So the creature joyning with our hearts, makes wonderfull promises of high content, and then leaves us most discontented, *This is vanity and vexation of mans spirit.* If the creature were not so free to enter bond, and give us security, for the payment of great good, it would not be so ill with us. If the creature would say directly to us, *it is*

not in me, as *Job* brings in the creatures disclaiming wiſedome (chap. 28.) *The ſea ſaith, it is not in me; and the earth ſaith, it is not in me;* So if creatures would ſpeake plainly, comfort is not in us, help is not in us, ſatisfaction is not in us, and ſo tell us how vaine they are, their vanity were leſſe to us, though the ſame in it ſelfe. *It is worſe to be deceived of good, then to want it.*

*Surely* (ſaith *David* of this liſe) *every man walketh in a vaine ſhew*, *Pſal.* 39. 6. there is a ſhew of this, and that, and the other thing, a promiſe of it, but it is a vaine ſhew, it is but like a Pageant, which feeds the eye, and delights the fancie, or pleaſes the eare, but paſſeth away, and leaveth you as empty as before: In the fifth verſe of that *Pſalme*, the inventory of mans temporall eſtate is ſummed up, and the totall amounts but to this, *Every man at his beſt eſtate is altogether vanity*; and leaſt any ſhould think he hath miſ-counted, an affirmation is prefixt; *Surely, every man at his beſt eſtate is altogether vanity*; Every man is vanity, and every man is vanity at his beſt eſtate: not only in his afflictions and in his loſſes, in his troubles and in his ſorrowes, ſuch as *Job* now was in; but take a man in the height, and perfection, and accompliſhment of all creature comforts and accrewwments: take the cream, the pith, the marrow, the ſweetneſſe of all; extract a quinteſſence of all that can be had in creatures, all is vanity, *Man at his beſt eſtate is vanity, yea altogether vanity.*

When *Cain* was born, there was much adoe about his birth, *I have got a man-child from God*, ſaith his mother, ſhe looked upon him as a great poſſeſſion, and therefore called his name *Cain*, which ſignifies a poſſeſſion; But the ſecond man, that was born into the world, bare the title of the world, *vanity*; his name was *Abel*, which is the word here uſed; *They called his name Abel*, that is, *vanity*: a premonition was given in the name of the ſecond man, what would or ſhould be the condition of all men. *Pſal.* 144. 4. there is an alluſion unto thoſe two names; we tranſlate it, *Man is like to vanity*, the Hebrew is, *Adam is as Abel*; *Adam* (you know) was the name of the firſt man, the name of *Abels* father; but as *Adam* was the proper name of the firſt, ſo it is an appellative, or common to all men; now *Adam*, that is man, or all men, are *Abel*, vaine, and walking in a vaine ſhadow.

And this word is by ſome tranſlated, *nothing*, *his dayes are nothing*, Idols are nothing; time is but the Idol of eternity, and things temporall, but the Idol of things eternall. This word ſig-

*Quaſi nihil ha-*  
*beat humana*  
*vita verum &*  
*ſolidum, ſed ap-*  
*parens umbra-*  
*tile, imaginari-*  
*um.*

*Abel viventi-*  
*um omnium*  
*typus & repre-*  
*ſentatio, Pined.*

*Tempus q̄d dicitur*  
*idolus eternitatis,*  
*Pined.*



nifies in the Hebrew, an Idol and a vaine thing: *Deut. 32. 31. Jer. 2. 5.* the word *Abel*, is translated *Idol*; and the Apostle ( *1 Cor. 8.* ) tells us, that *an Idol is nothing in the world*, that is, an Idol is the vaineſt thing in the world, or the greateſt vanity: So that upon the matter, our eſtate and our dayes here are but an Idol, that is, the representation of a thing which is not; ſo much vanity and folly, ſo much trouble and ſorrow, ſo much affliction is mixed with the dayes and life we now leade, as *Nothing is all* it can juſtly be called, or an Idol, a ſhew, of what is not.

And therefore we may well make it an argument (as *Job* here) to take us off from the world, and to chide worldlings with, as *David* did ( *Pſal. 4.* ) *O ye ſons of men, how long will ye love vanity!* or as *Solomon* about that adored Idol of the world, riches, ( *Prov. 23. 5.* ) *Wilt thou ſet thine eyes* (or as the Originall) *Wilt thou cauſe thine eyes to fly upon that, which is not.* An Eagle will not catch flies (that's no game for her) much leſſe will ſhe make a flight at nothing, when there is no game ſprung at all. And wilt thou make a flight with thy heart (for the eye which *Solomon* chiefly intends, is the eye of the ſoule) when nothing ſprings before thee, but, *that which is not.*

To cloſe this point, if the creature be ſo vaine, and the dayes of man be vanity, let us ſet our eyes and hearts upon that which is, ſomething, upon that which is all, upon that which is laſting, upon that which is everlaſting, upon that which is true, upon that which is truth, upon that which will not deceive, upon that which cannot deceive, upon that which will be more in fruition, then ever it was in expectation.

The excellency of that eſtate we have in ſpirituals, conſiſts in this, that as it promiſeth much, ſo it performeth much, and rather more than it promiſeth; a beleever finds himſelfe ſatiſfied in *Chriſt*, beyond expectation; the ſoule did not expect ſo much as it finds: As the Queen of *Sheba* comming to *Solomon*, had ſatiſfaction beyond report and promiſe, ſo ſhall all who come to *Chriſt*; he makes us large promiſes, and if we beleeve, we ſhall find larger performances: We ſhall, at laſt, ſay, *that the halfe of thoſe good things which we now enjoy, were not told us in the promiſes*: God hath layed up all good in his word, but our thoughts are not able to take out the extent of thoſe good things; Hence it is ſaid, that when *Chriſt* appeares, *He ſhall come to be admired in his Saints*; things ſhall be ſo far beyond their apprehenſion, that they ſhall be all in admiration.

Job Chap.7. Vers.17,18,19.

*What is man, that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?*

*And that thou shouldest visit him every morning, and try him every moment?*

*How long wilt thou not depart from me, nor let me alone, till I may swallow down my spittle?*

These three verses, containe a farther argument, whereby Job strengthens his complaint. The summe of the argument is taken, from a comparison of the power, majesty and greatnesse of God, with the meannesse and misery, with the lownesse and poverty of man; *What is man, that thou shouldest magnifie him, and that thou shouldest set thine heart upon him?* Why should the great, the wise, the powerfull, the glorious God, contend or have to doe with weake, miserable, vaine man. How unequall is this match?

*Paria paribus  
concurrent.*

*What is man?* The word is, what is *miserable man*? Enofh, man encompassed about with sorrowes. What is this sorrowfull miserable man? Job concluded in the former verse, *man is vanity*. And yet here he questions, *What is man*?

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The question telliseth of contempt, rather then of ignorance: and carries with it a low estimation of man, let him be what he will, not a want of information what man is: *What is man?* As we use to say to, or of those we slight, *Who are you?* or *What's he?* It imports the vanity and deficiency of the creature. Or the words are a diminutive admiration: He admires the smallnesse, the littlenesse, the meannesse, the nothingnesse of man. Questions in Scripture, often abate the fence, *Zech.4.7. Who art thou O great mountaine?* thou lookest very big and very great, *but who art thou?* tell me who thou art, or I will tell thee, thou art now but a molehill, thou shalt be a nothing shortly, *Before Zerubbabel thou shalt become a plaine*: it is a contemptuous undervaluing question against the proud opposers of the Church. *Who am I, O Lord, and what is my house* (saith David, 2 Sam.7.18.) His question extenuates. On the other side, questions often increase the fence, and raise it to the highest. *Exod.15.11. Who is a God like unto thee?* where is there such a God as thou art? So

*Misak.*

*Mich. 7. 18. Who is a God like unto thee, pardoning iniquity, transgression and sinne?* The question puts the brightest glory upon God, in pardoning sin. Hence man is abased in a question, *what is man?* how low, how poore a creature is he?

Or take the question, barely for a desire of resolution; as if this were a peece of a Catechisme about mans frailty, *what is man?* He had told us in the words immediately forgoing the text; that *man is vanity*, why then doth he enquire in these words, *what is man?* It is not to learne what man is, but to teach us the wonder, that man being such, should be thus regarded: As if he had said, *Forasmuch as man is vanity, what is vanity that thou shouldest magnifie it?* Will any one esteeme vanity, and prize a thing of nought? *man is vanity*; that's the answer to the question.

The Scripture gives many answers to this question: Aske the Prophet *Isaiah*, what is man? and he answers (*chap. 40. 6.*) Man is *grasse*, *All flesh is grasse, and the goodlinesse thereof as the flower of the field.* Aske *David*, *what is man?* He answers (*Psal. 62. 9.*) *Man is a lye*, not a lyar only, or a deceiver, but a lye and a deceit. All the answers the holy Ghost gives concerning man, are to humble man: Man is ready to flatter himselfe, and one man to flatter another; but, God tells us plainly, what we are.

*That thou shouldest magnifie him?* or make him great? There is a three-fold sense of that word [*magnifie*] uled in Scripture.

1. It implies, only a manifestation or declaration of anothers greatnesse, or an opening of his intrinsicall worth and dignity; in which sence, man is often said to magnifie God, he declares and publishes the infinite, internall worth and dignity of God. *Luk. 1. 46.* the Virgin beginneth her Song thus, *My soule doth magnifie the Lord.* It is impossible we should give the least addition to the greatnesse of God: Then, magnifying of God, is only a declaring that God is great: So *Psal. 34. 3.* *O magnifie the Lord with me*, that is, let us joyne our hearts and our tongues in this great work, to lift up the honour and Name of our God.

2. To magnifie, is to esteeme or prize greatly: So the Apostle speaking of his office, shewes how highly he priz'd it, by breaking forth into this holy boast, *Rom. 11. 13.* *I magnifie mine office.* I esteeme this as my greatest priviledge and honour, that God hath called me to be an Apostle: And *Acts 5. 19.* when the Pharisees were so angry with the Apostles, and many were afraid to joyne with

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*Magnus quas-  
sitate vel qua-  
litate, annis, bo-  
nore, existima-  
tione, authori-  
tate, Shind.*

with them, the text saith, *the people magnified them*, that is, the people had high thoughts of them, and esteemed them greatly.

But thirdly (which is chiefly intended in this place) to magnifie, is, to make great, or to give some reall addition of worth and respect. Thus the Lord magnifies man; he magnifies him, by adding somewhat to him, by giving glory and lustre to man, who in himselfe is vile, and mean, and contemptible. And thus God magnifies man four wayes.

First, He magnifies man in the work of creation; of that we reade, *Psal. 8.4.* where this question is put, *what is man that thou shouldest be mindfull of him, or the sonne of man that thou visitest him*; The third verse shewes us, what it was which raised the Psalmist to this admiration of the goodnesse of God to man; *When I behold the heavens, the work of thy fingers, the Moone and the Starres which thou hast made; Lord what is man?* God in the work of creation, made all these things serviceable and instrumentall for the good of man. What is man, that he should have a Sun, a Moon and Stars planted in the firmament for him? what creature is this? when great preparations are made in any place, much provisions layed in, and the house adorned with richest furnitures; We say, *what is this man that comes to such a house?* when such a goodly fabrique was raised up, the goodly house of the world adorned and furnished, we have reason, admiring to say; what is this man that must be the tenant, or inhabitant of this house? There is yet a higher exaltation of man in the creation, man was magnified with the stampe of Gods image; one part whereof the Psalmist describes at the fifth verse; *Thou hast given him to have dominion over the works of thy hands; Thou hast put all things under his feet, all sheepe and oxen, yea, and the beasts of the field, the fowle of the aire, and the fish of the sea, &c.* Thus man was magnified in creation. What was man that he should have the rule of the world given him? that he should be Lord over the fish of the sea, and over the beasts of the field, and over the fowles of the ayre. Again, man was magnified in creation, in that God set him in the next degree to the Angels; *Thou hast made him a little lower than the Angels*; there is the first part of the answer to this question, man was magnified in being made so excellent a creature, and in having so many excellent creatures made for him. All which may be understood of man, as created in Gods image, and Lord of the world, but since

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the transgression, it is peculiar to Christ. As the Apostle applies it, (*Heb. 2.16.*) and to those who have their blood and dignity restored by the work of redemption, which is the next part of mans exaltation.

Secondly, Man is magnified or made great by the work of redemption. That exalts man indeed. Man was laid low, and his honour in the dust, notwithstanding all that greatnesse which he received in creation: Though Sun, and Moone, and Stars, the fish of the sea, and the fowles of the ayre, &c. were made his servants, and himselfe a companion of Angels; yet by sin he fell below all these priviledges, and was made a companion for Devils, a citizen of hell: Therefore the second magnifying of man, was by the work of redemption. And, *What was man that thou shouldest redeeme him*, when he was a captive? raise him when he was downe, build and repaire him when he was ruin'd, when he was lost seeke him, and when he was bankrupt and undone, give him a better stock and set him up againe? What was man that thou shouldest doe all this for him? How did the mercy of God magnifie his servants, when he gave his Son to pay their debt to his own justice? If man was magnified when the Sun, and Moone, and heavens were made for him; how was he magnified, when God was made man for him? how was he exalted, when the Son of God was humbled for him!

Thirdly, Man is magnified or made great in the work of regeneration, wherein God re-stamps his Image upon him, in those shining characters of holinesse and knowledge; The first creation being spoiled, occasion'd redemption, and redemption purchased a second creation. *Every one that is in Christ is a new creature, 2 Cor. 5. 17.* Our dignity is far greater in being new creatures, then in being creatures.

Lastly, Man is magnified by those severall acts of favour and grace, which God casts upon him every day: smiling upon him, embracing him in his armes, admitting him to neere communion with himselfe, watching over him, tending him, guarding him with Angels, directing him, counselling him, comforting him, upholding him by his Spirit, till he bring him unto glory, which is the highest step of preferment that mans nature is capeable of. What is man that thou shouldest magnifie him in all these things? Observe hence; first, That

*All the worth and dignity of man, is out of himselfe. What*

is man? As if he had said, man hath nothing of his own, to commend him to, or to ingratiate himselfe with God. God hath put something upon him, he hath magnified man, and given him a reall worth, because he would. Free grace exalts man. Hence (*Psalm. 90. 20.*) the Psalmist prays, *Let the heathen know themselves to be but men*: As if he had said, man, who is high in his own esteeme, conceits himselfe to be somewhat above man, he judges of himselfe beyond his own sphere and border: Therefore Lord bring their thoughts within the compasse of their own condition, *let them know that they are but men*; A man that is acquainted with himselfe, will be humble enough; *A meere man, is but meere earth*. The Prophet tells him so, thrice over, with one breath (*Jer. 22. 29.*) *O earth, earth, earth, heare the word of the Lord*. Man is earth, in the constitution of his body, that was framed out of the earth: he is earthly in the corruption of his mind, that muds in the earth: The Apostles stile is, *earthly minded men*: And he will be earth, in his dissolution; when he dies he returnes to his earth. A naturall man is earth all over; earth in his making, earthly in his mind, his spirit is earthly, earth gets into this heaven, his upper regions: and the body, his lower region, shall moulder to earth againe: Then, *what is man?* Hence (I say) it is, that when man at any time would exalt and lift himselfe up, he thinks himselfe above man, he hath some notion or apprehension of an excellency, beyond the line of a creature: He conceits he hath or is a peece of a deity. The first ground of hope upon which man raised himselfe against God, was, that he might be a god; he was not satisfied in being made like unto God, he would be (*which was the highest robbery*) Gods equall, and stand by himselfe: this thought was his fall. There is such a principle of pride in the hearts of all men by nature. They are not contented in the sphere of a creature, they would be somewhat, beyond that. The truth is, all the true worth and dignity of man, is in what he hath beyond himselfe, his excellency is in Christ, and his glory, in being made a partaker of the divine nature. It abased man, when he aspired to take a divine nature to himselfe, but it exalts man, when God inspires him with a participation of the divine nature. *What is man that thou dost thus magnifie him?* Christ makes us very great and glorious, by the dignity which he puts upon us: as he tells the Church (*Ezek. 16. 14.*) *Thy beauty was perfect, through my comeliness which I had put upon thee*; thou hadst no comeliness, no beauty of thine own,



but thorough my comelineſſe thou art very beautifull. The worth of man is out of himſelfe; the Church ſhines by thoſe rayes, by that liſtre, which Chriſt caſts upon her.

Secondly obſerve from this queſtion, *What is man, &c.*

*Man hath layed himſelfe ſo low, that he is not worthy of one thought from God. What is man that thou ſhouldeſt magnifie him and ſet thy heart upon him?* It is a wonder that God ſhould vouchſafe a gracious looke upon ſuch a creature as man; it is wonderfull, conſidering the diſtance between God and man, as man is a creature, and God the creatour; *What is man:* that God ſhould take notice of him? is he not a clod of earth, a peece of clay? but conſider him as a ſinfull and an uncleane creature, and we may wonder to amazement; what is an uncleane creature, that God ſhould magnifie him? will the Lord indeed put value upon filthines, and fix his approving eye upon an impure thing? One ſtep further, what is rebellious man, man an enemy to God, that God ſhould magnifie him! what admiration can answer this queſtion? will God prefer his enemies, and magnifie thoſe who would caſt him downe? Will a Prince exalt a traytor, or give him honour, who attempts to take away his life? The ſinfull nature of man, is an enemy to the nature of God, and would pull God out of Heayen; yet God even at that time, is raiſing man to Heaven; *Sinne would leſſen the great God, and yet God greatens ſinfull man.* Thirdly obſerve;

*Though man be low in himſelfe, yet God beſtows many thoughts and cares upon him.* Though there be no reaſon at all in man, why God ſhould magnifie him, yet God doth and will. Free grace overlooks all the diſtance that is between God and us, as we are creatures, and it overlookes that greater and vaſter diſtance, which is between God and us, as we are ſinfull creatures. Many a man is ready to think himſelfe ſo good and ſo great, that his brother is not worthy one of his thoughts, or a caſt of his eye; he thinks it too much to looke towards a man, that is of the ſame make with himſelfe, becauſe he is a little lower ſtatur'd in eſtate or degree. A great rich man thinks he doth a poore man a very great favour, if he turns about and ſpeaks to him: We may well cry out with admiration, O the pride of man to man! and O the love of God to man! one man hath ſcarce humility enough to ſpeake to another, who in nature is equall to him, and yet God (who is infinitely above us) hath love enough to magnifie and ſet his heart upon him.

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The language of the holy Ghost, is very graduall about this point.

First, *What is man that thou art mindfull of him? and the sonne of man, that thou vifitest him?* Psal.8.4. To be mindfull of a man, is not so much as to visit him, we may be mindfull of those, whom we goe not to see, or to whom we send no helpe.

Secondly, *What is man that thou takest knowledge of him, or the sonne of man, that thou makest an account of him,* Psal. 144.3. It is much that God will take knowledge of a man, or cast an eye upon him, but it is a great deale more, that God will make account of him. But the third and highest step of favour, is this of the text, that the Lord will magnifie man and set his heart upon him, as if he could not be without him? Observe, fourthly,

*The true apprehension of the greatnesse of Gods mercy and goodnesse to us, makes us little in our own eyes.* I ground it thus, when Job had considered how the Lord exalts and greatens man, he then abates and diminishes man, *What is man that thou shouldest magnifie him?* Nothing should draw man follow in himself, as to thinke how high God doth, and how much higher, yet, God intends to raise him. In the 1 Chron.17.16. When David enquired of God by *Nathan*, whether he should build him an house? God answered no, he should not, but his sonne after him should; But though the Lord would not have David build him an house, yet the Messenger, who was to carry this report, must tell David, *That the Lord would build him an house, and establish his sonnes upon the throne after him,* vers.10,11. As soon as David had this answer brought him, of Gods wonderfull goodnesse toward him, and of those large promises to his family, he breaks out into this diminutive admiration, *Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this is a small thing in thine eyes, O God: for thou hast also spoke of thy servants house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.* We heare not of such an humble speech falling from Davids lips, till God sent him that message of advancement. And so (2 Sam.9.8.) when David out of that abundant love he bare to Jonathan, enquired, *Is there any that is left of the house of Saul, that I may shew him kindnesse for Jonathans sake?* Mephibosheth was found; And when David told him, I will take care for thee, *Thou shalt*

*eat bread at my table continually*; This favour astonisheth *Mephiboseth*, what is thy servant, that thou shouldest looke upon such a dead dogg, as I am? He spake of himselfe below man, when he heard *David* speake so highly of him. A living dogg is better then a dead Lion; but what is worse then a dead dogg? The like impression *Dauids* excessive kindnesse made upon the spirit of *Abigail* (1 Sam. 25. 41.) when he sent messengers to her, after the death of her husband *Nabal*, to assure her, that he would be her husband. This honour (that *David* annointed King over *Israel* should desire her to be his wife) abases *Abigail* in her own eyes, *Let me* (saith she) *be a servant to wash the feet of the servants of my Lord.* *Dauids* wife! (saith she) it is too much preferment for me, to be *Dauids* servant; I shall be honour'd enough to be his servants servant, and that in the lowest service, to wash their feet. As ingenuous spirits, when they heare messages of great favours tender'd them, fall low in their owne thoughts: So much more will gracious spirits. Those magnifying offers of Christ and pardon of sin by him, of a crowne of life, and an exceeding weight of glory purchas'd by him; these magnifying promises (I say) bring the soule upon the knee, upon the meditation and acknowledgement of it's owne meannesse and vilenesse; *What am I that the Lord should respect me, that the Lord should redeeme me, that he should regenerate me, that he should set his love upon me, prepare heaven and glory, a crowne and a kingdome for me? What am I? There is nothing doth more emptie us of selfe-conceit and high thoughts, than duly to consider, what high thoughts God hath of us.*

Note one thing further from these words, *what is man that thou shouldest magnifie him?*

If God magnifie man, one man should not vilifie and debase another; one man should not contemne and slight another. Who art thou that contemnest thy brother? Thou canst nor (really) magnifie thy brother, and wilt thou debase him? It is a most dangerous attempt to abase those, whom God magnifies, to despise those whom God honours. That, on whom God sets his heart, against him, man should set his heart, or tongue, or pen. God seekes occasion to magnifie us, though we give him advantages every day to cast dishonour upon us. Let man take heed how he dishonours those, whom the great God now doth, and intends to honour more. When *Pharaoh* magnified *Joseph*, he caused the people to cry *Abrech*,

*brech*, that is, bow the knee before him; Gen.41.43. And when *Ahasuerus* intended to advance *Mordecai*. He commanded him to be arrayed in royall apparrell, &c. and proclamation to be made, *Thus shall it be done to the man, Whom the King delighteth to honour*, Esth.6.11. Princes expect that all should favour and honour, those, whom they honour and make their favourites. Surely then the great God will not beare it, that they should be despised, whom he delights in, and casts honour upon.

But here a Question arises, How this is applicable unto *Job*? why doth *Job*, who lay upon a dung-hill, and was cast into so low a condition, speake of *magnifying*? Was *Job* magnified? Doth *Job* wonder at his preferment and exaltation, when he was brought downe to the dust? Poore *Job*! Thou wast almost nullified, and made no body, and dost thou speake, as if thy honour were too big for thee, *What is man that thou shouldst magnifie him*? We may answer.

First, By connecting this word [*magnifie*] with the words that follow; *What is man that thou shouldest magnifie him, and that thou shouldest set thine heart upon him*? As if he had said, *What is man that thou shouldest magnifie him, by setting thine heart upon him*? And so, setting the heart upon man, is an explication of what is meant by magnifying man. And that's a cleare truth; when God sets his heart upon a man, he magnifies him sure enough; that act of God is the exaltation of the creature: Man needs no greater honour then this, that God sets his heart upon him; he that knows that, knows himselfe high enough. Whatsoever man sets his heart upon, he (as man can) exalts and magnifies it. If a man sets his heart upon another man, he magnifies that man. Yea if a man sets his heart upon a beast or a stone, (he in a sence) deifies that beast, that stone. If he sets his heart upon any creature, he makes that creature a god to him: for nothing should have the heart, but God alone. And the reason is, because setting the heart upon any thing is the highest exaltation we can give it. Therefore nothing ought to have the heart set upon it; but God; for he is Lord over all. And the Lord calls us to set our hearts upon him, because that is the highest honour, creatures can give him. Now, as our setting our hearts on God magnifies him, so the setting of his heart on us, doth wonderfully magnifie us. And he therefore sets his heart upon us, that we might at once see and admire, how much he honours us. If a King set his heart upon a man, that man

is greatly magnified; he is magnified in the opinion of others; and not only in the bare opinion of others, but there is a real dignity put upon that man, on whom a King puts his heart. How much more, if God sets his heart upon man, is man really magnified. That God sets his eye upon a man, is a magnifying of him. It was the privilege of *Solomons* Temple, that the Lord promised his eye would be upon that place; and it was a high honour to the Temple, that God would looke upon it continually, *1 King. 8. 29.* If it be a condescension for God to eye the creature, *He humbleth himself to behold the things that are in heaven and in the earth, Pla. 113. 6.* How great is his condescension in setting his heart upon the creature. So there is a truth in this sence, and we may make a comfortable improvement of it, *What is man that thou shouldst magnifie him, by setting thine heart upon him?*

Secondly, *Job* may have respect to his former greatnesse, when God magnified him, and made him the greatest man in the East; and is now be-moaning his owne change, in the changeablenesse of mans condition; who, when he is lifted up to the highest, fairly built and adorned, yet in a moment may be cast downe and ruin'd. Therefore *Job* comes with his wonder, *Lord, what is man!* What is the ordinary state of man, that thou shouldst take care to make him great! As if he had said, why didst thou magnifie me, to make me the greatest man in the East? Why didst thou set thine heart upon me, to blesse my family, and provide for me, as if thou hadst none else to provide for? Thou teest mans beauty is blasted in the twinkling of an eye, and then all thy worke is lost. *It is not worth the while to doe that, which may be undone & gone.* Would any one be at cost to build a house, to bestow a great deale of charge & pains upon it, and it may be spend some yeares about the adorning and furnishing of it; and when all's done, it is such a house, that the next breath of wind may levell with the ground. What is such a house, that a man should build it? When man is raised up and built, a puffe of wind, a blast of affliction blowes him downe, and brings him to the dust; what is this man, that he should be magnified? This is a good sence of the words; that *Job* reflecting upon his former greatnesse, and honour, now defaced and overthrowne, breakes out into this expostulation; what is man? Why should God in his providence lay out so much to magnifie and set a man up, who may be so quickly down, as you see I am at this day.

*Quorsum in me  
locupletando  
tuam operam  
posuisti, tuam  
providentiam  
ostendisti, quare  
me ad eum  
statum exevisti  
in qua persistere  
non poteram.*

But thirdly, rather take it thus. *What is man that thou shouldest magnifie him?* Namely, by dealing with him thus in chastenings and afflictions by disciplining and tutoring him with the rods of thy correction.

But you will say, Is it a magnifying of a man to afflict a man?

Yes, it is a magnifying of man; man is magnified two wayes, by affliction.

First, in that, God, who is so great will descend to chastise and correct, or to order the chastisements and corrections of man. Man is magnified, when God deales or contends with him. That, God wrestles and strives with man, is an honour to man. *David* (1 Sam. 24. 14.) seemes to looke upon it, as too great an honour (though it were a burdensome one) that *Saul*, a King, one so much above him, would follow and pursue him, *Against whom is the King of Israel come out? against a dead dog; or against a flea?* alas, I am no match for thee, thou puttest too much weight upon me, in that thou contendest with me. To make great preparations, and to send out a great army and skilfull Commanders against an enemy, magnifies that enemy, that is, it begets an opinion, that surely he is some great and potent enemy, against whom such great preparations are made. In this sense you may understand it, that affliction is a magnifying of a man, because the great God comes forth to battle against him, who is but dust and ashes, but as a dead dogg, or a flea. The Heathens had such a notion, they looked upon it, as no small priviledge for a man to be slaine by some famous great Commander; Comfort thy selfe in this miserable death (saith one) *thou shalt be by the hand of great Aeneas*, thou art magnified enough in this, that thou hast such a man as *Aeneas* to fight with thee. And another, *To die by the arme of Hercules*, a mighty favour, and alwaies to be remembred. Some kind of trouble is an honour, as well as a trouble: The magnifying of man, as well as an afflicting of him. Man is so farre from deservng any favour from God, that, as a creature, he is not worthy a blow, though, as a sinner, he is most worthy of death from God.

But secondly, we may answer it, that man is (not only thus notionally, but) really magnified by afflictions, and that two waies.

First, in this life; the very humblings of the Saints are their exaltations: their afflictions are their glory. There was never any so

*Indignus sum, quem vel percutias, contempnior sum quam ut adversus me manum extendas.*

*Hoc tamen infelix miseram salubere mori. Aenei magni dextra cadis, Virg. l. 10. Occubens, I, nunc Herculi armis. Donum ingens semperq; tuum memorabile facilius. Valer. Flac. l. 3. Argon*



famous for greatnesse, for riches, for honours, as some have been for sufferings. Who is there upon record throughout the whole booke of God? who is there in any historie of the world so famous for greatnesse and riches and high atchievements, as *Job* a sufferer? All the victories of *Alexander* or *Cesar*, yea of *Joshua* and *David*, have not render'd them so famous to posterity, as the conflicts of *Job*. His afflictions have magnified him more, then all his other greatnesse, or then the greatnesse of other men hath magnified them. If *Job* had only been the richest man in the East, I believe, we should never have had a word of any of his acts, or so much as mention of his name in Scripture. That which gave him the honour to have a whole booke written of him alone by the pen of the holy Ghost, besides the often mention of his precious name in other books, is this, that he endured so much. *That man is magnified really, who is thus afflicted, and comes off holily.*

Secondly, Afflictions have an influence upon the life to come. The Apostle is expresse in that, *2 Cor. 4. 17.* where he exhorts, not to be troubled with our present afflictions, for they *worke for us a farre more exceeding weight of glory.* That which workes for us an exceeding weight of glory, magnifies us. It is not said any where in Scripture, that a mans honours, or his riches, or his greatnesse in the world, worke for him a farre more exceeding weight of glory: There is no such thing ascribed or attributed to outward comforts and priviledges; but our afflictions worke for us a farre more exceeding weight of glory. Not (as Papiſts abuse that Scripture), as if afflictions did merit glory: but as the way and course wherein God sets men, and through which he will exalt and lift them up to greatest glory. Glory is the purchase of Christ, and all the heaviest sufferings of the creature are not able to purchase one graine of glory, not the least imaginable weight of glory, much lesse an exceeding weight of glory; but God brings his people to glory, and makes them (as he did the Lord Christ) in their degree, perfect through sufferings. Hence observe;

*That afflictions are (if rightly improved) the exaltations and magnifyings of the Saints.* The rod of discipline in Gods hand, becomes a scepter of honour in ours. This crosses the common thoughts of the world. The truth is, there is scarce a soule in the world under affliction, but he thinks himself abased by it, and saith, that God hath laied him low. Yet the right use and improvement of affliction, is the best preferment. The Apostle, *1. Tim. 3.*

*Dum autem signi-  
ficatur, quo  
itinere ad glo-  
riam perveni-  
tur.*

is expresse, *Let the brother of low degree rejoyce in that he is exalted.* The low have an exaltation; yea their lownesse is their exaltation: yet, we are ready to have undervaluing thoughts of our selves, when the hand of God is upon us; when God takes away that, for which men set a price upon themselves, they scarce thinke themselves worth any thing. But this especially reaches that sinfull contempt of others, a man afflicted is esteemed by most as a man abased. They who have prized a man, and had great thoughts of him, when he had a great estate, &c, let him once fall in temporals, though he continue the same in spirituals, yea, though he increases in them, and his grace shines, as much or more, then ever, yet he is disesteemed and laid low in their thoughts. So much for those words, *What it is to magnifie*, and likewise how they may have a futablenesse with *Jobs* condition, he being so afflicted and emptied, when he spake them.

*And that thou shouldest set thine heart upon him.*

To set the heart notes foure things in Scripture.

First, Great care and intention of spirit, *Prov. 27. 23. Be thou diligent to know the state of thy flocks, and looke well to thy herds;* the Hebrew is, *set thine heart upon thy herds*: The heart is set upon the herds in providing and taking care of them, in looking to the welfare of the herds and of the flocks. *Samuel* uses that language to *Saul* (*1 Sam. 9. 20.*) when he came seeking his fathers asses, *As for the asses* (saith he) *set not thine heart upon them*, that is, take no care for them, never trouble thy self more about that businesse, that care is over, they are found. In this sence God sets his heart upon man; *What is man that thou shouldest set thine heart upon him?* That is, that thou shouldest take so much care of him, and watch over him; As the Lord speakes of his vineyard (*Isa. 27. 3.*) *I the Lord will keepe it, lest any hurt it, I will keepe it night and day*; He set his heart upon the vineyard to watch it, least any should, touching, hurt it. God in this sence takes so much care for man, that he seemeth (as it were) carelessse of all other creatures, *1 Cor. 9. 9. Doth God take care for Oxen?* God dorth take care for Oxen: The Apostle having shewed the goodnesse of God to beasts, providing by a law, that they should not be muzzed, presently he questions, *Doth God take care for Oxen?* As if he had said, surely there is somewhat more in it, or *saith he is altogether for our sakes*; Not altogether, doubtlesse

God had regard to Oxen, *But for our sakes no doubt it was written*, that is, chiefly for our sakes, *That he which ploweth, should plow in hope, and he that threseth in hope, should be partaker of his hope.* So, when Christ speaks of the Lillies, *Mat. 6.* If God so cloath the Lillies of the field, how much more will he cloath you? You shall have the strength of his care to provide for you, to feed and cloath you. Thus God sets his heart upon man, he lookes to his people, as to his household, to his charge; he will see, they shall have all things needfull for them. And so not laying to heart, (which is the contrary) signifies carelesse, *Isa. 47. 7.* It is reported of Babylon, *Thou saidst I shall be a Ladie for ever, so that thou didst not lay these things to thy heart*; that is, thou didst not regard these things, to take care about them. And *Ezek. 40. 4.* the expression is very full, where God calls the Prophet to attention, and he calleth him all over, *Behold* (saith he) *with thine eyes, and heare with thine eares, and set thine heart on all that I shall shew thee*: He awakens the whole man; See, and see with thine eyes; Heare and heare with thine eares, and set thine heart upon it, the sum of all is, be thou very intente, and diligent about this business to the utmost.

Secondly, To set the heart notes an act of the affections and desires. A man sets his love upon what he sets his heart; that's the meaning of *Psalm 62. 10.* *If riches encrease, set not your heart upon them*; That is, let not your love, your affections, your desires close with these things: when riches abound, let not your desires abound too. It is an admirable frame of heart to have narrow, scant affections in a large plentiful estate, *He is the true rich man, who loves his riches poorly. Set your affections on things that are above*, *Col. 3. 2.*

Thirdly, To set the heart, notes high esteeme and account, this is more than bare love and affection, *2 Sam. 18. 3.* when a countsell of warre was held by *David's* Commanders, about going out to battell against *Abolom*, they all vote against *David's* personall undertaking, upon this ground, *they will not care for us, they will not set their hearts upon us, or value us*, their hearts are set upon thee, thou art the prize they looke for, and therefore the heate of the battell will be against thee. Again, *1 Sam. 4. 20.* When the wife of *Phineas* was delivered of a son (a son is the womans joy and glory, yet) the text saith, when the women that stood by, told her that a son was borne, *she answered not, neither did she regard*

*gard is*, ſhe did not ſet her heart upon it, becauſe the glory was departed from *Iſrael*.

In either of theſe ſences, the Lord ſets his heart upon man, he greatly loves man; The love of God to man, is the ſpring of mercy to man, yea love is the ſpring of love, love acted, ſprings from a decree of love (*Deut.7.7.*) *The Lord thy God did not ſet his love upon you, &c. becauſe ye were more in number then any other people, but becauſe the Lord loved you.* Love alſo led in that highſt work of mercy, the giving of Chriſt: *God ſo loved the world, that he gave his only begotten ſon.* Joh.3.16. As love is the ſpring and root of all the reall duty, which man performs to God, and is therefore called *the fulfilling of the law*, Our love fulfilleth the will of God: ſo the love of God is the root of all that good we receive, his love fulfilleth our will, that is, whatſoever we will or aſke according to the will of God, the love of God fulfills it for us. Our love fulfills the law of Gods command, and Gods love fulfills the law of our wants and lawfull deſires. His heart is ſet upon us, and then his hand is open to us.

Further, God doth not only love man, but his love is great, and his eſteeme of man very high; and he reallizes the greateſt love, by beſtowing the greateſt mercy: How did God ſet his heart upon us, when he gave his Son, who lay in his boſome, for us, *He ſet his boſome upon us, when he gave us his Sonne, who came out of his boſome.*

Hence let us ſee our duty. Should not we ſet our heart upon God, when God ſets his heart upon us? the ſoveraignty of God, calls for our hearts: He, as Lord may uſe all that we have, or are: And there is more than a law of ſoveraignty, why, we ſhould give God our hearts; God hath given us his heart firſt: he who calleth for our hearts, hath firſt given us his. What are our hearts to his heart? The love of God infinitely exceeds the love and affection of the creature. What were it to God, if he had none of our hearts? But woe to us, if we had not the heart of God. This phraſe ſhewes us the reaſon why God calls for our hearts, he gives us his own; it is but equall among men, to love where we are loved, to give a heart where we have received one; how much more ſhould we love God, and give him our hearts, when we heare he loves us and ſets his heart upon us, whoſe love and heart alone, is infinitely better then all the loves and hearts of all men and Angels.

There is yet a fourth conſideration about this expreſſion, the

ſetting of the heart. Setting the heart, is applied to the anger and diſpleaſure of God; ſo the phraſe is uſed (*Job 34. 14.*) *If he ſet his heart upon man, all fleſh ſhall periſh together*: that is, if God be reſolved to chaſtiſe man, to bring judgements upon him, all fleſh ſhall periſh together; none ſhall be able to oppoſe it. As it is the higheſt favour to have God ſet his heart upon us in mercy and love, ſo it is the higheſt judgement, to have God ſet his heart upon a man in anger and in wrath, to ſet his heart to afflict and puniſh. The Lord answers his own people, *Jer. 15. 1, 2, 3.* that notwithstanding all the prayers and motions of his beloved favourites, in their behalfe, *his heart could not be towards them*: Then his heart was ſtrongly ſet againſt them, or upon them in extreame anger; therefore he concludes, *they that are for the ſword, to the ſword, and they that are for deſtruction, to deſtruction, &c.* If God ſet his heart to afflict, he will afflict, and he can doe it. And there may be ſuch a ſenſe of the text here. *What is man that thou ſhouldeſt ſet thine heart upon him?* that thou ſhouldeſt come ſo reſolved, to conteſt and contend with man, who is but duſt and aſhes; The words following (though I adhere rather to the former interpretation) carry ſomewhat toward it.

Verſe 18. *That thou ſhouldeſt viſit him every morning, and try him every moment?*

Here are two acts more about which the queſtion is put. *What is man that thou ſhouldeſt viſit him every morning?* And *What is man, that thou ſhouldeſt try him every moment?*

*That thou ſhouldeſt viſit him every morning?*

To viſit, is taken three wayes, and they may all be applied to this text.

To viſit, is firſt to afflict, to chaſten, yea to puniſh; the higheſt judgements in Scripture, come under the notion of viſitations. *Exod. 34. 7.* *Viſiting the iniquity of the fathers upon the children*; that is, puniſhing them. And in the Prophets; *Jer. 5. 9.* *Shall not I viſit for this? ſhall not my ſoule be avenged on ſuch a Nation as this?* *Jer. 48. 44.* when God came againſt Moab with thoſe terrible judgements, it is called *the yeere of their viſitation*. *I will bring upon it, even upon Moab, the yeere of their viſitation*. And it is a common ſpeech with us, when a houſe hath the plague, which is one of the higheſt ſtroakes of temporall affliction,

we

וְיָבִיט  
Viſitavit in  
bonum & in  
malum.

we uſe to ſay, *ſuch a houſe is viſited.* Then obſerve,

*Afflictions are viſitations.* They are called ſo, becauſe then God comes to ſearch our hearts and lives; *afflictions are Gods ſearchers and examiners.* *Jeruſalem* is threatned to be ſearcht with candles, and that was the time of *Jeruſalems* viſitation. To ſearch with a candle, notes the moſt accurate ſearching, as the woman when ſhe had loſt her groate, *lighted a candle, and ſought diligently till ſhe found it;* ſhe viſited every hole to find it out. When you ſee the Lord afflicting, then he is viſiting, he lights a candle to ſearch every corner of your lives.

And if afflictions be Gods viſitations, it is time for man to viſit himſelfe, when he is afflicted. We ſhould viſit our ſoules, when God viſits our bodies, our eſtates, our families, or the Kingdome where we live. Woe to thoſe, who doe not viſit themſelves, when God viſits them. The Prophet calls to this duty in a time of ſad-deſt viſitation, *Let us ſearch and try our wayes,* Lam. 3.

Yet further, If God in affliction viſit us, let us viſit God; let us answer his viſitation of us, with our viſitation of him. *Lord in trouble have they viſited thee, they powred out a prayer when thy chaſtning was upon them.* 1ſa. 26. 16. Would you know what the viſiting of God is? It is praying unto him, *They viſited thee, they powred out a prayer when thy chaſtning was on them.* We viſit Heaven in our afflictions, when we pray much in our afflictions. When God viſiteth us, let us viſit him, & never give over viſiting him, til he remove his viſitation from, or ſanctifie it to us. That's the firſt ſenſe.

Secondly, To viſit, in a good ſenſe, ſignifies to ſhew mercy, and to reſreſh, to deliver, and to bleſſe; *Ruth. 1. 6. Naomi heard how the Lord had viſited his people, and given them bread.* Gen. 21. 2. *The Lord viſited Sarah, and ſhe conceived,* &c. Exod. 3. 16. *The Lord hath ſurely viſited his people,* when they were upon dawning of deliverance out of *Egypt*: That greateſt mercy and deliverance, that ever the children of men had, is thus expreſſed, *Luk. 1. 68. The Lord hath viſited and redeemed his people.* Mercies are viſitations, when God comes in kindneſſe and love to do us good, he viſiteth us. And theſe mercies are called viſitations, in two reſpects.

1. Becauſe God comes neere to us, when he doth us good; Mercy is a drawing neere to a ſoule, a drawing neere to a place. As when God ſends a judgement, or afflicts, he is ſaid to depart and goe away from that place; ſo when he doth us good, he comes neere, and as it were applies himſelfe in favour to our perſons and habitations.

2. They



2. They are called a visitation, because of the freeness of them. A visit is one of the freest things in the world. There is no obligation, but that of love, to make a visit: because, such a man is my friend, and I love him, therefore I visit him. Hence, I say, that greatest act of free-grace in redeeming the world, is called a *visitation*, because it was as freely done, as ever any friend made a visit to see his friend, and with infinite more freedom; there was no obligation on mans side at all, many unkindnesses and neglects there were, God in love came to redeem man.

*Idiotifimus est elegans apud Hebræos pro eo quod est diligentissime & exactissime rem investigare.*  
Bold.

Thirdly, To visit, imports an act of care and inspection, of tutorage and direction: The Pastors office over the flock, is expressed by this act, *Zeob. 10. 3. Acts 15. 36.* And the care we ought to have of the fatherlesse and widdowes, is exprest by visiting of them, *Pure Religion* (saith the Apostle *James*) *is this, to visit the fatherlesse and widdowes in their affliction,* *Jam. 1. 27. and Mat. 25. 34.* Christ pronounceth the blessing on them, who, when he was in prison, visited him: which was not a bare seeing, or asking, how do you: but it was care of Christ in his imprisonment, and helpfulnesse and provision for him in his afflicted members. That hence also agrees well with this place, *What is man that thou shouldest visit him?* that is, that thou shouldest take care, have such an inspection over him, look so narrowly to, and provide for him?

לְבָקֵרִים

*Singulis mane, quotidie mane, mane autem fieri dicitur quod quotidie fit, ac diligenter sedulo, Drus.*

*\* Latini vocant diluculum, quasi diei lucula, i. e. parva lux. b Reliquum diei tempus, quasi ob majorem lucum intentionem vocant.*

עֵת הַיּוֹם

*Ghetsem, Hachom, i. e. corpus, sive robur diei, Bold.*

*That thou shouldest visit him every morning.*

*Every morning.* The Hebrew is, *in the mornings.* And the word here used for morning, is considerable: There is a two-fold morning, which the *Jewes* distinguished exactly by their watch. One morning was that, which they accounted from an hour before Sun rising, from the very first breaking of the day, till the Sun appeared above the Horizon, which is about the space of an hour. And the word which they use for it is, *Shachar*, which signifies to be darkish or blackish, because that first morning is somewhat darke: And so the <sup>a</sup> latine word (*diluculum*) which is for the first morning, is by Critiques called, *a little of the day*; But their other morning, was the space of an hour after Sun-rising, and the roote of that word, signifies to seeke or to enquire, to enquire diligently. And the reason why they expresse the second morning, so, is, because when the Sun is up, we may seeke and search about our business, or goe on in our callings and affairs; The height of the day, they call the <sup>b</sup> body or strength, we, the heate of the day; either morning may

may be here meant, though the word bears the latter properly: *Thou dost visit him every morning*: that is, as soone as the Sun is up, yea as soone as day breakes, or there is any light, thou art visiting. Mans visits are usually in the afternoone: it is an extraordinary thing to visit one in the forenoone, more extraordinary to visit in a morning, and most early in a morning. Gods visits are extraordinary visits, they are visitings in the morning, and visitings every morning, as often as the morning returns, so often doth God come to visit: not a morning that we misse him.

To doe a thing *every morning*, notes first the doing of it alwayes; or secondly, the certaine doing of it; *Thou dost visit every morning*, that is, as surely and as certain as the Sun riseth, and the morning cometh, so certainly doth God visit man. Or thirdly, it notes the speed, the hast that God makes to visit; *He visits in the morning*; that is, betimes, God delays not untill noone, much lesse stayes till it be night; but he cometh in the morning. Psal. 46. 5. *God shall heare her, and that right early*; the Hebrew is, God shall heare her in the morning, betimes, speedily. The late coming in to work in the vineyard, is exprest by coming at the eleventh houre; they came speedily, who came in the morning at the first houre. And to shew that we ought not to continue in wrath, and keepe up our anger, it is said, *let not the Sunne goe downe upon your wrath*, that is, doe not continue all day angry, let your anger goe down speedily, even before the Sunne.

In this sence, *Job* saith, that God visits man every morning, as a shepheard his flock, least any should be hurt or straid; we may apply it, as before in the severall fences of visitation, either to Gods visiting of us in afflictions, or in mercies, he afflicts (if he pleases) continually, speedily, certainly. And as sure as the Sun riseth, and the morning cometh, so sure God visiteth his, with mercies, therefore his mercies are said to be renewed every morning, Lam. 3. 23. or fresh every morning. Unless God bring new mercies every day, the old would not serve: we cannot bring the mercies of one day over to another: The mercies of a former day, will not support us the next, therefore they must come every morning, *sufficient for the day, is the evil thereof*, Mat. 6. and, but sufficient for the day, is the good thereof. As we are therefore commanded to pray every day for our daily bread: the bread you had the last day, will not serve this day, you must pray for the bread of this day, and for a blessing upon it, that God would visit your bread, and your store

*Modo ad conser-  
vationem &  
generalem pro-  
videntiam per-  
tinet. Metapho-  
ra à pastoribus  
singulis ma-  
tutinis oves  
suas recensens  
tibus, &c.*

in mercy. So, if need require, God afflicts every day: And the hearts of some men, want as much the rod every day, as bread every day; they could not be without affliction every day, to keepe them in order, and God will be as carefull to correct his children, as to feed them. If a man be watchfull over his own wayes, and the dealings of God with him, there is seldome a day, but he may find some rod of affliction upon him: But, as through want of care and watchfullnesse, we loose the sight of many mercies, so we doe of many afflictions. Though God doth not every day bring a man to his bed, and breake his bones, yet we seldome, if at all, passe a day without some rebuke and chastning. *Psal. 73. 14. I have been chastned every morning*, saith the Psalmist: Our lives are full of afflictions; and it is as great a part of a Christians skil, to know afflictions, as to know mercies; to know when God finites, as to know when he girds us; and it is our sin to overlooke afflictions, as well as to overlooke mercies.

Secondly, Take the word, as it imports care and inspection: Then observe;

*The care of God is renewed every morning*: The eye of God is alway upon us: *He visiteth* (so as he telleth all our steps, he tells our very wandrings): He visiteth us so, that we can turne no way but he is with us; his eye of inspection, as a Tutor, as a guide, is ever upon us; he lookes to his people as a shepherd to his flock, who knowes their wandrings.

*And try him every moment.*

It is of the same sence with the former. *Try him*. The word signifies an exact and thorough triall: Some take it to be an allusion to the practise of those who set the watch in Armies or Garrison Townes; who least their Centinels or Watchmen should sleepe, use to come suddenly upon them (possibly) divers times in a night, to try whether they are faithfull and wakefull; The Prophet *Isaiab* hints at such a custome (*chap. 21.*) The watchman is set, *v. 6<sup>th</sup>*. *Go set a Watchman, let him declare what he seeth*: The watchman is tried, *v. 11*. *He calleth to me out of Seir, watchman what of the night? watchman what of the night?* And it is observed in forraigne parts, that their watchmen in Frontier Towns are tried every houre of the night, the token being, their giving so many tolls with the Bell hanging in their Watch-tower, as the great City-clock strikes. This is a good sence of the place, the Lord visits

us

כִּנּוּן  
Periculum fecit, expertus est, tentavit, auri xpiis, Sept.

us every morning, and tries us every moment, that is, very, very often, as often as may be, to ſee whether we keep our watches, and ſtand duely upon our guard.

But ſecondly, it may note a triall, as a Schollar is tried, by examination: We call it *Probation day*, when the proficiency of Schollars is examined; God cometh to examine and make probation of mens proficiency; what have you gotten? how have you improved ſuch times, ſuch opportunities for the gaining of ſpiritual knowledge? what have you learned, what know you more of your ſelves? what more of God and Jeſus Chriſt, whom to know is eternall life?

Thirdly, It may note triall by affliction: There are three words which ſignifie the troubles, which God brings upon man: They are Firſt, ſtrictly, Judgements, which he ſends in wrath upon enemies: Secondly, Chaiſtiments and corrections: Thirdly, Temptations or trials: theſe are proper to his children. Hence obſerve;

1. *xpifia,*
2. *maideia,*
3. *triegon,*

*Afflictions are trials.* The Lord proves what grace there is in the heart, and he tries what corruption there is in the heart by affliction. There are many graces in the heart of man untried, and there are ſome that cannot be tried, till God bring him to an houre of trouble. There are many corruptions in the heart of man, which he takes no notice of, nor can, till he is afflicted; many a good ſoule would not beleefe that he had ſuch an unbeleeving heart, ſuch a proud heart, till God tried him, and then corruption diſcovered it ſelf. The reaſon why God brought his people ſuch a way about in the wildeſſe, was (*Deut. 8. 2.*) *to prove them, to try them, to know what was in their heart.* God knowes what is in the heart of man intuitively, and he needs not goe about; he can goe the neereſt way into every mans heart; he proves it only to make it known to others, and to make a man know himſelfe. They could not thinke their hearts were ſo rebellious, ſo full of murmuring and unbeleeſe, if God had not taken them about to prove and try them, thoſe forty yeares.

Proſperity and comforts are trials too: whatſoever God doth with a man, he ſome way or other tries him. Look not only upon your afflictions as trials, your mercies alſo are tryals: God gives you them to ſee what you will doe with them; he gives riches, and honour, and credit, to ſee how men will uſe and improve them: as by afflictions, ſo by outward comforts, he tries both what grace and what corruption is in our hearts. He gives comforts, to ſee

how we can live upon God in Chriſt, when we have the creature : and that we may ſhew, how much we make of him, without whom we cannot live, when we have all things beſides him. Proſperity tries corruption, then pride and creature-confidence breake forth, which before were undiſcerned : We ſay, *Magiſtracy ſhewes a man*, nature when it is exalted ſhewes it ſelfe, as much as when it is vext.

לרנעים  
ad momenta.

*He trieth every moment* : A moment is the leaſt part and diviſion of time : To try every moment, is to try not only frequently, but continually : Hence obſerve ;

*The temper and ſtate of mans heart is ſo various, that there needs new experiments of him every moment.* Why doth God try us every moment ? Becauſe we are one moment in one temper, and the next moment in another : The acting frame of a mans heart this houre, cannot be collected, from the frame it was in, an houre before ; therefore there is a continuall triall. Some things if they be tried once, they are tried for ever ; if we try gold, it will ever be as good as we found it, unleſſe we alter it : as we try it to be, ſo it continues to be. But try the heart of man this day, and come againe the next, and you may find it in a different condition ; to day beleeving, to morrow unbeleeving ; to day humble, to morrow proud ; to day meeke, to morrow paſſionate ; to day lively and enlarged, to morrow dead and ſtraightned : pure gold to day, and to morrow exceeding drowſie. As it is with the pulſe of a ſick man, it varieth every quarter of an houre, therefore the Phyſician tries his pulſe every time he comes, becauſe his diſeaſe alters the ſtate of his body : ſo it is with the diſtemperd condition of mans ſpirit, God having tried our pulſe, the ſtate of our ſpirit, by croſſes, or by mercies this day, next day he tries us too, and the third day he tries us againe, and ſo keepe us in continuall trials, becauſe we are in continuall variations : That ſickneſſe, and diſeaſe within us, alters the ſtate and condition of the ſoule every moment. Our comfort is, that God hath a time wherein he will ſet our ſouls up in ſuch a frame, as he ſhall need to try us, but that once. Having ſet us up in a frame of glory, he ſhall not need to try our hearts for us, or to put us to the triall of our ſelves any more, we ſhall ſtand, as he ſets us up to all eternity.

I muſt yet come downe from the thoughts of this bleſſed eternity, and ſhew you Job tired out with his time, and earneſtly calling, but, for a minutes reſpite from his paines and ſorrows, in the voice of the nineteenth verſe.

Verſe

Verſe 19. *How long wilt thou not depart from me, nor let me alone, till I may ſwallow down my ſpitſtle.*

In this verſe *Job* makes application of the two former to himſelfe; as if he had ſaid, ſeeing man is a creature ſo weake and unworthy in himſelfe, and I am ſuch among the reſt, why doeſt thou viſit me, and try me every moment? *How long ſhall it be ere thou depart from me? or, how long wilt thou not looke away from me?*

The word under another conſtruction, ſignifies to looke upon a man with reſpect and complacency. So *Gen. 4. 5.* *The Lord had reſpect unto,* or he looked graciously upon, *Abel and his offering.* But here to looke away; and ſo *Iſa. 22. 4.* *Looke away from me, I will weepe bitterly.* And becauſe they who withdraw their eyes from us, are ready alſo to withdraw their preſence from us, therefore it ſignifies to depart. *How long wilt thou not depart from me, &c.*

שׁוּב  
Quando con-  
ſtituitur cum  
ſignificat,  
aſpicere, reſpi-  
cere cura dele-  
ſtatione, *Gen.*  
*4. 5.* ſed cum  
ſignificat  
auertere, rece-  
dere.

But is this the voice of *Job*? Is he burthen'd with the preſence of God? Or doth he thinke the time long, till God be gone from him? The wicked ſay unto God depart from us (*Chap. 21. 14.*) And the Lord threatens this as the ſoreſt judgement againſt his owne people, *Jer. 6. 8.* *Be inſtructed O Ieruſalem, leſt my ſoule depart from thee;* And by the Prophet *Hoſea* (*Chap. 9. 12.*) *Woe alſo unto them, When I depart from them.* The promiſe of ſtrong- eſt conſolation to the Saints, is this, *I will never leave thee nor forſake thee.* *Heb. 13. 5.* And the very offer of a departure, did ſo afflict *Moses*, that he was ready to throw up all, *Lord, if thy preſence goe not along with us, carry us no further* (*Exod. 33. 15.*) How earneſtly doe the ſervants of God deprecate the hiding of his face, how bitterly have they complained upon thoſe hidings, how importunately have they prayed, that he would returne, looke on them, behold them, cauſe his face to ſhine, and liſt up the light of his countenance upon them? And is *Job* ſo weary of Gods company, that he begs of him to depart? Is the voice of *Job*? Will a man that is in darkneſſe, bid the Sunne goe from him? Or will a man that is thirſtie, ſay to a fountaine, turne away from me?

I anſwer, the Lords preſence may be conſidered two waies.

Fiſt, as his pleaſed comforting preſence.

Secondly, as his angry afflicting preſence. When *Job* ſaith,

Q 999 3. How



Usquequē non  
parcā mibi.  
Vulg.  
Ira nō alio con-  
verte Jun.

How long wilt thou not depart from me? his meaning is, How long wilt thou not with-draw thine afflicting hand from me. We may expound it by that of David, Psal. 39. 10. Remove thy stroke away from me, I am consumed by the blow of thine hand. Hence some translate, How long dost thou not spare me? And another glosses, Turne thine anger away from me. Or, as himself speaks of a third person ( Chap. 14. 6. ) Turne from him, that he may rest, till he shall accomplish, as a hireling his daies. This sence is given us fully in the next clause of the verse.

Nor let me alone, till I may swallow down my spittle.

Accipienda sunt  
hec de Deo affli-  
gente nō pro-  
vidente, & cu-  
rante.

This is not a refusall of support from God in the way of his providence, by which he upholds every creature: For the truth is, if God should so let us alone, we of our selves are not able to swallow downe our spittle. We are insufficient barely of our selves, not only for spirituall acts, but also for naturall. We can, not only not pray, and heare, and believe, and repent without the strength of Christ, but we cannot goe, nor walke, nor eat, nor drinke, nor spit, nor swallow downe our spittle without an assistance ( futable to those acts ) from him, for in him we live, and move, and have our being. This letting alone, is like the departing before spoken, in the first clause of the verse. As we use to say to a man assaulting or smiting us, Pray let me alone; Such is Jobs meaning, pray give over these bitter chastenings, leave off to wound or smite me any more.

פָּרַח

Dimittere illud  
quod tenet liga-  
tum, laxare do-  
lores, dissipare  
junculos cru-  
ciatum.

The word signifies to loosen or untie that which is bound or straightned, and so to deale more gently and tenderly, then before. The word is used sometimes in a good sence, to note, that the Lord keeps close and straight to his people, as being knit and bound to them, by the tie and knot of his own love and free-grace. ( Josh. 1. 5. ) I will never leave thee, or, let thee loose from me. And, as it is applied in the negative to the close-keeping of God to us in love; so in the affirmative, to our departure from God by unbelieve, Prov. 24. 10. If thou faintest in the day of adversity, or art loosened from God, by feare and want of faith, thy strength is small. If thou faintest thus in the time of straights and poverty, it argues, thou hast a very straight, narrow, poore spirit. That's the elegancy of the original.

Si remissus fui  
in die angu-  
stie, angusta  
fortitudo tua.  
Mont.

When Job desires to be let alone or loosened, his meaning is, loosen the bonds of my affliction, take me off from the racke of these

theſe tortures and troubles. As we are girded with ſtrength, ſo alſo we are girded with weakneſſe. *Job* ſpeaks of God in this word (Chap. 12. 21.) *He weakneth the ſtrength of the mighty*; The Hebrew is, He looſeth the girdle of the ſtrong. The ſame God, who looſeth the girdle of our ſtrength, looſeth the bands of our infirmity: and therefore *Job* praies, *O depart from me, looſen me, let me alone, let me goe.* Hence obſerve;

Fiſt, *The Lord can make his owne preſence grievous to his own ſervants.* In his preſence, there is fullneſſe of joy, and at his right hand, there are pleaſures for ever more (*Pſal.* 16.) Yet he can make his preſence to be the fullneſſe of ſorrow, and give us paines with his right hand. As he can be to his people like a Sun to warme and comfort them, ſo like a fire to conſume and burne them, as like a ſhield to defend, ſo like a ſword to wound them. The Lord is a Sunne and a ſhield (*Pſal.* 84. 11.) yea, and he is ſometime as a fire, and a ſword, even to thoſe, who walke uprightly. *The ſinners in Zion are afraid, fearfullneſſe hath ſurpriz'd the hypocrites. Who among us ſhall dwell With devouring fire; Who among us ſhall dwell With everlaſting burnings*; That is, who ſhall be able to beare the diſpleaſed preſence of God, which makes him to ſinners, as a devouring fire, (*Iſa.* 33. 14.) And thus the Saints in *Sion* are ſometimes afraid, and fearfullneſſe ſurprizes the upright in heart: Even they cry out, how ſhall we dwell with this devouring fire, with this everlaſting burning? They eſpecially, who have ſleighted the preſence of God, may quickly feele the burden of it. Not only doe they ſo, who ſay formally and in plain termes, *depart from us*; but they alſo doe it, in a great meaſure, who doe not prize the preſence of God, who doe not welcome and entertaine him, in all his approaches to them. If a friend come to your houſe, and you will not looke upon him, or ſpeake to him, you bid him be gone, and your ſilence interprets his non-acceptance with you. Then take heed of neglecting the comfortable, and ſanctifying preſence of God, leaſt you fall ſpeedily into his afflicting preſence. The angry preſence of God is never ſo terrible to us, as it is, after our undervaluings of his gracious preſence.

Secondly, note, if the preſence of God chaſtning, be ſo grievous, what will his preſence be puniſhing and tormenting: If afflictions, which are but for tryall, and are all ſleep'd in love, be ſo grievous; what will thoſe terrours be, which are all ſleep in pure,

pure, everlasting wrath? If his chaſtningſ be ſo intolerable to ſome of his deareſt friends, what will his revenges be to all his profeſſed enemies? Wicked men are now burden'd with the preſence of God, becauſe he is ſo holy, they ſay depart, for we deſire not the knowledge of thy law, but hereafter they ſhall find the preſence of God burdenſome to them, becauſe he is ſo juſt; O how will they cry out, *How long, ſhall not thy wrath depart from us! How long wilt thou be angry, for ever, and ſhall thy jealousie burne like fire for ever more?* Yes, that it ſhall, They, who have ſo often ſaid in their hearts to God, *depart from us*, ſhall heare his voice, ſaying to them, *Depart from me ye curſed, &c.* Yee, who have not loved my preſence, ſhall be baniſhed from it for ever. Thirdly, obſerve;

*Troubleſome times are very tedious times to us. How long?* The Pſalmiſt under ſome hidings and eccliſes of divine favour, thought himſelfe in an everlaſting night, *Hath the Lord forgotten to be gracious, &c. Will the Lord caſt off for ever?* Pſalme 77. 8.

Fourthly, obſerve from the latter branch.

*That afflictions are bonds.*

Fiſt, They ſhould bind and hold us faſt from ſinne, and to our good behaviour. It is better to be bound faſt with the cords of affliction, then to be looſe and at liberty in the wayes of ſin.

Secondly, They will bind us from taking in our worldly comforts; and ſometimes they doe (which they ought not) bind us from taking in ſpirituall comforts.

Fiſthly, obſerve,

*That man cannot reſcue himſelfe out of the bands of affliction, till God pleaſe to looſen him.* If he bind none can untie; if he impriſon, none can ſet free; we cannot breake his bands, nor caſt away the cords of his afflictions from us. *He opens and no man ſhuts, he ſhuts and no man opens,* Revel. 3. 7. *Be yee not mockers,* ſaith the Prophet, *leaſt your bands be made ſtrong* (Iſa. 28. 22.) that is, ſtronger then they were. So I may ſay, be yee not ſtrivers or ſtrugglers with God, for your bands are made ſtrong. It is ſaid, *Exod. 4. 25, 26.* That the Lord met *Moses* in the *Inne*, and ſought to kill him. The Lord is never to ſeek to doe what he pleaſes; but thus he ſpeakes after the manner of men, who offer or aſſay at any buſineſſe, *They ſeek to doe it.* But *Zipporah* having circumciſed her ſonne, *He let Moses goe.* It is this word, *He ſlacke*

*slack'd or loosened*, having before, as it were arrested and attached him, or clapt him in prison for making that great default, the neglect of circumcision.

Sometimes we find the Lord himselfe speaking, as if he were at the mercy, or under the power of man, and therefore calling (in this word) to be loosened or let alone, *Deut. 9. 14. Let me alone that I may destroy them.* The prayer of faith is as a band upon Gods hand, holding him so fast, that he seemes, as one that cannot strike or destroy, till a *Moses* will give him leave, by ceasing to pray unto him. To be sure, we are at Gods mercy, & under his power so, that nothing but the prayer of faith can loosen us. And therefore *Job* doth not attempt to breake the cords, or cut them asunder, nor seekes he to untie their knots, but desires God himselfe to doe it, let me alone, loosen me: I will be a prisoner, till thou openest the doore for my deliverance.

As *Jephthahs* daughter said to him, (*Judg. 11. 37.*) when he had bound himselfe and her, in the bands of a rash vow, *Let me alone for two moneths*, or loosen me from the engagement of my vow for two moneths, as if she had said, I will not loosen my selfe by a wilfull refusall, but, doe thou give me a willing dispensation. So a godly man bespeakes the Lord in his streights, *Loosen me Lord.* Unlesse God be pleased to loosen him, he will be contented, and (when in a good frame of heart, and freeness of spirit) well-pleased with his bands. In some sence he speakes, as *Paul* and *Silas*, when they were in prison (*Act. 16. 37.*) *Let the Lord himselfe come and fetch us out.* That is, let us see such meanes of our enlargement and freedome from trouble, as may assure us, that the Lord hath loosened and enlarged us. *A godly man had a thousand times rather be put into a prison by God, then put himselfe into a paradise.* He had rather be bound by Gods hand, then loosened by his owne. That place toucht before, may reach this sence (*Prou. 24. 10.*) *if thou faintest* (to we) or loosest thy selfe in the day of adversity, *Thy strength is small*; that is, the strength of thy faith and patience is small. There is nothing discovers our weaknesse more then striving to breake the cords of our afflictions. The stronger we are in faith, in love, in humility, the more quietly we lie bound. Faith seekes ease and release onely in God: to say Lord loosen me, is a duty, to loosen our selves, is both our sin and our punishment.

Rrrr

Till

*Till I may swallow downe my spittle.*

קל Saliva, et  
de quidam de-  
ducunt Raca,  
Mat. 5. 22. quod  
extransusor in-  
terpretatur, i. e.  
confuendum  
vel dignum  
qui confutatur.  
Alij a קל va-  
cum, quasi cere-  
bro vacuus et  
judicio carens.  
Dros.

Inter cetera  
mala Synarchen  
habuisse se per-  
hibet Hieron.  
Dimitte me, ut  
gustum aliquem  
hujus vite ca-  
piam. Albert.

7  
Sermo prover-  
bialis talis est,  
neq. ad consolen-  
das aures mibi  
otium est.

Ne tantillum  
quidem tempo-  
ris est quo non  
repperit a te Coc.

Some conceive, that from this Hebrew word (*Rak*) which we translate spittle, *Raca* is derived (*Mat. 5. 22.*) as if to call a man *Raca*, were as much as to say, he is worthy to be spit upon, or, that one should spit in his face: though others spring that word from *Rik*, which signifies empty, as if it were, as much as to call a man, an empty fellow, without wit or braines, or within one degree of a *foole*, which is the next word in *Matthew*.

But what is *Jobs* intendment, in desiring God to let him alone, *Till he might swallow down his spittle.*

First, Some referre it to a bodily distemper, as if *Job* were troubled with a squinsie or sore throat, which hindered the swallowing of his spittle.

Another takes it in a Philosophicall notion; as if *Job* had said, Lord, let me have some ease, that I may at least tast once more, what it is to live, or how sweet life is. For that sence of tast works by the salivall humour or spittle in the mouth, which mixing with the juice or sap that is in meats, affects and delights the pallate.

Thirdly, these words are taken, as the description of a man ready to die, who is disabl'd, either to swallow his spittle, or to void it. As if he had said, I am now even at the point of death, let me alone a little; *Dauids* prayer comes neare this sence, *Psal. 39. 13. O spare me that I may recover strength, before I goe hence, and be no more.*

Fourthly, It may be taken proverbially, and that two waies.

First, to note the shortest time, even so much as may serve a man to spit. As if he had said, O let me have a little intermission, a little respit; such is the sence of that phrase, Chap. 9. 18. *He will not suffer me to take my breath.* And the like are those, used in some countries, *I have not leisure or time to scratch my eare, or to pare my nailes.* My sorrowes know no interim: my feaver is one continued fit, I have no well daies, no nor a good houre; therefore let me at least have so much time of ease, as I may swallow my spittle, let me have the shortest time. That I may once more know (though but for a moment) what it is to be without paine. To which interpretation, that also subscribes, which makes these words to be a circumlocution for silence. For while a man is swallowing his spittle, his speech stops: he cannot bring up his words, and let downe his spittle at the same time; so his meaning is, I am forced

to complain continually, I would be ſilent, and forbear ſpeaking, but my griefe will not ſuffer me.

The ſecond proverbiall underſtanding of the words, is, that they import, a very ſtrict watch held upon another, in all his motions: ſo that he cannot ſtirre a finger, or move his tongue (ſilently) in his mouth unobſerved. If I doe but ſtirre my tongue, to ſwallow my ſpittle (which is one of the moſt unperceivable acts of man) thou takeſt notice. O doe not hold ſo ſtrict a hand, and ſo curious an eye upon me. Let me have a little liberty, doe not examine every failing, doe not queſtion me upon the leaſt infirmity.

From the former proverbiall expoſition. Obſerve, firſt,

*Afflictions are continued upon ſome without any intermiſſion.* Job had not ſo much whole ſkin, as one might ſet a pin on, nor ſo much whole time, as a man might ſpit in. Every houre brought a wound with it, and the renewing of every moment, renewed his affliction. Obſerve ſecondly;

*A ſhort reſreſhing may be a great mercy.* Dives in hell deſires not a large draught, but a drop of water, which alas ! could not have eated him ſo long, as a man is ſwallowing downe his ſpittle. The eternity of paine in hell, ſhall not find ſo much abatement, as that, either in time, or in degree. Every affliction in this life, by how much it is with leſſe intermiſſion, by ſo much the more like it is to hell, and every comfort by how much the more it is unbroken, and without ſtops, by ſo much it is the more like to heaven. Conſider then your mercies, who have un-interrupted mercies, daies and yeares of eaſe, and not pained ſo long, as a man is ſwallowing downe his ſpittle: your mercies are like the glory, and the joy of heaven.

From the latter proverbiall expoſition. Note,

*That God obſerves the leaſt, the moſt ſecret motions of man.* He tels our ſteps, our wandrings; and thoſe not only corporall, but morall and ſpirituall. He knows how many ſteps our hearts fetch every day, and how farre they travell. *Thou haſt ſearched and knowne me* (ſaith David, Plal. 139. 1. 2.) and this ſearch is not made in the out-rooms only, but in the inner parlour and cloſeſt cloiets, *Thou underſtandeſt my thoughts*, and thoſe (not only preſent, or produced, but to come and unborne) thou knoweſt them *a farre off*. What can ſcape that eye, which a thought cannot? And he that ſees man ſwallowing downe his ſpittle, how ſhall not he both heare and ſee him, coming up and

Rrrr 2

ſpit-

*Elegans proverbialis loquutio ad denotandum diligentem in alium intuitum quo minimas in alio discernet actiones. Saliva ſerè imperceptibiliter abſorbetur.*



ſpitting out the rottenneſſe and corruption, the filth and ſlegme of his ſinfull heart ?

Job Chap. 7. verſ. 20, 21.

*I have ſinned, What ſhall I doe unto thee, O thou preſerver of men ? why haſt thou ſet me as a marke againſt thee, ſo that I am a burden to my ſelfe ?*

*And why doeſt thou not pardon my tranſgreſſion, and take away mine iniquity ? for now ſhall I ſleepe in the duſt, and thou ſhalt ſeeke me in the morning, but I ſhall not be.*

**J**OB having in the former part of this Chapter conteſted with his friends, and expoſtulated the matter with God: now turns himſelfe into another poſture, even to humble his ſoule, and make confeſſion of his ſin. He had juſtified himſelf againſt the accuſations of men, but now he accuſes, and judges himſelfe in the preſence of his God. He will a while forget his ſorrows, and be- thinke himſelf of his ſins, *I have ſinned, What ſhall I do unto thee, O thou preſerver of men ?*

The words may be taken two waies.

1. As a confeſſion or a prayer.
2. As a conceſſion or a grant.

I ſhall firſt open them under the notion of a repenting prayer and confeſſion of ſin.

*I have ſinned.*] As if he had ſaid, Lord, if thou holdeſt me thus long upon the racke of this affliction, to gaine a confeſſion of me, to make me confeſſe, here I am ready to doe it, I doe it, *I have ſinned.*

**N**ON

ſignificat erra-  
re, aberrare. de-  
clinare, deſectiſ-  
ſe a via vel  
ſcopo.

The word ſignifies to miſſe the marke we aime at, or the way, wherein we would walke. And ſo it is put ſtrictly, for ſins of infirmity, when the purpoſe of a mans heart is (like the Archers, when he drawes his bow) to hit the white, or (like the honeſt travellers in his journey) to keepe the right way, and yet he miſ-carries, and is drawn aſide.

*I have ſinned.*

But is this a ſufficient confeſſion ? What to ſay only in generally, *I have ſinned.* Did not hard-hearted Pharaoh (Exod. 9. 25.)

Falle-

False-hearted *Saul* (1 Sam. 15. 24.) and Traitor-*Judas* (Matth. 27. 4.) make as good a confession as this. Every one of these said, *I have sinned*, and what doth *Iob* say more? It is surely no great cost nor paine to sinfull nature, to bring up such a confession as this.

I answer; First, a generall confession may be a sound confession; It is one thing not to expresse particular sins, with the circumstances of those sins, and another thing purposely to conceale them. I grant, *Implicit confession may be as dangerous, as implicit faith*. And to digge in the earth, and hide our sins in the Napkin of our excuses, is worse then to hide our Talents in the Napkin of our idleness. And as it is most dangerous, knowingly to conceale sinne from God, so it is very dangerous to doe it through ignorance or inadvertency; Some confesse sin in generall termes only, because they know not what their sins are, or have quite forgot them; As *Nebuchadnezzar* called the Astrologers and Sorcerers and Chaldeans, and told them he had dreamed a dreame, but he could not tell what it was, *For the thing was gone from him*, Dan. 2. 5. Some such there are, who can, or, will only say, *They have sinned, they have sinned*; but what, they cannot tell, or they doe not remember, *Those things are gone from them*. That which is written of the learned *Bellarmino*, a great Cardinal, and a Champion for *Auricular, particular Confession of sinne to man*, seemes very strange, That when he lay upon his death-bed, and the Priest after the Popish manner, came to absolve him, he had nothing to confesse: at last he thought of some sleight extravagancies of his youth, which was all he had to say of his own miscarriages: We see a man may be a Schollar in all the knowledge of the world, of nature, and of Scripture, and yet not know his own heart, nor be studied or read in himselfe. He that is so, in a spirituall notion, can never want particular matter in his most innocent dayes to confesse before the Lord, and to shame himselfe for. What though he hath escaped the pollutions of the world, and is cleanted from the filthinesse of the flesh? yet he knowes that still in his flesh there dwels no good thing, and that in his spirit, there are, at least touches of, many spirituall filthinesses, as pride, unbelief, &c. besides his great deficiencies in every duty, and in his love to *Jesus Christ*, which is the ground of all. So then, in any of these senses, to confesse sin only in generall, is a sinfull confession. And yet *Job* made a holy confession here, and so did the Pub-

litan (*Luk. 18.*) when he smote his breast and said only thus, *God be mercifull to me a sinner.*

For secondly, though to speake a generall confession be an easie matter, and every mans work; yet to make a generall confession, is a hard matter, a work beyond man. As no man (in a spirituall sense) can say, *Iesus is the Lord but by the Holy Ghost*; (*1 Cor. 12.3.*) so no man can say (in a holy manner) *I have sinned, but by the holy Ghost*; Good and bad, beleevers and unbelievers, speake often the same good words, but they cannot speake the same things, nor from the same principles; nature speakes in the one, in the other, grace. The one may say, very passionately, he hath sinned, and sometimes almost drowne his words in teares, but the other saith, repentingly, *I have sinned*, and floods his heart with godly sorrowes.

Thirdly, To cleare it yet more, the generall confessions of the Saints, have these foure things in them.

First, Besides the fact, they acknowledge the blot, that there is much defilement and blacknesse in every sin; that it is the only pollution and abasement of the creature.

Secondly, They confesse the fault, that, they have done very ill in what they have done, and very foolishly, even like a beast that hath no understanding.

Thirdly, They confesse a guilt contracted by what they have done, that their persons might be laid liable to the sentence of the law for every such act, if Christ had not taken away the curse and condemning power of it. Confession of sin (in the strict nature of it) puts us into the hand of justice; though through the grace of the new covenant, it puts us into the hand of mercy.

Fourthly, Hence the Saints confesse all the punishments threatened in the booke of God to be due to sin; and are ready to acquit God, whatsoever he hath awarded against sinners: *O Lord righteousness belongeth unto thee, but unto us confusion of face, as at this day, to the men of Judah, and to the inhabitants of Jerusalem.* Dan. 9. 7.

And, as in this confession, for the matter, they acknowledge, the blot, the fault, the guilt, the punishment of sin: so for the manner (which sets the difference yet wider between the generall confessions of wicked and godly men) they confesse;

First freely; Acknowledgements of sin are not extorted by the paine and trouble which seazeth on them, as in *Pharaoh, Saul* and

*Judas.*

*Judas.* But when God gives them beſt dayes, they are ready to ſpeake worſt of themſelves : And when they receive moſt mercies from God, then God receives moſt and deepeſt acknowledgements of ſin from them. They are never ſo humbled in the ſight of ſin, as when they are moſt exalted in ſeeing the ſalvations of the Lord. The goodneſſe of God leades them to this repentance, they are not driven to it, by wrath and thunder.

Secondly, they confeſſe feelingly ; when they ſay they have ſinned, they know what they ſay. They taſt the bitterneſſe of ſin, and groane under the burdenſomeneſſe of it, as it paſſes out in confeſſion. A naturall mans confeſſions run through him, as water through a pipe, which leaves no impreſſion or ſent there, nor doe they ( upon the matter ) any more taſt what ſin is, then the pipe doth of what reliſh water is. Or if a naturall man feels any thing in confeſſion, it is the evill of puniſhment feared, not the evill of his ſin committed.

Thirdly, they confeſſe ſincerely ; they meane what they ſay, and are in earneſt both with God and their own ſoules. *Bleſſed is the man in whoſe ſpirit there is no guile, P ſal. 32. 2.* The naturall man caſts out his ſin by confeſſion, as ſeamen caſt their goods over-board in a ſtorme, which in the calme they wiſh for againe. They ſo caſt out the evill ſpirit, that they are content to receive him againe when he returnes, though it be with ſeven worſe then himſelfe. Even while they confeſſe ſin with their lips, they keepe it, like a ſweete bit, under their tongues : And wiſh it well enough, while they ſpeake it very ill.

Fourthly, they confeſſe beleevingly ; while they have an eye of ſorrow upon ſin, they have an eye of faith upon Chriſt : *Judas* ſaid he had ſinned in betraying innocent blood (*Mar. 27. 4*) but inſtead of waſhing in that blood, he defiles himſelfe with his own, he goes away and hangs himſelfe. No wicked man in the world ( continuing in that ſtate ) did ever mix faith with his ſorrowes, or beleeving, with confeſſing, he had ſinned. So much for the clearing of the words, and the ſence of this generall confeſſion. Hence obſerve, firſt,

*while a godly man maintaines his innocency, and juſtifies himſelfe before men, he willingly acknowledges his infirmity, and judges himſelfe before God. Job* had ſpent much time in wiping off the aſperſions caſt upon him by his friends, but he charges himſelf with his failings in the ſight of God. Secondly obſerve,

*God speaks better of his servants then they doe of themselves.* When God speaks of *Job*, we find not one blot in all his character, all is commendation, nothing of reproofe. He saith (*c. i. v. 21.*) *in all this Job sinned not*: but for all that, *Job* saith, *I have sinned*: A hypocrite hath good thoughts of himselfe, and speaks himselfe faire; He flatters himselfe in his own eyes, untill his iniquity be found to be hatefull, *Plal 36. 2.* A godly man thinks and speaks low of himself, he accuses himself in his own eyes, though his integrity be found very acceptable with the Lord. Thirdly observe,

*The holiest man on earth, hath cause to confess that he hath sinned.* Confession is the duty of the best Christians. First, The highest form of beleivers in this life, is not above the actings of sin; though the lowest of beleivers, is not under the power of it. And if the line of sinning be as long as the line of living, then the line of confessing must be of the same length with both. While the ship leakes, the pumpe must not stand still. And so long as we gather ill humours, there will be need of vomits and purgings.

Secondly, Confession is a soule-humbling duty, and the best have need of that, for they are in most danger of being lifted up above measure. To preserve us from those self-exaltations, the Lord sometimes sends the messenger of Satan to buffet us by temptations, and commands us to buffet our selves often by confession.

Thirdly, Confession affects the heart with sin, and engages the heart against it. Every confession of the evill we doe, is a new obligation not to doe it any more. The best, in their worst part, have so much freedom to sin, that they have need enough to be bound from it in variety of bonds.

Fourthly, Confession of sin, shewes us more clearly our need of mercy, and endears it more to us. How good and sweet is mercy to a soule, that hath tasted, how evill, and how bitter a thing it is to sin against the Lord. How welcome, how beautifull is a pardon, when we have been viewing the ugliness of our own guilt?

Fifthly, Confession of sin, advances Christ in our hearts. How doth it declare the riches of Christ, when we are not afraid to tell him, what infinite summes of debt we are in, which he only, and he easily can discharge? How doth it commend the healing vertue of his blood, when we open to him such mortall wounds and sicknesses, which he only, and he easily can cure? Woe be to those who commit sin abundantly, that grace may abound; but it is our duty

to confeſſe ſinne abundantly, that grace may abound.

Laſtly, Though we need not confeſſe ſin at all to informe God; he knowes our ſins, though we will not make them known; and hath an eye to ſee, though we ſhould not have a tongue to confeſſe. Though (I ſay) we confeſſe not to informe God what we are, or what we have done, yet, we muſt confeſſe to gloriſie God. While we ſhame our ſelves, we honour him. *My ſinne* (ſaith *Joſhua* to *Achan*, c. 7. v. 19.) *give I pray thee glory to the Lord God of Iſrael; and make confeſſion unto him.* Every attribute of God, receives this gift of glory by mans confeſſion. Juſtice is gloriſied; and mercy is gloriſied, patience is gloriſied, and holineſſe is gloriſied. Holineſſe is gloriſied in oppoſing ſin, and patience in ſparing the ſinner; mercy is gloriſied in pardoning ſin, and juſtice in receiving ſatisfaction at the hand of Chriſt for the pardon of it. Fourthly obſerve,

*Holy confeſſion of ſin, leades the way to gracious pardoning of ſin.* *Job* begins the next verſe with a vehement prayer for pardon. *And why doeſt thou not pardon my tranſgreſſion, and take away mine iniquity.* Sin concealed and kept cloſe, growes upon us: And it growes three wayes; Firſt, in the ſtrength of it; Secondly, in the guilt of it; Thirdly, in the terrour and vexation of it, *Pſal. 32. 3. 4. When I kept ſilence, my bones waxed old, through my roaring all the day long.* Confeſſion is a meanes to obtaine the abatement of ſin, in all three. The ſtrength of it is weakened, the guilt removed, and the terrour overcome. Then heare the counſell of the Prophet (*Iſa. 43. 26.*) *declare that thou mayeſt be juſtified.*

Thus farre of the words as they are a confeſſion of ſin. I ſhall now handle them, as they are a conceſſion or a grant that he had ſinned; and ſo the ſence may be given thus: *I have ſinned, what ſhall I doe unto thee?* As if he had ſaid; *Let it be granted, or ſuppoſe that I have ſinned, and ſinned as deeply as my friends have charged me; ſuppoſe I have been as wicked as they imagin, what then? if this were my caſe, what ſhall I doe unto thee O thou preſerver of men:*

The latter words plainly import a queſtion, *What ſhall I doe unto thee?* But the ſence of the queſtion is not ſo plaine: The queſtion may be taken two wayes: Either affirmatively, or negatively. Take it affirmatively; and ſo the ſence is, *what ſhall I doe?* that is, Lord direct me, counsell me, order me, teach me what becomes me to doe in ſuch a caſe, in ſuch a ſinfull condition as



LYEN

à radice pag-  
nal, respondet  
Graco ipsa  
Equat, est agere  
cum energia  
et effectu,  
Pascat.

I, either, confesse my selfe to be in, or, am supposed to be in. That's the affirmative sence.

*What shall I doe?* [The word which we translate [doe] signifies working or doing, under a two-fold qualification.

1. Working with great willingness; and readinesse of mind; and hence it is applied to the workings of sin in naturall men, who work with the greatest freedome that can be. Man sins naturally, and therefore freely: he is carried on with a full swing, with tide and wind: he sins, nothing in himselfe contradicting or giving a contrary vote: He is a true worker of iniquity, *Psalm. 5. 5.*

2. Working with energie and successe, and the doing of a thing not only effectually, but willingly: *Numb. 23. 23. What hath God wrought?* When God works, he works thoroughly, he doth not his busines to halves. So *Isa. 26. 12. Thou hast wrought all our works in us;* that is, thou hast brought them to passe, they have succeeded through thy help, and the influences of thy blessing.

The word being taken in this height of sence, and the question for an affirmation, *what shall I doe?* that is, shew me, direct me what to doe; we may observe from it, first, That,

*What to doe in case of sin, is a point of the highest consideration. I have sinned, what shall I doe?* If ever we have need to goe and aske counsell, to sit down and debate the matter with our selves or others, it is, when we have sinned. Such is the nature of sin, and such the consequences, that it calls us to highest consideration what to do about it. Matters of great consequence, are matters of great consultation: Sin hath an influence upon an eternity. If any thing be more worthy your thoughts then that, let it have them.

Secondly, Looke upon the question as following *Jobs* confession: Observe thence,

*That sincere confession of sin, makes the soule very active and inquisitive about the remedies of sin. I have sinned;* the very next word is, *what shall I doe?* Many make confession of sin, who are never troubled about the cure and redresse of sin; *Lord, what shall I doe?* is not the next question to, *Lord, I have sinned.* Nay, it may be the next action is, to sin over the same sin, they have confessed. As soon as those *Jewes* heard of the foulness of their sin in crucifying Christ, and of the sadness of their condition, their question is like this of *Job, what shall we doe? what shall we doe that we may be saved?* As Christ speaks to the woman of *Samaritan* (*Job. 4. 10.*) when he offered her the water of life, *If thou didst*

know

*know the gift of God, and who it is that ſpeakes unto thee, thou wouldeſt have aſked, &c.* That is, if thou wert ſenſible of the excellency and vertue of this water, and thy need of it, thou wouldeſt be very inquiſitive how to get it, how to have a taſt of it. As in regard of Chriſt, and the benefits we have by him; ſo of ſin, and the evils which come by it: When a man hath confeſt and acknowledged his ſin, we may ſay to him, if thou didſt but know what thou haſt confeſt, if thou didſt but know what thou haſt acknowledged, thou wouldeſt preſently be aſking, how ſhall I get free? how ſhall I get clear of theſe ſins which are ſo deadly, poiſonous, deſtroying & condemning? He that is but ſenſible what the wound of ſin is, will never be at reſt, never give over enquiring, till he hath found a plaſter or a medicine for it. He that knows what he ſaith, when he ſaith I have ſinned, will reſolve, as *David* in another caſe, that his eyes ſhall not have a winke of ſleep, till he ſees where to have helpe againſt it.

Thirdly, In that he ſaith, *what ſhall I doe?* Obſerve,

*That a ſoule truly ſenſible of ſin, is ready to ſubmit to any termes which God ſhall put upon him.* *What ſhall I doe unto thee, O thou preſerver of men?* Put what termes thou wilt upon me, I am ready to accept them. That was the ſence of their queſtion (*Acts 2.32.*) *What ſhall we doe?* ſhew us the way, let it be what it will, we will not ſtand making of conditions, we will not pick and chooſe, this we will doe, and that we will not doe, this we will ſubmit unto, and that we will reſuſe; no, let the Lord write what articles he pleaſes, we intend not to debate, but yeeld and ſubſcribe unto them. When the *Jaylor* found himſelfe in the bonds of his iniquity, he was ready to enter into any bonds of duty, *Acts 16.30.* *Sirs, what muſt I doe to be ſaved?*

Laſtly, From the queſtion in the affirmative, Obſerve,

*That God is to be conſulted and enquired after in all doubtfull caſes, eſpecially in our ſin-caſes.* *I have ſinned, what ſhall I doe unto thee, O thou preſerver of men?* He calls upon God, to know what he ſhould doe, and to learne what courſe he ſhould take. Though, when we have opportunity to ſpeake to men, that's good, and a duty; yet we muſt not reſt in the counſels of men, what to doe in ſin-caſes: God muſt be conſulted. After the people had committed idolatry in making the *Calfe*, *you have ſinned* (ſaith *Moses*) *and now I will goe up unto the Lord, that I may make an attonement for you;* I will goe up to the Lord, that I may underſtand from him, what courſe to take for the removing of this ſin.

though we have not such a mount to goe up unto, as *Moses* then had to speake to God; yet there are wayes for the soule in all sin-cases, to make addressees unto God; A sinner may say, I will goe to the Lord, and make my attonement: whatsoever advice and direction we receive from men, we must enquire whether it be an advice and counsell established in Heaven. And the reason is cleare, God is the person offended in every sin, and therefore he must be consulted about the remedy of sin. Again, God only can resolve us what will please him; we may pitch upon a wrong course, and take a wrong way; we, instead of pacifying God, may provoke him; in stead of satisfying, further displease him: Therefore we must say, when we have sinned, Lord what wilt thou have us to doe? his advice will lead us to Christ for ease and peace.

So farre for the question taken in the affirmative sence, *What shall I doe unto thee?* shew me what I shall doe, and I will readily submit unto it.

Secondly, Take the question negatively, *What shall I doe unto thee?* And so I find two fences of it.

*Quid tibi nocui  
aut quid te laesi,  
O ynap.*

*Peccata nostra  
beatam illam  
naturam labo-  
rassare non pos-  
sunt.*

First, Some render it thus, *What have I done against thee?* and then the meaning is this, I have done nothing against thee, or I have not hurt thee by sinning: *What have I done against thee?* wherein have I injured thee, that thou layest thy hand thus severely upon me in these grievous afflictions, both upon my soule and body? I am hurt, what have I hurt thee? There is a truth in this: though I take it not for the truth of this place. A man may say when he hath sinned, what hurt have I done unto God? and yet all the hurt and wrong which God receives, he receives by sin. Our sins are no hurt unto God, by abating any thing of his happinesse, or fulnesse, or intrinsicall essentiall honour; take it thus, and our sins cannot hurt God: All the darts of our sins, fall infinitely short of God, they cannot reach him, so, as to annoy him: And we have that language expressly in the 35 Chapter of this book of *Job*, ver. 6. *If thou dost sin, what dost thou against him?* (that is, thou dost nothing against God, as a reall dammage to him) *or if thy transgressions be multiplied, what dost thou unto him?* Sin as many sins as you can, you cannot impare the happinesse of God, or diminish his greatnesse: he is out of the reach of the creature in that sence. As on the other side, if a man be never so holy and good, or doe never so many acts of righteousnesse, yet God hath no good or gaine by it, we cannot advantage God by our holinesse; and

and that is the language of this Scripture too, Job 35. 7. *If thou be righteous, what givest thou him, or what receiveth he of thine hand?* We make no addition to the happineſſe of God by all our holineſſe, Job 22. 3. *It is any pleaſure to the Almighty, that thou art righteous?* Or any gaine unto him that thou makeſt thy waies perfect? That which is infinite cannot encrease, neither can it be encreased. God is above all gaine and loſſe, above all accesseſs of pleaſure or paine. When the Scripture ſaith, he is delighted in the ſervices of the Saints, and takes pleaſure in his people, we muſt underſtand them in the ſame ſence, as thoſe Scriptures, which deſcribe him diſpleaſed with the ſins of men, angry and grieved, becauſe of their provocations. All the motions of Gods delight or grieve, pleaſedneſſe or diſpleaſure, are only expreſſions towards the creature, not any impreſſions upon himſelfe. But I ſhall let that ſence paſſe.

Secondly, in the negative, take the queſtion thus, *What ſhall I doe unto thee?* Or, as the Septuagint reads it, *What can I doe unto thee?* That is, I can doe nothing to thee? Lord I have ſinned, and if thou ſeekeſt for ſatiſfaction at my hands, I am able to make none. And ſo he ſpeaks like a poore, undone, broken man, to his rich creditour arreſting him for a debt, which he is unable to pay. The poore man falls downe at his feet, and ſaith, Sir, I confeſſe I owe you a great ſumme, you have my bonds, I confeſſe my hand and ſeale, but what ſhall I doe unto you? I cannot pay you a penny, I have nothing, I have loſt all, I am not worth a groat, what will you have of me? This ſounds ſuch a kind of melting, pitifull language, *I have ſinned, what ſhall I doe unto thee, O thou preſerver of men?* Lord, when I looke into my ſtock, into my treaſure and revenues, I ſee I have nothing to ſatiſſie this debt of ſinne, I have run in, and ſtand engag'd to thy Maieſtie for; what can I pay thee? And ſo the word [*doe*] ſignifies a retribution or recompence; ſo it is uſed in the ſecond verſe of this Chapter, where he ſpeaks of the hireling, waiting for his worke, that is, for the reward or recompence of his worke, the payment of his wages. What ſhall I doe? is as much, as, what ſhall I pay, or what ſhall I render? This is a due debt, but I have nothing to pay, no way of making ſatiſfaction, for all the damage I have put thy holy Maieſty to, by my ſins.

Or thus, there may be a three-fold negation in the Queſtion, *What ſhall I doe unto thee?*

τι οὐδὲν ἔχω  
τι δύνωμαι  
πρὸς ἐκκλ. δευτ.

First, I can doe nothing to eſcape thy power, I cannot get away from thee, J cannot reſcue my ſelfe from under thy hand.

Secondly, I can doe nothing to ſat iſſie thy juſtice.

Thirdly, I can doe nothing, to pacifie thine anger. J cannot only not pay the debt, but I cannot appeaſe thee, or turn away thy diſpleaſure in the leaſt degree.

From the Queſtion taken in this ſence, we may obſerve. First, That

*The holieſt man on the earth by all his ſufferings and doings, cannot ſatiffie the juſtice of God for one ſin. I have ſinned, what ſhall I doe unto thee?* When the Angels had ſinned, what could they doe unto God, in this reſpect? Theſe three negations lay upon them, and doe lie to this day, and ſhall to all eternity. They ſinned but once, yet could they not eſcape out of the hand of God. Though ſpirits and powers, yet they could not maintaine their ſtate againſt the power of God, and are therefore caſt into priſon, and reſerved in chaines of diſkneſſe to the judgement of the great day. They could not pacifie the wrath of God towards them, God is as highly diſpleaſed, and his wrath burnes as hot againſt them, as ever. Now if ſinning Angels could doe nothing to God, what can ſinfull man doe? The Queſtion is put *Micha 6. 6. Wherewith ſhall I come before the Lord? And bow my ſelfe before the high God? Shall I come before him with burnt-offerings? with calves of a yeare old? Will the Lord be pleaſed with thouſands of rams? or with ten thouſand rivers of oyle? Shall I give my firſt-borne for my tranſgreſſion? the fruit of my body for the ſin of my ſoule?* Theſe Queſtions are denials; come not before God with any of theſe. Then what is it, that God doth require? *He hath ſhewed thee, what is good, to doe judgement and righteouſneſſe, to walke humbly with thy God.* But why theſe things? What, though I cannot make a price for my ſin with calves and rammes, and rivers of oyle, though my children will not be accepted as a ranſome for my tranſgreſſions, yet can I make a price for them, out of juſtice and righteouſneſſe and humble walking? No, not out of theſe neither. The Lord doth not require theſe, for the payments of our debt, as we are ſinners, but for the payments of duty, as we are creatures. There is a double debt to God: a debt to the juſtice of God for ſins committed, and a debt to the law of God for duties enjoyned. The former no man is able to pay, but with eternall

eternall ſufferings. The latter, the Saints (through grace) doe pay by their daily holy actings.

There is a three-fold deficiency in all that man can doe, to ſatisfie the juſtice of God.

Fiſt, all is imperfect and defiled, our ſervices ſmell of the veſſell, thorough which they paſſe, and taſte of the caſke into which they are put. There is a ſtampe of our ſinfulneſſe even upon our holy things. And can that which is ſinfull ſatisfie for ſin?

Secondly, whatſoever we doe is a debt, before we doe it. All our duties are owing before we perſorme them. And can we pay the debt of ſin, by thoſe duties which were due, though ſin had never been committed?

Thirdly, The greateſt deficiency is this, our works want the ſtampe of Gods appointment for that purpoſe. *God hath no where ſet up mans righteouſneſſe, as ſatisfaction for mans unrighteouſneſſe.* Hence, if it ſhould be ſuppoſed, we had performed perfect righteouſneſſe according to the whole will of God commanded, yet we could not ſatisfie the juſtice God offended, unleſſe God had ſaid, that he would accept that way of ſatisfaction; it is the appointment and institution of God, which renders what we doe acceptable unto himſelfe. Surely, all that Jeſus Chriſt did or ſuffered for us in the fleſh, had not ſatisfied the juſtice of God, if God had not appointed that Chriſt ſhould come to doe and ſuffer thoſe things for the ſatisfying of his juſtice. It was the compact between Chriſt and his Father, which made him a Saviour, *Sacrifice and offering thou didſt not deſire.* Sacrifices were reſuſed by God, it being impoſſible, that they ſhould purge ſin (Heb 10. 4.) *Then the care of Chriſt was opened or bored,* as a ſervant, according to the law in that caſe, *Exod. 21. 6.* to receive and doe the will of his Father. Or, as the *Seventy* interpret, which the Apoſtle follows, *God prepared him a body.* Then Chriſt undertakes the worke, *And ſaid, loe I come to doe thy will O God. Why? In the volume of the booke it is written of me.* That is, thou haſt decreed and ordained from everlaſting; The record is cleare for it, that I am he, whom thou haſt ordained to doe thy will: Hence the Apoſtle concludes at the 10<sup>th</sup> verſe, *That we are ſanctified* (that is, ſaved) *by that will through the offering of the body of Jeſus once for all:* As inferring, that the very offering of the body of Jeſus Chriſt could not ſave us, but by the will and ordination of God. His hanging and dying on the croſſe had not delivered us from death,



death, unlesse it had been written in *the volume of the Booke.* There is nothing satisfactory, but what the law, or the will of the Law-giver makes, or agrees to accept, as satisfactorie. In the volume of the booke, there is nothing written, which appoints man such a work, and therefore he cannot doe it.

There is somewhat to be done by way of thankfulness, but nothing can be done by way of payment. That question (*Psal. 116. 12.*) affirms as much, *What shall I render unto the Lord for all his benefits?* We must render unto the Lord for his benefits; but we cannot render to the Lord for our sins. We ought to take up the Cup of Thanksgiving: but Christ hath, and he alone was able, and he alone was ordained to take and drinke the Cup of Satisfying.

Secondly, observe (which depends upon the former.)

*That pardon and forgiveness of sinne, come in at the doore of free-grace.* Free-grace doth all. *What can I doe?* I can doe nothing, *O thou preserver of men;* J can only (nor that without thy helpe) acknowledge my sin: it must be thine infinite goodnes to pardon it. When a man hath travell'd through all duties and doings, he must at last sit downe in Gods love, and rest in this, that God is mercifull to poore sinners, *Isai. 55. 1. Come unto me, O all yee that are thirstie, come without money or without price:* There is nothing in the creature that God requires as a price of his favor: his milk and his hony, his bread and his water, are all gifts and bounties unto his people. He calls us to buy these, because we shall have them, as willingly from God, as any things from man, for our mony; and he calls it a buying without mony, because no value can be set upon it high enough, nor any heart receive it freely enough. *To offer mony,* that is, to think to obtain any of that favour, by what we doe, is the most dangerous offer in the world. We read how dreadful the issue was to *Simon Magus*, when he offered mony, for the gifts of the holy Ghost, and yet those gifts were such, as a man may have, and goe to hell with them, for they were but gifts of miracles and of healing, and the like: But this gift of the favour and love of God in the pardon of sin, is such a gift, as whosoever hath it, is sure and safe for ever: And therefore (the gift being much more precious than that of *Simon Magus*) Take heed of offering this kind of money for it, your works and doings. *To doe so is the worst Simonie in the world.* Better offer literall money for those gifts of the holy Ghost, then this figurative money for the fa-

vour of God in the pardon of ſin. What *Peter* threatned *Simon Magus*, may be affirmed of them, *Their money muſt periſh with them.* That is, their prayers and teares, their ſorrows and their humblings, their almes and good deeds, forasmuch as they have thought, that this gift of pardon may be obtained by ſuch money. They have neither part nor lot in that mercy, for their hearts are not right in the ſight of God. *A good worke truſted to, is as mortall, as a ſin unrepented of.*

Again, There is ſomewhat to be done, when we have ſinn'd, but nothing to be paid. That's Goſpel-language, when a man hath ſinned, to ſay, *What ſhall I doe?* Thoſe converts in the *Acts*, who enquired, *What ſhall we doe?* were told by the Apoſtles of ſomewhat to be done, *Repent and be baptized, believe and thou ſhalt be ſaved.* Theſe are waies wherein ſalvation is tender'd, not works for which it is beſtowed. It is a dangerous errour, ſo to liſt up the grace of God, as to deny the induſtry of man through grace, and becauſe he can doe nothing by way of ſatisfaction, that, therefore he muſt doe nothing. The Apoſtles gave Goſpel-counſell, yet when men asked them, *What ſhall we doe to be ſaved?* They ſaid not, yee muſt doe nothing, God will ſave you by his free-grace: no, they called them to repent and beleve, &c. Take heed, when ye have ſinned, to ſay we need not mourne for ſin, we need not be humbled, we need not repent, for, Lord, what can we doe unto thee, O thou Saviour of men? Theſe are the inferences of our own ſpirits, not of the Spirit of Chriſt. They who liſt up the grace of Chriſt, to leſſen the neceſſity of gracious actings in themſelves, ſhew they know not the meaning of his grace, and have not indeed taſted how gracious the Lord is. To deny our owne righteouſneſſe, and to be very active in the waies of righteouſneſſe is the due *Goſpel-temper.* The Apoſtle, Phil. 3. 8. *counts all things but loſſe and dung;* all duties and humblings, all legall righteouſneſſe and obedience, not that he reſuſed righteouſneſſe, or neglected duties, but he would not mingle them with Chriſt, or bring them in as contributions to the purchaſe of bleſſedneſſe. Our righteouſneſſe and holy duties are dung and droſſe in juſtification, but they are gold and precious things in ſanctification: without theſe, we cannot walk worthy of our holy calling, or, as it becomes the Goſpel of Chriſt.

So much for theſe words, *What ſhall I doe unto thee?*



from thee, I am lockt up within iron-gates and barrs, what wouldest thou have me doe unto thee? Thou maiest put what conditions thou pleaseſt upon me, I muſt ſubmit. Such language we have ( Lam. 3. 5, 7. ) which may illuſtrate this, *He hath builded againſt me, and compaſſed me with gall and travell, he hath hedged me about, that I cannot get out, he hath made my chaine hea-vie.* You ſee, he ſpeakes of God (as we may ſpeake with reverence) as of the maſter of a priſon, who ſaith to his under-officers, there is ſuch a one, looke to him well, make his chaine hea-vie, that he may not get away, put him in a place, where there is a ſtrong wall, leaſt he breake priſon. This ſence of the word makes *Job* ſpeaking like *Jeremy*, *He hath builded againſt me, he hath compaſſed me about, he hath made my chaine hea-vie upon me.*

But the ſecond ſence, according to the letter of our Tranſlation, is moſt cleare and apt, *O thou preſerver of men!* Thou, who keepeſt man, leaſt he take hurt or fall into danger; As if *Job* had beſpoke God, thus, Thou art the Saviour and protectour of men, thou haſt not only given man a being, but thou provideſt for his well-being: thou art a preſerver of our outward eſtates, and a preſerver of our ſpirituall eſtates, A God, in whom we live, move, and have our being, as well, as we receive being, life and motion from thee; and therefore ſeeing ſuch is thy nature, and this thy office, to be a preſerver of men, what wouldeſt thou have me to doe unto thee? Why doſt thou thus deſtroy me, and breake me to peeces? Why doeſt thou follow me with affliction upon affliction, till I am utterly ruin'd and undone? Thus *Jacob* (Gen. 28. 15.) *If thou wilt keepe me in the way that I ſhall goe;* he makes a vow to God, and indents or articles with God to be kept and preſerved by him. The word there is *Shomer*, but that and this are uſed promiſcuouſly, as *Pſal.* 121. 4. *The keeper of Iſrael,* In the word of the text, and *Pſal.* 31. 23. *The Lord preſerveth the faithfull;* he preſerveth them, from the reach of dangers and troubles incompaſſing them on every ſide.

So then in this title, we have the worke and office of God held forth, the ſecond act of his power. The firſt is the act of creation, the ſecond is this act of preſervation or providence. Preſervation or providence is a continued creation. Obſerve from this title; *First,*

*Man wants a preſerver.* If God having made man, and ſet

him in the world, had left him to his own keeping, what would become of him? When God trusted man to goe a little alone, and did not hold a speciall hand of preservation over him, to keepe him from or in temptation, how quickly did he fall and loose himselfe? Man like a little child (which if the mother or the nurse leaveth alone unwatched or uneyed) runs into dangers and deaths every moment. Man is a weake creature, therefore he needs a preserver. Againe, man (as fallen especially) is a foolish creature, he hath no understanding to guide himselfe, he is as ignorant as a child (if God leave him) how to dispose of his own wajes, and order his goings; *The way of man is not in himselfe, neither is it in him that goeth to direct his own steps.*

Lastly, Man walks in the midst of enemies. He is beset with dangers, therefore he needs a protectour; what would become of a man, living in a throng of adversaries, were it not that he hath a God, whose name is *the preserver of men*?

It is good for us to know God by this Name in every letter of it, in the full extent of it.

*Mirum sane Dei  
amor in populū  
suū, mira pro-  
videntia Sancti,  
in Zech. 2.*

First, Immediately, his owne hand and out-stretched arme, is our safety, Zech. 2.5. *I will be unto Jerusalem a wall of fire round about*; If you want a wall, I will be your wall, my immediate providence shall be your defence, rather then you shall not be defended. *Is my strength the strength of stones, or is my flesh brasse?* was *Jobs* question, Chap. 6. 12. We may resolve it, the strength of God is more then the strength of stones, and he, *The Spirit* is more firme then brasse. The *Romans* in their warrs used to call out the *Tutelar gods* of those Cities they besieged, &c. as believing them a stronger defence to those places, than wals or forts. And yet our God is more then a wall of stone or brasse, he promised to be a wall of fire. Now, who can batter downe a fire, that is it's own fwell, or who can set up ladders to scale the flames?

And as the Lord is a wall of fire, so a wall of water for the safety of his people, Isa. 33. 21. *There will I be a place of broad rivers, and of streames*; that is, I will be their preservation; the broad river preserves a place from the invasion of enemies: waters are stronger then bulwarks of stone. And least any should object, though broad rivers keepe of Foot or Horse, yet they give advantage to ships; therefore it is added, *I will be such a river to thee, as wherein shall goe no galley with oares, neither shall gallant Ship passe thereby.* But if any shall venture their Navies upon these

theſe ſtreames to thy annoyance, then know (as the 23. verſ. intimates) *Their tacklings ſhall be looſed, they ſhall not well ſtrengthen their maſts, they ſhall not ſpread their ſailes; They ſhall be ſo ruffled and entangled, that the lame ſhall take the prey,* that is, the weakeſt reſiſtance ſhall ſubdue them and make prize of their whole ſleete, even of their invincible Armado's. *I love the Lord my ſtrength, my rock, my tower, my ſtreſſure, my buckler, the horne of my ſalvation; Pſ. 18. 1, 2.* all theſe titles meete in this one, *The preſerver of men.*

Secondly, God is a preſerver of men mediately by inſtruments: he preſerves man by man, and man ſometimes by the beaſts of the earth, and fowles of the ayre, but chiefly he preſerveth men by Angels; *Are they not miniſtring ſpirits, ſent out for the good of thoſe that ſhall be heires of ſalvation? (Plal. 91.) He ſhall give his Angels charge over thee, to keep thee in all thy wayes, they ſhall beare thee up in thy wayes, leaſt thou daſh thy foot againſt a ſtone.* A promiſe ſo full of ſweetneſſe for faith to feed on, that the devill hath no way to elude it, but by tempting us (as he did Chriſt) to over-aſt it, and ſurfeit faith into a preſumption, by a wilfull needleſſe throwing our ſelves into danger.

And there is a neceſſity that God himſelf ſhould thus take upon him the preſervation of men: This neceſſity is three-fold.

1. None are ſtrong enough to preſerve us without him, our enemies would breake thorough all ſtrength below God: ſo that, if he were not our preſerver, none could: *In vaine is ſalvation hoped for from hils, and from the multitude of mountains; truly in the Lord our God is the ſalvation of Iſrael, Jer. 2.*

2. None are wiſe enough to preſerve us, except the Lord. As evil ſpirits are powers, for ſtrength; ſo likewise ſerpents, for policy and craft; this craft of hell cannot be diſcovered, much leſſe diſappointed, without wiſedome from Heaven.

3. None but God are patient enough to be the preſervers of men, I beleeve if the Angels left to their naturall temper, were ſet to be keepers of men, they had all given over this charge long before this time, as it is ſuppoſed, they who ſell, reſuſed to undertake, or take it up, at firſt: Angels have not the patience to keepe ſuch a troward peece as man. It is a wonder God doth not give over that care, and in ſtead of preſerving, daſh him in peecees. When the Lord told *Moses, he would ſend an Angel before him, and drive out the Canaanite (Exod. 34. 2.) For I will not goe up*



in the miſt of thee, for thou art a ſtiſſe-necked people, leaſt I conſume thee in the way. The text ſaith, When the people heard this evill tidings, they mourned, and no man did put upon him his ornaments. Why, what was it that troubled them? Was it that the Angel is ſent now to conduct them to Canaan? That was told them (*Chap. 23. 20.*) and they well ſatiſfied with it, Behold, I ſend an Angel before thee, to keepe thee in the way, and to bring thee into the place which I have prepared. I anſwer, The Angel in the 23 Chapter, is by all (that I meete with) agreed to be the Lord Jeſus Chriſt, the great Angel of the Covenant; but the Angel, *chap. 33.* appeares to be a created Angel, and rather threatened them, then promiſed them. And though the Lord is pleaſed to ſignifie a reaſon of ſending this Angel in favour to them, namely, leaſt he himſelfe conſume them in the way, for their ſtubbornneſſe. Yet the people are not ſatiſfied with this tidings; ſurely they thought if the Lord was not able to beare their provocations, much leſſe could an Angel, and therefore if he ſhould ſend an Angel, and withdraw his own preſence from them, they muſt periſh; A meere Angel could not have borne their manners as the Lord did; receiving provocations from them, and continuing preſervations over them thoſe forty yeares.

It is yet further obſerveable, that the Hebrew is not only ſingular, but a particular; *The preſerver of Adam*, or, of *that man*, which hath ſome ſpeciality in it: We tranſlate in generall, *the preſerver of men*, but the *preſerver of man*, or of *that man*, is more emphaticall. God preſerveth all, but he hath a ſpeciall eye of preſervation upon ſome, *Thou preſerveſt man and beaſt*, ſaith the Pſalmiſt, the beaſts of the earth are preſerved, but man is preſerved more: And among men, ſome are more preſerved. It is a truth, the great God preſerveth his greateſt enemies; a wicked man were not able to liſt up a hand or a tongue againſt him, if God did not uphold him: but God is the ſpeciall preſerver of *that man*, that is, the preſerver of a godly man, or of godly men. As Chriſt is the Saviour of all men, but eſpecially of thoſe that beleeve; ſo the preſerver of all men, but eſpecially of thoſe that beleeve; he hath a care of them, beyound the care he hath of the world. The care which God hath of the reſt of the world, compared with that towards his own, is but careleſſeneſſe, and he (as it were) neglects the whole world to looke to his own people. As it was ſaid of Conſtantine, that for the love he bare to Conſtantineople, he undreſſ'd

and

and unadorn'd all the other Cities of the Empire, to beautifie and adorne that: God seems to take off from all men in the world, to lay it on, upon his people; The very gleanings of those mercies which his people have, are better then the whole vintage of the world: And the Lord is therefore a speciall Saviour to his people, because

First, They are more precious than the rest of the world: and that calls for most care, which hath most worth. A man takes more care of his jewels, then of the lumber in his house; *These are my jewels*, saith God (*Mal. 3.*) A man carries his jewels about him, or keeps them in a safe cabinet.

Secondly, Neereneffe of relation calls for that care; will not a man preserve his wife, his spouse? The Church is the spouse of Christ. Will not a man preserve his children? if his house be on fire, bring my children out saith he: The heart of God is towards his children, he must provide them a portion. Yea they are his portion, he makes a renew of them (*Dent. 32. 9.*) A man will preserve his renew, that wherein his estate lies: All that God hath on earth (though he hath such a fullness in himselfe, that he needs nothing from his Church, yet, all that he hath, he is pleased to say, he hath it from his Church: and therefore God is said to be *great in Zion*; He is the same great God all the world over, but it appeares not so, what he is, to the men of the world, as to the Saints in *Zion* it doth: yea he is little in the eye of the world, in comparifon of what he is in *Zion*, therefore he takes great care to preserve his *Zion*. Lastly observe,

*The preserving care of God over man, especially over that man, over his own people, is a perpetuall care.* Preservation is a continued act, if God should leave us one moment, and stop providence, creation would be dissolved: This continuance of his care, is eminent towards his Church; *Isa. 27. 3. Least any hurt it, I will keepe it night and day.* Night and day divide all time between them: to do a thing, night and day, is to do it continually. *Psa. 121. 4. He that keepeth Israel, neither slumbreth nor sleeper;* A slumber is lesse then sleepe; but God will not so much as slumber in his thoughts towards us, all his, are waking thoughts. Further, his love is without intermission, that knowes no stops nor breaches, therefore his care is so too. His peoples dangers are without intermission, therefore his preservation is so too. Enemies oppose his people without intermission, therefore he protects them so too. *The Devil goeth about like a roaring lion*, he is ever in motion, he

Certè scio me  
plus vigilare  
quam vos, ut  
ipfi somnos  
quietos capere  
possint, Ariar.  
1.8.

goeth about as an *Abaddon* or *Apollyon*, the destroyer and devourer of men: The care of Christ prompts him to a like vigilancy, *He goeth about preserving*; his act of preservation runs paralell with that of the enemies opposition: God watches that his people may have some quiet rest and sleepe. As the story reports of *Alexander the great*, that he told his Souldiers, *I watch more than any of you all, that you may sometimes have quiet sleepe*: his care dispensed with some of their carelesseesse. It is most true of God, he wakes for ever, and he watches for ever, to preserve us, that, we may sleepe in quietnesse and confidence. *Solomon* reprooves some secure ones, who are as they, *who sleep on the top of the mast* (Pro. 23.) But the Saints may sleep (in regard of fear, though not of endeavour) on the top of the mast, while they remember that both the helm and the winds are in Gods hands. As our spirituall estates, so our temporall are kept (as with a garrison in their degree) by the power of God through faith unto salvation. So much for the title, *O thou preserver of men.*

*Why hast thou set me as a marke against thee, so that I am a burden to my selfe?*

למה  
פני

Occurrit ob-  
viam factus  
fuit.

Quare posuisti  
me contrarium  
tibi, Vulg.

In occurram  
tibi, Pagn.

Obiectum ti-  
bi, Tygur.

Offendiculum  
in quem sem-  
per impingas,  
Varab.

*Why hast thou set me as a marke against thee?*] The word signifies to meete one, to come the opposite way; Hence some translate this, *Why hast thou set me contrary to thy selfe?* because he that meets another, comes the contrary way, the way opposite to him: *Why hast thou put me as an object against thee?* or, *as an enemy to thee?* the object stands directly before us, and we desire to have an enemy right before us. And the word may be taken simply, for an enemy, or adversary, who stands opposite to us, both in his actions and designs, and against whom we direct both ours. We render, *Wherefore hast thou set me as a marke?* and that suites the sence of the word fully, because a marke at which a man aimes, is set in direct opposition to him; we level our arrowes or bullets at the marke right before us: *Job* thought himselfe thus placed, *Why hast thou set me as a marke* to meete with, or intercept thy shot, thy arrowes, thy bullets, thy blowes upon my breast? Wilt thou make the bosome of thy servants, like the breast of an enemy, a *But* to receive all thy arrows? A mark is as a standing enemy; and an enemy is a moving marke to shoote at: a marke is a livelesse enemy, and an enemy is a living marke: his meaning then is; Thou hast set me against thee, as if I were an enemy,

as if I were one, against whom thou resolvest to direct all thine arrows, and aime every stroke: so the word is used, *Judg. 8. 21.* where *Zeba and Zalmunna*, two Kings taken captive by *Gideon*, said to him, *rise thou and fall upon us*; it is this word, set us before thee as a marke for thy victorious sword: So the Prophet (*Amos 5. 19.*) tells us that a man in hopes to escape the hand of God, *shall be as if a man did flee from a lion, and a beare met him*, such a man is but a marke for a beare, who thinks to out-runne this lion. That expresseion (*1 King. 5. 4.*) is very cleare to this sence, where the peacefullnesse of *Solomons* reigne is described, thus, *there was neither adversary nor evill occurrent*; the word we translate, *evill occurrent*, it is that in the text, no evill met or befell them. So then the summe of all is, That *Job* expostulates or complains before God, that he was as it were, the man chosen out amongst all the men in the world, to be as the marke and but against which God shot his afflictions, and level'd all his arrowes: As if he had said; There are many moe about me, and thou doest not so much as touch one of the haire of their heads, there are men that receive not so much as one shot from thee, but I am made thy standing marke, why is it thus Lord? So he expresseth himselfe, in other words, but to this very sence, *chap. 19. 11. chap. 13. 24. Wherefore holdest thou me for thine enemy?* or (according to the letter of the Hebrew) among those who straighten thee, as an enemy straightens a City, in the time of a sledge: And this he doth to move God to pity and compassion; Lord, saith he, I am set as a marke against thee. You would be much moved (a tender heart would) to see a man bound fast to a post, and another standing off with his bow bent, and his arrow on the string, with his gun or pistoll cockt, aiming at his breast: *Job* presents himselfe in such a posture, as if the Lord had bound him fast to a post or to a tree, and were pourcing vollies of shot, and sending showers of arrowes upon him continually.

Observe, first the manner of the language, which is by way of a vehement question, or expostulation, *why hast thou set me as a marke against thee?*

*Man is very inquisitive to know the reasons of Gods dealings with him.* That's one thing.

And secondly, which is neere the same,

*It is some satisfaction and ease to the mind smitten by the hand of God, to know the reason why he wounds, why he smites. Why*

*haſt thou ſet me as a marke?* as if he had ſaid; if I could but learne this, and ſee the reaſon of it, ſurely I ſhould receive thy wounds as kiſſes, and take thy ſtroakes as embraces: When *Gideon* ſaw ſo many evils and troubles upon *Iſrael*, *Jud. 6.* and the Angel told him, *the Lord was with him.* Then, *why is it thus* (ſaith he) Can you give me a reaſon, why God being with us, it is thus with us? *To know the reaſon of our paine, is a great eaſe, and almoſt the cure of it.* If the people of God did but know what infinite reaſon he hath (reaſon of the higheſt temperament of wiſedome and goodneſſe) why he layes affliction upon them, and makes them as his markes, they would be abundantly ſatiſfied with it. What is the reaſon why the Saints comming out of great affliction, are willing to confeſſe, *it is good for us that we were afflicted, and bleſſed be God that we were chaſtised.* It is, becauſe then they ſee more cleerely the reaſon why God afflicted them, and they then begin to taſt the fruit of thoſe afflictions. If while the affliction is upon us, we knew what good God meaneth us, what honour he intendeth us, we ſhould beare it, not only with courage and with patience, but, with joy. If *Job* had been but fully acquainted with this, that God therefore ſet him up as a marke to ſhoote at, that he might be to all the world a mirrour of patience: that God intended him this honour, that his name ſhould be upon record in his Book ſo long as there was a Church, ſurely he would have borne all with more patience and eaſe than he did; But he was groping in the darke, and therefore enquires, *wherefore haſt thou ſet me as a marke againſt thee?* The words are not only, or not ſo much, an expoſtulation, becauſe he was ſet as a marke, as an inquisition, why he was ſet as a marke. Thirdly note,

*God ſometime ſeemes an enemy to his faithfull ſervants.* For one to be before God as a But continually ſhot at, what other interpretation can ſence make of it, but this, that God looks upon him as an enemy? *Jacob* ſaith of *Joſeph* (*Gen. 49. 23.*) *the archers have ſorely grieved him, and ſhot at him.* *Joſeph* was as the common marke of his bretherens envy. But in this caſe, as it is ſaid of *Joſeph* (*Gen. 42.*) when his brethren came to him, *he made himſelfe ſtrange to them.* (*Joſeph* ſtrained himſelf, and uſed his art, to overcome his nature, *he made himſelfe ſtrange:* *Joſeph* was of a meeke and loving diſpoſition, and therefore like a Player upon a ſtage, he only acted the part of a rigid maſter or governour.) Thus many times the Lord takes upon him the poſture

poſture of an enemy, and forces a frowne upon a poore creature, whom he loves and delights in with all his heart; he makes him as his marke to ſhoote at, whom he layes next his own heart. Thus the Church ſpeakes, *Lam. 3. 12. He hath bent his bow, and ſet me as a marke for his arrowes;* And (*Job 16. 13.*) that, you may ſee how his language agrees with other Scriptures; *His archers compaſſe me round about, he cleaveth my reines aſunder, and doth not ſpare. He powreth out my gall upon the ground.* How exactly he ſpeakes! A man ſhootes at a haire's breadth that ſhootes thus; when God ſends his archers, their bowes ſhoote ſo true, that they cleave the reines aſunder: the reines are in the middeſt of a man, and to cleave the reines, is to ſhoote levell: as powring out the gall, or unbowelling, imports to ſhoote dead.

Fourthly obſerve this, *Why haſt thou ſet me as a marke?*

God takes the moſt eminent and choiſeſt of his ſervants, for the choiſeſt and moſt eminent afflictions. He makes a *Job the white*. Why haſt thou choſen me? There was great reaſon, God ſhould chooſe him, he was the moſt eminent in holineſſe and grace of all about him: he was the moſt remarkable man for grace and goodneſſe, therefore he muſt be the marke. They who have received moſt grace from God, are able to beare moſt affliction from God. God doth this in infinite wiſedome: as the Apoſtle, *Rom. 14. 11.* gives an excellent advice in reference to weake bretheren, *ſuch as are weake receive, but not to doubtfull diſputations;* take heed how you ingage your weake bretheren in doubtfull diſputes, you may loole them ſo; take thoſe that are ſtrong and able, ſuch as have their ſenſes exerciſed to diſcerne both good and evil, ſuch as are well ballaſted for a ſtorme, take theſe men, if you will, to doubtfull diſputations, but doe not take weake bretheren. If God will not have us take a weake Chriſtian to a doubtfull diſputation; ſurely then, he calls ſuch to ſufferings, of whoſe ſtrength he is well aſſured: A man under great affliction, is brought to a very doubtfull diſputation; therefore the Lord will not bring a weake one, one low in grace to it, but he takes out the ſtrong: As the Generall of an Army chooſes out the valianteſt and moſt experienced veterane Souldiers, to put them upon hard adventures, it is not wiſedome to venture a freſh-water Souldier upon difficult ſervices. God will not put new wine into old bottles: as it is in acting duties, ſo in ſufferings. And as Chriſt orders the word in ſuch wiſedome, that he will not have counſell given, to any ſoule, who is unprepared to



receive it, or unable to beare it. *Joh. 16. 12. I have many things yet to say unto you, but you cannot beare them now; therefore I will deferre, untill you have got more strength: So God saith of a young Christian, one that is newly come in; thou hast great afflictions to undergoe before thou diest, but thou art not fit to beare them yet, I will defer thy triall till thou art grown more hardie; through more communion with me, to fit thee for that encounter. As our Lord Christ told Peter (Joh. 21. 18.) When thou wast young, thou girdest thy selfe, and walkedst whether thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whether thou wouldest not. That is, when thou wast young and unexperienced thou enjoyedst thy liberty; but when thou shalt be grown older in yeares, and stronger in grace, thou shalt willingly stretch forth thy hands, and quietly suffer thy selfe to be bound to the crosse (Peter was not nailed as Christ, but tied to the crosse) and there die in witnesse of my truth; for this Christ spake, signifying by what death he should die and glorifie God, ver. 19.*

Fifthly, In that he saith, *Why hast thou set me as a marke against thee? Why dost thou run thith against me?* Observe,

*Man in sinning, runneth contrary to God, and God in afflicting, seemeth to run contrary to man.* Every act of sin, is a direct opposition unto God: we set God as a marke, and shoote arrows of disobedience against him; sin is a missing the marke of duty, but it aimes to hit the Lord, as a marke, who charges us with that duty. In affliction God runneth upon us, and makes the transgressor his marke. *Moses (Levit. 26. 41.)* speakes both wayes; *If your uncircumcised hearts be humbled, and ye acknowledge that ye have walked contrary unto me, and that I have walked contrary unto you, that I have made you a marke, and shot at you by my judgements, and that you have made me a marke, shooting at me by your sins; then I will remember, &c.* So that our sinning is a walking contrary unto God, and Gods corrections are his walking contrary to us: There is an excellent expression, noting how sin strikes, and (as it were) shootes at God (*Job 15. 25. 26.*) *He stretcheth out his hand against God* (speaking of a wicked man) *and strengthneth himselfe against the Almighty;* (here this word is used) *he runneth upon him, even on his neck, upon the thick bosses of his bucklers.* See how he describes a wicked man in his naturall course; what doth he? he runs upon God, he runneth

runneth upon him, even upon his neck; as a man that encounters an enemy, runs upon him, and sets his feet upon his neck; he runneth upon the thick bosses of his bucklers, a warrior hath bosses upon his armes, both for beauty and defence. The enemy runs upon the very bosses and fears nothing: such is a wicked man. He runs against God, will not God run upon him? He will certainly be upon the bosses of their bucklers, and upon their necks too, one time or other, till they shall be forced to cry out, that as they have been burdens unto God, so now they are burdens to themselves. Thus Job concludes in his own case.

*So that I am a burthen to my selfe.*

The former words, are the cause, and these the effect. *Thou hast set me as a marke*; what follows? *O, I am a burthen to my selfe!* The Septuagint reads thus, so that *I am a burthen unto thee*, or, so, that *I am burdensome to thee*. And then his meaning may be conceived thus, *Lord thou settest me as a marke, so that I become burdensome unto thee; I have such a weight of afflictions upon me, that I am forced to complainings and expositions, wherein I am afraid, I am burdensome to thee*; as poore suters when they cry long in the eares of a Judge or Magistrate, he saith forbear, you are very troublesome, very burdensome to me.

The Rabbins observe, that this was the ancient reading of the Text, *I am a burthen unto thee*, and that the Scribes, who wrote out the Bibles in Hebrew, made this alteration, *a burthen to my selfe*; because they conceived it was unbecomming the Majestie of God, that Job should say, he was a burthen to him. There is a generall truth in that translation, *a burthen unto thee*; The sins of man are burthenfome to God, the frowardnesse and impatience of men, are burthenfome unto God: But I conceive our translation carries the sense fairer, in a reflection upon his owne tired spirits, *So that I am made a burthen to my selfe*, that is, thou dost even throw me upon my selfe, whereas heretofore thou wast wont to beare me, and take my burden upon thy selfe. Alas I faint, I cannot stand under my selfe, I am weary of my life, because I am left alone to beare it, I know not what to doe with my self, I am so burthenfome to my self. Hence observe. First,

*Outward afflictions, poverty, sicknesse, want, &c. are burthens, and they make a man burthenfome to himselfe.* It is a great burthen to have our comforts taken away from us. The removing

Uuuu 3

נשנ נשנ

Tulit omnia d  
tollendo ac se  
rendo dictum.  
Sum super te o  
nia, & ego, aliq  
vertunt cognos  
cos, onerosus,  
molestus, quo  
alluditur ad  
importunos pec  
catores, qui au  
ribus iudicum  
perstrepunt.

לך  
tibi, quod scriba  
mutarunt in

לך  
mibi, quod in  
dignum divina  
majestate arbi  
trarentur, ut  
homuncio ei o  
neri esset. At &  
Ezr. Druf.

of

of comforts lies like a heavy weight upon the spirit : the removing of health from the body is a weight upon the soule ; feare is a burthen, care is a burthen, and so is paine. Therefore God calls us to cast all those burthens upon him, *Psalm. 55. 22.* Secondly, observe,

*Man left to himselfe, is not able to beare himselfe.* Man is much borne downe by the weight of naturall corruption. Hence the Apostle calls it, *A weight and the snare which doth so easily beset us,* (Heb. 12. 1.) or dangle about our heeles, to burden us, as long garments doe a man that runneth. Our ordinary callings and affaires, left upon our owne backs presse us to the earth, much more doe our extraordinary troubles and afflictions. And therefore he adviseeth, *Cast thy burthen upon the Lord* (he assures in the next words) *and he shall sustaine thee.* As implying, that man cannot sustaine or beare his owne weight. And though, it should seeme we have strength to spare for others, and are therefore commanded to beare one anothers burthens, (*Gal. 6.*) yet no man of himselfe, no nor the holiest *Atlas*, nor the spirituallest Porter on earth is able to beare his owne selfe, unlesse Christ be his supporter, who is also, therefore, said to *uphold all things by the word of his power*, Heb. 1. 3. Because no creature in a naturall, or man in a spirituall capacity can beare his own weight.

Thirdly, From the connection between these two phrases, *Thou hast set me as a marke against thee, so that I am a burthen to my selfe* ; what is it that makes my life to be so burthensome to me ? It is this, because I am set as a marke before thee, that is, because thou seemest to be an enemy to me : And so the note from the connection is this.

*That which presses and burthens the soule above all, is the apprehension that God is against us.* Job in many things looked unto God under these temptations, with sad thoughts, as if he were his enemy : so he expres'd himselfe in the sixth Chapter, *The poison of his arrows drinks up my spirits, he setteth himselfe in battell array against me.* In these temptations and desertions, this was the burden of his spirit, that God appeared as an adversary, *Why dost thou set me as a marke against thee ?* Let the Sabeans and the Chaldeans shoot at me as much as they will, let fire and winds contend with me, and make me the marke of their utmost fury ; I can beare all these. Job was light-hearted enough, when he thought he contended only with creatures, and that creatures only contended

contended with him; but in the progresse of this triall he finds God against him, withdrawing comforts from, and shooting terrors at him; now he is a burthen to himselfe, he can beare this no longer. As *Cæsar* said in the Senate (when he had many wounds given him, yet this wounded him most, that he was wounded by the hand of his son) *What thou my sonne?* So when a believer looks this way and that way, and sees many enemies, Satan and the creatures, all in armes against him; he can beare all their charges and assaults, but if he apprehend God opposing and wounding him, he weepes out this mournfull complaint, *What thou my Father? What thou my God?* Thou who hast so often shined upon me, dost thou darken thy face towards me, and appeare mine enemy! These apprehensions of God, will make the strongest Saint on earth, a burden too heavie for himselfe to beare. That which causeth the most burdensome thoughts in the Saints, is the in-evidence of their pardon; Sin unpardon'd is in it selfe a burden: and our not knowing sin to be pardon'd, is a greater burden: but our jealousies and fears, that it is not pardon'd, is the greatest burden of all, and that, which adds weight, yea an intolerablenesse to all other burdens. Hence *Job* in the next verse, and with the last breath of his answer, points directly at that which pincheth him.

Verse 21. *And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleepe in the dust, and thou shalt seeke me in the morning, but I shall not be.*

In the former verse we found *Job* humbly confessing his sin, and earnestly enquiring of the Lord a reason of his sorrowes, why he had shot him so full of arrows, that now he was not so much wounded as loaded, *And become a burthen to himselfe.*

In this verse he sues for the pardon of those sins, and so for the removall of those sorrowes. That the bow might speedily be unbended, and not a shot more made at his bleeding breast. In the answer of which suite, he desires speed and expedition, least helpe being retarded, come too late: for he professeth that he cannot hold out this siege long, he must needs make his bed in the grave, and then being sought for, he shall not be found.

*And why dost thou not pardon my transgressions?*

We may consider the words two waies.

1. In

1. } In the { Forme } of them.  
 2. } Matter }

In the forme, they are a vehement expostulation. *Jobs* spirit hath been heated all along with the fire of his sufferings, and here he speaks in the heat of his spirit, and with fiery desires after mercie: He keeps up his heart to the same height and tenour still, There it was, *why hast thou set me as a marke against thee?* Here's another *why*, and *why dost thou not pardon my transgression?* As before he was grieved to be set up as a *marke* for afflictions to aime at; so now he desires to be made a *marke* for mercie to aime at.

I shall note one thing from hence, before J come to open the words; *They who are sensible of the evill of sinne, will pray heartily for the pardon of sinne.* Expostulation is earnest prayer; expostulation is a vehement postulation, a vehement enquiring after or desiring of a thing, *Why dost thou not pardon my sinne?* may be resolved into this, *O that thou wouldst pardon my sinne!* Or, *Wilt thou not pardon my sinne?* The matter of this prayer requires such a forme, such a vehemency of spirit in him that prayes. If there be any petition in the world about which the spirit should be fired, it is in this, when wee pray for pardon of sinne.

Will not a man whose body is defiled by falling into the mire, call hastily for some to cleanse and wash him? Will he not say, if it come not speedily, why doe ye not bring away the water there, sin is the defiling and bemiring of the soul, and pardon is the cleansing of it.

If a man be deeply and deadly wounded, will hee have onely some few feeble desires, or make cold requests for a Chyrurgion. Will hee not call and call aloud? Call and call againe for helpe and healing? Sins are the wounds of the soul, and pardon is the onely cure of it.

If a man hath broken his bones, will he not be very earnest to have them set againe? Sin is the breaking of the bones, and pardon is their setting. How doth *David* cry to the Lord (Psal. 51. 8.) *That the bones which he had broken might rejoyce;* Sin had broken his bones first, and the hiding of Gods favour from him, was a second breaking.

If a mans peace, or the peace of a Nation be disturbed, is there not earnest crying (as at this day) to have it repaired and re-established?

blished? Sin troubles our peace, the peace of the soule, and the peace of Kingdomes, *Sin is the great make-hate*, and pardon is the returning of our peace, and quieteth all againe, and therefore no marvell, if we cry out, *Why dost thou not pardon our finnes?*

He that is greatly in debt, and feares every houre to be arrested and cast in prison, is trying all friends to get security, and protection. Sinning is a running in debt with God, and it brings us under the danger of his arrest every moment: forgiveness cancels the bond, when the sin is pardoned, the debt is paid, and the soul discharged; And therefore no wonder if in this case, we heare or make strong cries, *Why dost thou not pardon our finnes. My sin* (saith Salomon, Prov. 6.4. speaking about suretyship) *if thou be surety for thy friend* (if thou hast ingaged thy selfe for another) *Give not sleepe to thine eyes, nor slumber to thine eye-lids, deliver thy selfe as a Roe from the hand of the hunter, and as a bird from the hand of the fowler.* Not to give rest to the eye, nor slumber to the eye-lids, notes the hottest pursuit and greatest intention of spirit about a businesse; Thus busie Salomon advises a man to be, who becommeth surety for another. Then, what should we doe, who have contracted huge debts our selves? How should we in this sence give our eyes no rest, and our eye-lids no slumber, till our soules be delivered, as a Roe from the hand of the hunter, and as a bird from the hand of the fowler; that is, from all the power and challenge, which the law without us, conscience within us, Satan pursuing us, and the justice of God threatning us, can any way make or have against the peace of our soules. That's the first thing from the manner or forme in which Job sues for the pardon of sin. His spirit doth not fall, he growes not flat upon this point, but is as high and earnest here, for the pardon of sin, as in any of his requests for the ease of his pained bodie, or the dissolution of it.

*Why dost thou not pardon my sinne, and take away mine iniquitie?* I shall first shew what is meant by pardoning and taking away; and then, what by transgression and iniquity, and so put the sence of all together.

*Why dost thou not pardon my transgression?*

The \*Septuagint reads it, *Why dost thou not forget my transgression?* Or bury it in the grave of oblivion: and the word may

X x x

signifie

\* Να τι ἐκ ἐπιπο  
νήσω ἀνδρὶ τῆς  
ἀνομιᾶς μου. ἀε  
σιπνῶν.  
נשׁו

tanquam a  
נשׁו  
oblitus fuit.



ſignifie to *forget*, as well, as to *take away*. But generally it imports the *lifting up*, or *taking away* of that which lies heave upon us, either in a morall or in a naturall notion, Hoſ. 11. 4. *I was to them, as they that take off the yoke*; And becauſe pardon is the taking away or lifting off of ſin, therefore it is often put for the act of pardoning.

Now

*Tollere, levare, per Metaphorā donare, et quod munera & donaria in altum elevari ſolent, ſicut ſacrificia cum Deo offerrebantur.*

Hence alſo it is applied to that geſture of the Priests, when they received gifts and ſacrifices, becauſe they were wont to elevate and liſt them up. Hence Chriſt the ſubſtance of all the Sacrifices, is ſaid to be liſted up, himſelfe ſaith, *As Moſes liſted up the Serpent in the Wilderneſſe, ſo muſt the Sonne of man be liſted up*, (Job. 3. 14.) we may ſay, as *Aaron* liſted up the Sacrifices at the altar, to the Son of man was liſted up. This liſting up, noted alſo the acceptance of thoſe Sacrifices, and the favour of God to thoſe, who brought them. When *Pharaoh* beſtowed a great favour upon his chief Butler, *Gen. 40. 30.* according to his dream, he liſted up his head: *Joſeph* expounded it ſo, *After three daies Pharaoh ſhall liſt thine head*; that is, *he ſhall freely pardon thy offence*, and beſtow ſome great honour, gift or reward upon thee. And in this ſence it is proper to the text, when ſin is pardoned, a mans head is liſted up himſelfe is advanced indeed.

The Lord proclaims his name in this tenour (Exod. 34. 7.) *The Lord, the Lord, forgiving (or liſting up) iniquity*; and Pſal. 32. 1. *Bleſſed is the man whoſe tranſgreſſion is forgiven, or liſted up*.

Further, this word ſignifies, not only, to take or liſt off a burthen from another, and lay it downe: but ſo to liſt it off from another, as for a man to take it upon himſelfe, and beare it in his ſtead, from whoſe ſhoulders it was taken. And in this ſtrict ſence, we are eſpecially to underſtand it in the point of pardon: for pardon is not the taking away of ſin from a man, and laying it, none knows where: but ſin being taken off from man, ſome other ſhoulders are prepared to beare it, even the ſhoulders of our Lord Chriſt, on him our ſin is laid, *All we like ſheepe have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all*, Iſa. 53. 6. when the burthen of debt was taken off from us, it was charged on Chriſt. He did not take or liſt the burthen of ſin from us, and throw it by, but he bare it himſelfe; nothing but this could compleate the worke of pardon: therefore it was alſo prophecied, Iſa. 53. 4. *Surely he hath borne our griefs and carried our ſorrows*. And (1 Pet. 2. 22.) *who his owne ſelfe bare our ſins in his body on the tree*;

tree ; that is, in his humanity or humane nature, while he dwelt with us in the body. Body is not here opposed to soule, but includes it ; as sometime the whole worke is laid upon the soule of Christ, not excluding his body, *I sai. 53. 10. When thou shalt make his soule an offering for sinne.* By the whole man this offering was made, and the whole man bare our sins on the tree. That passage, *Mat. 8. 17.* ( where the first prophetic of *Isaiah* is quoted, is very emphaticall ) when Christ had heal'd many of their outward distempers, this reason is added, *That it might be fulfilled, which is written* ( *sc. Isa. 53. 9.* ) *himselfe tooke our infirmities, and bare our sicknesses.* Now Christ tooke our infirmities, and bare our sicknesses, when he tooke and bare our sins: when he tooke sin, he tooke that which was the necessary fruit of sin, our sicknesses and our sorrowes ; For as in Scripture Christ is said to *be made sin for us*, that is, with the sin he bare those afflictions and sorrowes, which are the consequents of sin ; so here, when it is said, *He bare our sorrows and our sicknesses*, it takes in the bearing of those sins, which procured and produced those sorrowes.

The Greek words used by the Evangelist are full with this sence, *He tooke them to him*, he received them upon himselfe ; he ( as it were ) translated them from poore sinfull man, to his owne bodie.

Τὰς ἀσθενείας  
ἔλαβεν ὁ Χριστὸς  
ὡς ἡμεῖς.  
assumpsit secū,  
atq; recepit,  
quasi ad se  
transiit.

The word also imports his taking our sins and sicknesses upon him, as a vesture or a garment, and so wrapping himselfe in them. We know our sins by nature cloath us as a garment, ours is, not only a burden, but a cloathing of sin and filthinesse, *Take away his filthy garments* (saith the Lord concerning *Joshua* the high-Priest) then follows, *and unto him I said, I have caused thine iniquity to passe from thee, and I will cloath thee with change of raiment.* *Man saw not his owne nakednesse, till he was cloathed with sinne,* *Gen. 2.* Christ to answer that, cloaths and wraps himselfe with our sins, as we our selves were wrapped about and cloathed with them ; he cloaths himselfe with our sorrowes, as we our selves were cloathed with sorrow. In which sence ( among others ) Christ may be called a *man of sorrowes* ; as we may call a man cloathed with raggs, *a man of raggs*, and a man cloathed with filke, *a man of filkes.*

The second word of the Evangelist, *Mat. 18. 17.* signifies to bear as a *Porter* beares a great burthen ; Christ tooke up that burthen under which all the Angels in heaven would have funke, he tooke

ἔλαβεν.

it up like a mighty *Sampson*, and carried it out for us. The *scape-Goate* was a type of this, *Levit. 6. 22. And the Goat shall beare upon him all their iniquities into a land not inhabited*; or a land cut off and separated from other lands and people, figuring hereby the totall abolishing of our sins, which being carried into a land, where no man dwels, shall be as lost and gone for ever, not to be found when they shall be sought for: who can find that, which is, where no man ever was; pardon'd sin is carried and (as it were) hid out of the sight both of God and man, for it is not; and that which is not, is not (according to man) to be seen. In allusion to all which, *Christ (Jo. 1. 29.)* is pointed at by the Baptist, with, *Behold the Lamb of God that takes away the sins of the world*; he takes sin off from the world, upon himselfe, and carries it away no man knows whither. That for the first word, *pardon*, why dost thou not pardon my sin.

וְאֵיכָנִי.

עֲרַב

Est, 1. simplici-  
ter praterire,  
2. interire, peri-  
re, evanescere,  
mori.

The second word is rendred by our Translatours, *Take away*, why dost thou not take away mine iniquity? Others thus, *Why dost thou not cause mine iniquity to passe away*? Or, *Why dost thou not put away mine iniquity*? So we translate, *2 Sam. 12. 13.* where assoone as *David* confest his sin, saying, *I have sinned, Nathan* answers, *and the Lord hath put away thy sin*; he hath made it to passe away.

The word signifies, first, simply, to passe away or to passe by.

Secondly, to die, perish or vanish away, that which passes by us is vanished, as to us: So the word is taken, *Psal. 37. 36.* where *David* speaking of the flourishing estate of wicked men, saith, *I have seen the wicked in great prosperity, flourishing as a Greene bay tree, yet he pass away and loe he was not*: A man unpardoned, fees, or should see, his sins growing up as a mighty tree: sin unpardoned, flourishes like a green bay-tree, it roots in the soul, and guilt nourishes it; but when pardon comes, sin passes away, and it is not, because, that which gave it sap, is not.

Quando dicitur  
de mandato pa-  
tri juramento,  
significat trans-  
gredi, violare,  
peccare.

Further, this word (which is very considerable) is applied to the committing of sin, as well as to the pardoning of sin: For, when it is joyned with those words, *The Commandements of God, the Statutes of God, the Word of God*, or the like, it signifies to violate, to breake the bounds, to transgresse: for in sinning a man passes by the Word and Commandement of God, the precepts which God hath given, and the charge God hath laid upon him, he goeth away from all; when man sins he passeth by the Commandement

Commandement of God, and when God pardons, he paſſeth by the ſin of man, or he cauſeth his ſins to paſſe away.

So that this word, *Take away, put away, or cauſe to paſſe*, notes the removing of ſin, both in the guilt and puniſhment; When ſin is paſt by, all the puniſhments due to ſin are paſſed by, the ſinner ſhall never be toucht, or feele the weight of Gods little finger in judgement; when God comes with his revenges, he paſſes ſuch by, as in that plague of *Egypt*, the ſlaying of the firſt borne, which was therefore called the Lords *Paſſeover*, in memoriall whereof, that great ordinance was appointed the *Jews*, of keeping the *paſſeover*, and eating the *Pascal Lambe*, *Exod. 12. 13, 14*. In this ſence the word is uſed, *Amos 7. 8*. when God was reſolved to puniſh and charge the ſins of that people upon them, he ſaith, *Behold I will ſet a plumbe-line in the middeſt of my people Iſrael*, and what followes? *I will not againe paſſe by them any more*. God came before, once, and againe, armed to deſtroy them, but when he came, he paſt by them, he put up his ſword, he unbent his bow, he ſtopped up the vials of his wrath; when a cloud of blood and judgements hung over their heads, he ſent a breath of mercy, and cauſed it to paſſe over them; but now (ſaith he) *I will not againe paſſe by them any more*; that is, I will ſurely puniſh them, ſo the next words interpret, *the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſt*.

Some translate that in *Amos*, *I will not any more diſſemble your wickedneſſe or your ſin*; and that carries a faire ſence, for when a man pardons or will not puniſh an offence, he ſeemes to take no notice of it, for that (properly) is to diſſemble a thing; (as ſimulation is to pretend that which is not, ſo diſſimulation is to take no notice, or not to hold forth that which is;) God paſſeth by and diſſembles the ſins of men, in a gracious way, when he will not obſerve or looke upon them to queſtion or puniſh them.

The Greek word (*Marth. 26. 39*.) answereth this Hebrew, where our Lord Chriſt prayeth earnestly about the removal of the cup, *Father* (ſaith he) *if it be poſſible, let this cup paſſe away from me*; In the ſame ſence that ſin is ſaid to paſſe away, the cup of Gods diſpleaſure and wrath paſſes alſo away, when ſin is pardoned: therefore Chriſt prayed thrice, that *the cup might paſſe away from him*, that he might not be dealt with as a ſinner, but that there might be a coultie ſound out to ſpare him, and ſave the glory of his fathers juſtice: *Yet* (he ſubmits) *not my will, but thy will be done*,

*Transire ſaciis, i.e. impunitum relinquit, condonare.*

*Verbum Ebraicum יָרַח לְפָנָיו quoties in ſcripturis ſanctis ex persona Dei ponitur propria accipiendum eſt, ut nequaquam apud eos maneat ſed pertranſeat, Hieron. in Amos 7.*

*Non ultra diſſimulabo ei ſceleris ſua, Pagn. Merc. nunciatum.*

done, if it must not passe away, I am contented it should not passe. Thus farre we have seene, what is meant by *pardoning* and *taking away*.

A word upon those two termes, *transgression*, and *iniquity* (which are the objects on which pardoning mercy workes) *Why dost thou not pardon my transgression, and put away mine iniquity? Transgression and iniquity*, are words of great significance: for in them all manner of sins, especially sins of a greater stature are comprehended.

The former, *transgression*, notes a violation of the commands of God with a high hand, or a rebellion of the mind, when pride of spirit shews it self very much. There is a spice of pride in every sin: *Because of pride* (saith Solomon) *commeth contention*; all the contentions we maintaine against the word and will of God, rise from the pride of our own hearts, because we cannot submit to the will of God; but in some sins, pride holds up her head more proudly. Such sins this word notes, it is not (simply) any sin, but sin very proudly and rebelliously committed.

The latter word *Iniquity*, imports the crookednesse and inequality of a thing; when it turns this way or that way, and extends not in a strait and right line. Hence it is applied to the viciofity and perverseness, to the crookednesse and inequality of mans nature. *Our nature is a crooked peece*, and that makes all the crookednesse in our lives. The Latines speake so, in a morall sence, they call ill manners, and ill manner'd men, *crooked men*, and *crooked manners*. David, *Psalm 51.5.* bewaileth his birth sin under this notion, *I was borne in iniquity*: And he that was first borne in the world, applied this word to himselfe, saying; *my iniquity* (the perverseness, the crookednesse of my wayes) *is greater than can be forgiven*, or made straight, *Gen. 4.13.* So that this word also (take it strictly) implies more then a bare act of sin, arising from infirmity, weakenesse or inanimadvertency; it rather notes those sins which are committed from a crooked purpose, from an ill or false bent of the heart: when the mind sees that which is right and good, just and strait, and yet turns to crooked paths, and folloves that which is perverse and worse.

Take one thing further. This word in Scripture, signifies not only the act of such sins; but secondly the punishment of them: *Psalm 31.10. Gen. 19.15.* And thirdly, it is put for the meanes of expiation or pardon, *Hos. 4.8. They ease up the sin of my people, and they*

set

פְּשָׁעַ

Proprie rebel-  
tio peccatum ex  
superbia. Non  
simplex &  
qualiscumq; sed  
malitiosa &  
temeraria  
transgressio.

יָוָ

Incurvationē,  
declinationem  
a recta via &  
ad animum  
translata, sig-  
nificat perversi-  
tatem & mali-  
tiam.  
Curvi mores.

Peccata deno-  
tat quæ sunt  
ex impulsio-  
nibus, & desin-  
nata malitia  
seu proposito,  
cum sc. mens  
videt quod  
equum est, &  
tamen indul-  
gens cupidita-  
tibus sequitur  
deteriora. Mol-  
ler. in Psal.  
106.6.

*set their heart on their iniquity.* But how did the Priests eate up the sin, and set their hearts on the iniquity of the people? Sin can make us but a hungry banquet. The text beares variety of interpretations. But to the point in hand, sin is here put for the sacrifices offered up for sin, out of divers of which, the Priests had a portion for themselves to eate; so that the Prophet here describes the horrible prophaneesse of those degenerate Priests, who set their hearts upon the sacrifices, because themselves were fed by them, not because the people came to seeke the favour of God, and make their peace by them, when they had sinned. As Physicians may be said to eate the dilaies of the people, and set their hearts upon their sicknesses, when they (because their own gaine is in it) are pleased to heare of spreading sicknesses, &c. Or as Lawyers, eate the contentions and quarrels of the people, when they are glad to heare of suites, &c. because they grow rich by it. So those base-spirited Priests were said to eate the sins of the people, and set their hearts on their iniquities, because they were glad to have of a multitude of sacrifices, their provisions being enlarged by them. So that then, iniquity is the sacrifice for inquiry, in which sense also Christ is said to be made sin for us, namely, a sacrifice for sin, 1 Cor. 5. 21.

From the words thus opened, we may observe;

First, to whom *Job* addresseth himselfe for pardon: is it not unto God? *And why dost not thou pardon my transgression?*

*God only can pardon sin.* Pardon is his act, his proper and peculiar act, he can doe it, and none can, but he. We reade it among his royall titles (*Exod. 34. 7.*) the Name of God is proclaimed in this stile, *The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in goodnes & in truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.* Pardoning sin, is put the last of those seven attributes, in which the Lord manifested himself to *Moses*, as being that, wherein all the former are summ'd up, and into which they conveigh their severall blessings, to make man compleately blessed; or to shew that none can be a pardoner of sin, but he who is vested with all those fore-going glorious titles, and therefore none, but God alone. Hence the Prophet *Micah* (cap. 7. ver. 18.) puts the question, and challenges all the world; *Who is a God like unto thee, pardoning iniquity?* Shew me one if you can, there is no sin-pardoning God besides thee. *Who is a God like unto thee, pardoning?* As if the Prophet had said, some will be, or have been offering at this work, but they all have been,

OR



or will be found meere bunglers at this worke. None can pardon as thou doſt. None can pardon, 1. So freely, 2. None ſo fully, 3. None ſo continually, 4. None eternally, 5. None ſo indifferently, whether in reſpect of ſinners or ſins, as thou doeſt. It is all one to thee, what the ſins are, and all one to thee, whoſe the ſins are, ſo they come to aſke thy pardon. And that which is a diſadvantage to aſke pardon of man, is an encouragement to aſke it of God, the greatneſſe of our ſins. The Pſalmiſt did, and any man may make that his plea, *Lord pardon my ſin, for it is great.* Dare any be a competitor with God in this work? The Pharifees put the queſtion right, if they had not miſtooke the perſon to whom they put it, *Mark, 2. 7. Who is this that forgiveth ſins? none can forgive ſin but God alone.* Againe, ſin (in one ſence) is committed only againſt God, and for that reaſon alſo, God only is the pardonor of it: *Pſal. 51. Againſt thee only have I ſinned.* Only the creditor can remit the debt, and he the offence, to whom we have done the wrong. God is wrong'd in all ſins chiefly, and the wrong is ſo much his, that it may well be called only his, therefore without him no pardon.

But man is charged to forgive his brother: *Luk. 17. 4. Forgive thy brother ſeven times; and Chriſt hath taught us to pray for the forgivenesse of our trespases, as we forgive thoſe that trespasse againſt us. Mat. 6. 12.*

I anſwer, there are two things in all ſecond-table ſins; Firſt, diſobedience againſt God; Secondly, injury to man; That which man can, or is required to forgive, and be a pardonor of, is only the injury done unto himſelfe, ſo as not to revenge it; he cannot take off the ſin againſt God, or ſtay him from taking vengeance.

But other Scriptures ſpeake of a power committed to man, to remit and forgive ſin: *Joh. 20. 23. Whoſe ſins ye remit are remitted, and whoſe ſins ye retaine, they are retained.*

I anſwer, This power is not authoritative and magiſteriall, but miniſteriall and declarative: God hath ſet up ſuch an institution, that man ſhould pardon man, becauſe many men, yea moſt men are not competent judges of their own eſtates, whether they be fit for pardon or no: Many wicked men, would remit and looſen themſelves when as their ſins are to be retained; they ſee not their ſins, as another man may and doth ſee them: The Apoſtle Peter could ſay to *Simon Magus, Acts 8. 23. I perceive that thou art in the gall of bitterneſſe, and in the bond of iniquity; Simon Magus*

*Magnus* did not perceive it, he did not know his own condition, he flatter'd himſelfe, and thought all well, becauſe lately ſprinkled with the water of Baptiſme; therefore ſome muſt declare theſe men bound, and hold them ſtill under ſin.

Again, there are others, whoſe hearts are upright and ſincere, ſuch as are indeed reconciled to God, and all whoſe ſins are pardoned; but they are not able to make it out, and they cannot cleare up this thing from the word to their own hearts: therefore they need a helper, to declare them pardoned, for they cannot ſpeak or declare it to their own ſoules: in ſuch caſes, both for the conviction of preſuming ſinners, and the help of upright-hearted, yet weak and doubting Chriſtians, God hath left this power with his Miniſters, *whoſe ſins ye remis they are remitted, and whoſe ſins ye retains are retained.* As in the caſe of leproſie, *Lev. 15.* The Leper was brought to the Prielt, and ſet before him as a Judge in that point; many were not competent Judges of their own diſeaſes, they could not reſolve it, whether they had the leproſie or no; ſome perceiving a ſcab or a ſore riſing upon them, thought (preſently) it was the leproſie, when indeed, it was not, and ſo wronged themſelves; Others who were indeed infected, would not be perſwaded that they were, therefore the Prielt's office was, to determine theſe caſes, to bind and reſtrain, to looſen and let them goe, as he ſaw cauſe: In which ceremoniall practice, we have the ſhadow of this Goſpel practice, in the power of remitting or retaining, of binding or of looſing ſin, according to the various conditions of men. Yet all this while God keepeth the great work in his own hand, he is *the pardoner*, and therefore *Job* (as the whole tenour of the Scripture rules it) made his addreſſe to him, *why doeſt not thou pardon my tranſgreſſion, and take away mine iniquity?*

Secondly, From theſe expreſſions about the pardon of ſin, we may learne what the pardon of ſin is; *pardon of ſin, is the removing or the liſting off, the paſſing away of ſin from the ſinner;* that properly is pardon of ſin. Scripture language is very various and copious about this thing, and yet all runs into this generall; I ſhall inſtance ſome of them.

Fiſt, pardon is often expreſſed by a metaphor from paying of a debt, *1 Job. 2. 12. I write unto you little children, becauſe your ſins are forgiven you;* the word notes, your ſins are paid, your debts are ſatisfied; the ſame word the Apoſtle uſeth, *Rom. 8. 32. in reference to the ſufferings of Chriſt, God ſpared not*

*his Sonne*; He did not spare him the debt; that is, he neither forgave the whole, nor compounded with him to take halfe, or a part, and remit the rest; no, he made him pay all fully downe. So, to be pardoned, notes the sparing of the debt, letting the debt passe, without calling us to account about it.

Secondly, Pardon of sin, is the remooving it out of sight (*Iſa.* 38 17.) *Thou haſt caſt all my ſins behind thy back*, ſaith *Hezekiah*, that is, thou haſt put them out of thy ſight. As when man is ſaid, *to caſt the word of God behind him*; *Plaſ. 50. 17. or behind his back*, *Neh. 9. 26*. The meaning is, he regards it not, at all to obey it; ſo when God caſts the ſin of man behind his back, the meaning is, he will not regard or ſee it all, to puniſh it. That phraſe uſed by the Prophet *Micah*, is of the ſame importance, though of a deeper ſence, *chap. 7. 19. Thou wilt caſt all their ſins into the depths of the ſea*. Who can dive thither to fetch them up? But, may they not riſe up or ſwim, out of themſelves? Surely no; our ſins are not corke or wood, but they are iron or lead, they are like ſtone, or like a mil-ſtone. To ſhew how irrecoverably the *Egyptians* were deſtroyed in the red-Sea, it is ſaid, they *ſanke like lead in thoſe mighty waters* (*Exo. 15. 10.*) and to ſhew how irrecoverably *Babylon* ſhall be deſtroyed, the holy Ghoſt ſaith, that, *Babylon ſhall be like a great mil-ſtone caſt into the ſea by a mighty Angel* (*Rev. 18. 21.*) The caſting of a ſtone, iron or lead into the ſea,<sup>a</sup> was anciently the Emblem of ever-laſting forgetfullneſſe, or of a reſolution, never to recall that which was reſolved. <sup>b</sup> A learned Hebrician obſerves, that it was a cuſtome among the *Jewes*, to take thoſe things which they abominated as filthy and uncleane, and caſt them into the ſea; which act, noted either the purging of them, or the overwhelming them out of ſight for ever: And a like uſage, is noted by <sup>c</sup> a reporter of the manners of the *Americans*, that thoſe barbarous people either deſciphering ſome wicked thing upon a ſtone, or making a ſymbole or ſigne of it, uſed to throw it into a river which ſhould carry it down into the ſea, never to be remembred.

Thirdly, Pardon of ſin, is noted by waſhing and purging, to ſhew that the filthineſſe of it, is removed from us, *Pſal. 51. 2.*

Fourthly, by covering, *Pſal. 32. 1.* and by not imputing, *ver. 2.* Fifthly, by blotting out, *Iſa. 43. 25.* and blotting out as a thick cloud, *Iſa. 44. 22.* All theſe notions of pardon concur in this one, that ſin paſſes away, is liſted up and taken off from the conſcience of the ſinner, when it is pardoned: The ſumme of all which is

read

<sup>a</sup> Phocenses fer-  
ream maſſam  
in mare demer-  
ſerunt, & ju-  
rarent non  
prius ſe in Pho-  
ceam reverſu-  
ros, quam hec  
maſſa eſurdo  
maris emerge-  
rit, atq; in ſun-  
ta aqua extar-  
ret, Herod. l. 1.  
<sup>b</sup> Mortanus ex  
lib. Miſna. cap.  
de phaſe.

<sup>c</sup> Joſephus Aco-  
ſta, l. 5. de Hi-  
ſtoria Natur.  
& Moral. No-  
vi orbis.

read in that one text, *Jer.50.20.* *In thoſe dayes, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, &c. (why?) For I will pardon them, whom I reſerve.* So that pardoned ſin, in Gods account is no ſin, and the pardoned ſinner, is as if he had never ſinned: Forgiveneſſe deſtroyes ſin, as forgiving a debt deſtroyes the debt, and cancelling a Bond, deſtroyes the Bond. Thirdly obſerve,

*When ſin is pardoned, the puniſhment of ſin is pardoned.* Both words ſignifie both the puniſhment, and the ſin; and Iob having complain'd that he was ſet up as a marke, and wounded by ſharpe afflictions, now ſeekes eaſe in the ſureſt and ſpeedieſt way, the pardon of ſin, *why doeſt not thou pardon my tranſgreſſion, &c.*

There are three things in ſin; The inward matter, the foule evill, the ſtock, the roote of ſin, which is naturall corruption dwelling in us, and flowing out by actions. Secondly, The deſilement and pollution of ſin: Thirdly, The guilt; when we ſay ſin is pardoned or taken away, it is not in the former (though in pardoned perſons corruption is mortified, and the actings of it abated) but in the latter, the guilt is taken away, which is the obligation to puniſhment, and to the puniſhment is taken away too; nothing vindictive or ſatisfactory to the juſtice of God, ſhall ever be laid upon that foule, whoſe ſin is pardoned: Hence *Iſa.33.24.* the Prophet fore-ſhewing, how happy a pardoned people ſhall be, aſſures them; *The inhabitant ſhall not ſay, I am ſick, the people that dwell therein, ſhall be forgiven their iniquity;* When iniquity is forgiven, our infirmity is cured: When the foule is healed, the body ſhall be recovered, Both the body naturall, and the body politick. Plague, and ſword, and famine, and death, all theſe evils goe away, when ſin goes; Judgements are nothing elſe but unpardoned ſins; ſin unpardoned, is the roote which giveth ſap and life to all the troubles which are upon man or nation: And as ſin committed, is every judgement radically, that is, there is a ſinneſſe in ſin to produce and bring forth any evill upon man; ſo pardon of ſin is every mercy radically; when you have pardon, from thence every other particular mercy ſprings; you may cut out any bleſſing, any comfort out of the pardon of ſin; particular mercies are but pardon of ſin ſpecificated or individuated, brought into this or that particular mercy; of all bleſſings you may ſay, *this is pardon of ſinne, that's pardon of ſin, and ſ'o'other is pardon of ſin.* Forgiveneſſe deſtroyleth that wherein the ſtrength of ſinne lies, it

destroyeth our guilt, and to us aboliſheth the condemning power of the Law: in theſe the ſtrength of ſin lies. Hence when the people of *Iſrael* had committed that great ſin in making the golden Calfe, the firſt thing *Moses* did, was, to pray for the pardon of ſin, and he did it with a ſtrange kind of *Rhetorique*, *Exod. 32. 32.* *Ob, this people have ſinned a great ſinne, and have made them gods of gold. And now if thou wilt forgive their ſin; what then Moſes?* There's no more ſaid; *Moses* is ſilent in the reſt, it is an imperfect ſpeech: a pauſe made by holy paſſion, not the fullneſſe of the ſentence. Such are often uſed in Scripture, as *Luk. 13. 9.* *And if it beare fruit, what then?* our own thoughts are left to ſupply the event: our translators adde, *well.* The Greeke translators ſupply that in *Exodus*, thus; *If thou wilt forgive them the ſin, forgive them:* We may ſupply it with the word in *Luke*, *If thou wilt forgive them, well.* As if *Moses* had ſaid, Lord forgive them, and then though they have done *very ill*, yet, I know it will be *very well* with them; God cannot withhold any mercy, where he hath granted pardon, for that with the antecedents and requiſites of it, is every mercy. *Moses* knew what would follow well enough if they were pardoned, and what if they were not: therefore he adds; *And if not, blot me I pray thee out of thy book which thou haſt written;* If their ſins muſt ſtand upon record, *Moses* would not; he knew, if they were an unpardoned people, they were an undone people, all miſeries would quickly breake in upon, yea overwhelm them, and he deſired not to out-live the proſperity of that people. If *Iſrael* muſt beare their ſins, they muſt alſo beare the wrath of God, and if their ſin be but taken off, then his love is ſetled on them: *God gives quaiſes ſometime, but he never gives pardons in anger.* Fourthly obſerve,

*The greateſt ſinnes fall within the compaſſe of Gods pardoning mercie.* The words in the text are of the higheſt ſignification. *Job* ſpeaks not in a diminutive language, he is willing to lay load upon himſelf; they whole hearts are upright will not ſtand mincing the matter, and ſay they have ſins, but theirs are ſmall ones, ſins not growne to the ſtature of other mens. As the ſins of a godly man, may be very great ſins, ſo (when they are) he acknowledges that they are. I know not where to ſet the bounds, in regard of the nature or quantity of ſin; what ſin is there which a wicked man commits, but a godly man (poſſibly) may commit it, excepting that againſt the holy Ghoſt? Theſe *Job* did, and the Saints may put to God in confeſſion:

session: and as he did not, so they need not be discouraged to aske pardon for them, because they are great. *The grace of the Gospel is as large as any evil of sinne, the Law can charge us with.* The grace of the Gospel is as large as the curse of the Law; whatsoever the Law can call or shew to be a sin, the Gospel can shew a pardon for it; what ever the Law can bind us with, the Gospel can unloose. *The Mercy-seat covered the whole Arke*; The Mercy-seat noted the forgiveness of sin; and if you reade the description of it (*Exod. 25.*) you shall find that it was exactly, to a haire breadth, of the same dimensions with the Arke, wherein the Law was put; intimating, that there was mercy and pardon for sin, let it come out of any part of the Law, laid up in that Arke. *As the least sinnes must of necessity have a pardon, so the greatest sins are in a possibility of pardon*: And the truth is, there is no sin, as it is an *Anomy*, a transgression of the Law, without the compasse of pardon. It is not the malignity of the sin, but the malignity of the sinner, that makes it incurable; the sin against the *holy Ghost* is not unpardonable, because there wants mercy large enough to pardon it, but because it refuseth the mercy, which should pardon it, and the medicine, that should heale it.

Fifthly, Observe, who it is that here presseth thus for pardon; it is *Job*, and was *Job* never pardoned till now? Or was this, (thinke you) the first time that ever *Job* praied for pardon? Had not *Job* thought of this businesse before? Without question he had; he was one of whom God gave this testimony, that he was a just and an upright man, one that feared God and eschewed evil; He that did all this, and was all this, must first be in favour with God, and yet *Job* crieth out, *Why dost thou not pardon my transgression?* Where observe,

*They whose sins are pardoned, must yet pray for the pardon of sin*: Yea, they who, upon good grounds, have assurance, that their sins are pardoned, must yet pray for the pardon of their sins, 2 Sam. 12. 13. When *Nathan* told *David*, *God hath put away thy sin*; he assured him that he was pardoned, and doubtlesse the heart of *David* opened by faith to let in that gracious message; he was not faithlesse, but believing. Yet *David* in his penitentiall *Psalme* penned after ward, praies, (O how earnestly!) for pardon, againe and againe? That which a man is assured he hath, he may pray to have and enjoy; make it so high, which some make the grand objection against this point. Why should we pray (say they) for that



which we have already: I ſay, a man may pray for that, which he hath already, and is aſſured he hath. Chriſt himſelfe was aſſured of the love of his Father, and that his Father would ſticke to him for ever, and he knew God was neere unto him, yet he cries (*Mat. 27. 46.*) *My God, my God, why haſt thou forſaken me?* Which Queſtion may be reſolved into this Petition, *My God, my God, doe not forſake me.* When *David* had received a meſſage by the Prophet concerning a great temporall mercy, the eſtabliſhing of his houſe, that, God would ſettle him and his poſterity in the throne for ever, the text ſaith (*2 Sam. 7. 15.*) he preſently went in, and ſate before the Lord, and there makes a moſt earneſt prayer; and what is it about? He praieth that God would ſettle and eſtabliſh his kingdome, verſ. 25, 26. *And now O Lord God, the thing which thou haſt ſpoken concerning thy ſervant, and concerning his houſe eſtabliſh it for ever, and doe as thou haſt ſaid, &c. and let the houſe of thy ſervant David be eſtabliſhed before thee.*

Might not the Lord answer (according to this Objection) why doeſt thou trouble me about this? Did not I ſend thee a meſſage even now, that I would eſtabliſh thy Kingdome? Doſt thou think I have forgotten my promiſe, or will be unfaithfull to it. We find not *David* thus chidden for praying thus. Nay at v. 27. you ſhall ſee how *David* makes this the very ground of his prayer, Lord (ſaith he) *thou haſt revealed to thy ſervant, ſaying, I will build thee an houſe, therefore haſt thy ſervant found in his heart to pray this prayer unto thee, &c.* Even becauſe thou haſt revealed this unto me, that thou wilt build me an houſe, therefore upon this very ground I make this prayer, that thou wouldeſt build it. And to ſhew, that he was full of faith, the thing ſhould be done, before he prayed it might be done, he adds, ver. 28. *Thou art that God, and thy words be true, and thou haſt promiſed this goodnes unto thy ſervant. Now therefore let it pleaſe thee, to bleſſe the houſe of thy ſervant.* No man could be fuller of aſſurance, or fuller of prayer then *David* was. Likewise Chriſt knew and was aſſured, that his ſheepe, his elect people, ſhould continue for ever, and that none ſhould be able to take them out of his hand, yet how abundantly doth he poure forth his Spirit in prayer about theſe things, *Joh. 17.* Againe Chriſt was aſſured he ſhould be delivered and upheld in death, Yet in the daies of his fleſh he offered up prayers and ſupplications with ſtrong cries and teares to him that was able to ſave him

him from death, and he was heard in what he feared, Heb. 5. 7. He was not afraid of the event, whether he should hold out and prevaile or no, whether he should conquer and obtaine the victory or no, he doubted not the ſucceſs of this war, though it were with *principallities and powers*; His feare was only a naturall paſſion, which he tooke upon him, when he tooke our nature upon him. He was certaine of the iſſue, and knew he ſhould carry the work through, againſt all the armies of hell, he would never have undertaken it elſe: yet he praieth with ſtrong cries, that he might be ſtrengthened. So then, it is no argument, becauſe a believer knoweth his ſin is pardoned, that therefore he ſhould not pray for pardon; for many things, of which there was clear and certain evidence, that they were, or ſhould be, have been praiſed about; it is our duty, for it hath been the praſtiſe, both of Chriſt, and of his people to pray in ſuch a ſtate.

Further we may answer. Matters of faith are of two ſorts.

Fiſt, ſuch as are fully accompliſhed, acted and compleated in all the parts and circumſtances of them: for, and about ſuch things, we are not to pray. No man is to pray for the redemption of the world, for that is a thing paſt, and yet it is a matter of faith: But the pardon of ſin, though it be compleat in it ſelfe, and a matter of faith to us, yet it is compleating and perfecting every day more and more. Pardon is given us, yet we feele not all, which pardon gives. It is a ſettled act on Gods part, yet it is in motion on ours, that is, in a perfective motion. Therefore, though we are aſſured that our finnes are pardoned, and ſhall ſtand pardoned for ever, yet we may pray about the pardon of them.

Thirdly, Suppoſe a man know his ſins are pardoned, yet he may pray to know it more, and that his evidences may be made yet clearer to him; for though ſin cannot be more pardoned in reſpect of God at one time, than at another; yet in regard of man it may. He apprehends the pardon of his ſin more now, then before, and may hereafter apprehend it more, then now: And it is worth the while to beſtow paines in prayer for pardon, to have the pardon a little more inlightned: The degrees of any grace or favour, as well as the matter and ſubſtance of them, are worthy all our ſeekings and moſt ſerious enquiries at the throne of grace.

Fourthly, He that hath aſſurance of the pardon of ſin, is to pray for the pardon of ſin, becauſe he continueth ſtill to ſin: And though

it be a truth, that ſin uncommitted is pardoned in the decree and purpoſe of God, yet we muſt not walke by the decrees of God, but by his commandments and rules. His decree pardons ſinne from all eternity; but his rule is, that we ſhould pray for pardon every day, as we pray for the bread we eat every day, *Mat. 6. 11, 12.* We muſt not ſay, God hath pardoned all ſin at once, therefore no matter to aſk it again: or I have once had the ſight of pardon, and therefore the ſight of ſin, ſhall never trouble me; ſeeing we are directed to ſearch our hearts for ſin, and to ſeek to God for pardon continually. So long as we ſin it becomes us to be ſuitors for the pardon of ſin. He that hath ceaſed to ſin, may ceaſe to aſke the forgivenesse of ſin, till then, I know neither rule nor promiſe, that gives a diſpenſation for this duty.

To cloſe this point, there are two caſes wherein believers are eſpecially to renew their ſuites about the pardon of ſin.

Fiſt, (which though it be lamentable, yet it is poſſible) in the caſe of falling into ſcandalous and groſſe ſins: Theſe not onely weaken aſſurance, and be-night the ſoule, but exceedingly diſhonour God, and grieve the holy Ghoſt. This cauſed *David* to pray and cry for the pardon and purging of his ſin, as freſhly and as ſtrongly, as if he had never received a pardon, or any evidence of Gods love (of which yet he had great ſtore) before that day, *Pſ. 51.*

Secondly, In times of great troubles and trials, whether perſonall or Nationall, the Saints re-inforce prayer about pardon. This was *Jobs* caſe, his perſonall afflictions occaſion'd him to begg the remiſſion of ſins; and not only remiſſion for ſins, then committed, but for all the ſins, he had committed either before or after converſion. Even our formerly pardon'd ſins, need pardon, when we looſe the ſight of pardon, and when the ſoule hath no viſions, but viſions of terrour, it muſt ſeek viſions of peace, in the free-grace of God, renewing and ſealing pardon in the blond of Jeſus Chriſt.

*Job* having thus breathed his ſpirit in arguings, complaints and prayers, moves the Lord, for a ſpeedie end and gracious aſwer: otherwiſe he ſees no way, but he muſt breath backe his ſpirit into the hands of the Lord who gave it, and lay his body in the duſt, from whence it was taken.

*For now ſhall I ſleepe in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.*

*Now ſhall I ſleepe in the duſt.*

What he means by this ſleepe, hath beene handled, (*Chap. 3. 13.*) where it was ſhewed that death is called a ſleepe, why, and in what manner, death is a ſleepe. The word here tranſlated, *to ſleepe*, ſignifies, properly, *to lie downe*: but the ſence is the ſame, becauſe men lie downe, when they compoſe and fit themſelves to ſleepe. And the dead are called *down-lyers*, as well as *ſleepers* in the Hebrew. The Septuagint reads it, *now ſhall I goe to the earth.* *David* ſpeaks neare this language, *Pſal. 22. 15. Thou haſt brought me to the duſt of death.*

Obſerve hence, whether we are travelling, and where we muſt take up a lodging for our bodies, ere long. They whoſe heads are highſt, they who lie in beds of Ivory, muſt lie downe in a bed of earth, and reſt their heads upon a *pillow of duſt*. Moſt ſleepe in the duſt, while they live, but all muſt ſleepe in the duſt, when they die; Earthly men have earthly minds, and they can not reſt, but in earth, for it is their Center. Onely he who hath laid up his heart in Heaven, can comfortably thinke of laying down his head in the duſt.

Further, it is remarkable in how pleaſing a notion *Job* ſpeakes of death, when his life was moſt unpleaſant to him. He complained of reſtleſſe nights in the third, fourth, thirteenth, and foureteenth verſes of this Chapter: yet he could thinke of a time, when he ſhould lie quietly in his bed, and not have ſo much as a waking moment, or a diſtracting dream. And when he was once gone to *this bed*, the curtaines of darkeneſſe being cloſe drawne about him, he ſhould open his eyes no more, till the eye-lids of that eternitie-morning opened, therefore he concludes;

*Thou ſhalt ſeek me in the morning, (ſc. of time) but I ſhall not be.*

In the Hebrew, *Thou ſhalt ſeek me in the morning*, is but one word. And ſome cut out a latine word fit to ſerve it. We may Engliſh it ſtrictly to the letter, *If thou morning me*, that is, if thou commeſt to ſeek me (as the force of this word hath been formerly given) with never ſo much diligence and care, I ſhall not be found, thou wilt not have *Job* alive upon the earth to beſtow thy mercies upon. For

לְעֵפֶר אֶשְׁכֵּן

Propterea eſt ca-  
bare. hinc mor-  
tui שְׁכָבִים  
vocalitur, ut e-  
tiam יְשָׁבִים.

νῦν δὲ ἐγὼ εἰς  
ἀπὸ τοῦ θανάτου.

שָׁחַר תִּנְי

Si dilucula verbi  
me, ſiſto verbo.

*I shall not be.*

יֵנִי אֵינִי

*Non ego, (ubi au-  
di sum, vel ero.*

*Cum jam in isto  
pulvere decum-  
bam? aut quid  
non tempestive  
requisiviſſime,  
ut non eſſem.  
Jun.*

The Hebrew is, *And not I*, that is, *I shall not be alive*, *I shall not be to be had*, he meanes a *non-existence*, not, a *non-essence*: a being he should have, but he should not appeare to be. It is as if he had said, *Lord I shall not be a Subject capable of outward deliverances and bodily comforts, unless they come speedily*, *Lord if thou wilt give me any helpe, give it, for death hastens upon me, as if it hoped, to be too nimble for, or, to out-run thy succours.*

Mr Broughtons translation seemes to intend another sence, which others of the learned Hebricians favour too. He renders the latter part of the verse thus, *Whereas I lie now in the dust* (referring it to his present condition; *I am now lying in the dust, to be pitied of the keeper of men*, so he himselfe expounds, *Lord I lie in the dust, a pitifull object*, then) *Why dost thou not quickly seeke me out, that I should no more be*, which he interprets, *I would by a quick death be rid from these paines.* As if in these words Job had againe renewed his former desire of death; concerning which, many things have been spoken from preceding passages of his reply, and I will not double upon them, here.

But I take the former reading and meaning of the words, as most proper to the coherence, and conclusion of *Jobs* discourse: and so they are but a repetition or re-inforcement of what he spake at the 7<sup>th</sup> and 8<sup>th</sup> verses: There he said, *O remember that my life is as a wind, mine eye shall no more see good, the eye of him that hath seen me shall see me no more, Thine eyes are upon me, and I am not.* Here he speakes the same thing in some variety of words, *Thou shalt see me in the morning, and I shall not be.* The levity of my sicknesse threatens to prevent thy earliest preparations for my reliefe.

Thus (through the strength of Christ) some discoveries have been made about this first congresse, or charge between *Eliphaz* and *Job*. But *Job* hath not yet done; Behold a second and a third Combarant, ready to enter the list against him; And when these three have once tryed their skill and strength upon him, they all three charge him a fresh, a second time, and two of them, a third: *Was ever poore soule held so hard to it, as he!* How much doth the life of grace make him exceed man, when he (as a man) could scarce be reckon'd among the living? Truth and grace will triumph and prevaile, notwithstanding all the disadvantages of flesh and nature. Is it not strange, that a man should not be weary

with

with arguing, while he often profeſſes he was wearied with living? That while he could ſcarce fetch his breath for paine, he ſhould doe ſo much worke (in a manner) without a breathing. For, as the Meſſengers of his troubles gave him no reſt; *But while one was yet ſpeaking, there came another alſo and ſaid, &c. And while a ſecond was yet ſpeaking, a third came and ſaid, &c.* So neither did theſe diſputants about his troubles. While *Eliphaz* and *Job* were yet ſpeaking, *Bildad* answered and ſaid, &c. While *Bildad* and *Job* were yet ſpeaking, *Zophar* answered and ſaid. What *Eliphaz* ſaid, and *Job* answered in this firſt under-taking, you have heard: The opening of what *Bildad* had to ſay, and *Job* to answer, waites (till the Lord ſhall be pleaſed to vouchſafe it) a further opportunity. What is now (as himſelfe hath pleaſed to enable his unworthy inſtrument) offered, waites upon him for his bleſſing. To him all bleſſing is for ever due; on him let praises ever waite, for all his bleſſings. *Amen.*

## FINIS.

### ERRATA.

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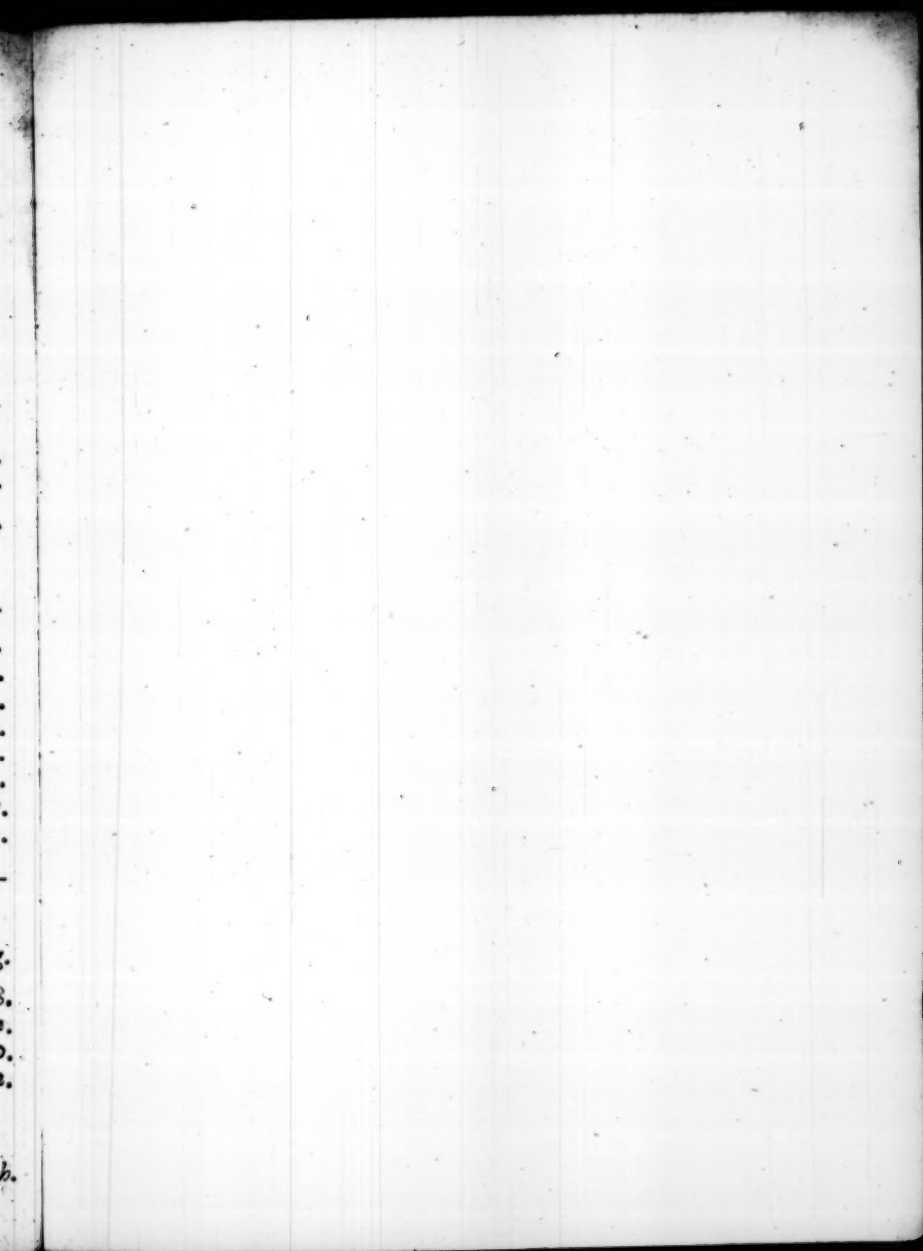
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# AN EXPOSITION

WITH  
PRACTICALL OBSERVATIONS  
Continued upon the Fourth, Fifth,  
Sixth and Seventh Chapters of the  
BOOKE of *JOB*.

Being the substance of XXXV. Lectures, deli-  
vered at *Magnus* neare the Bridge, *London*.

By *JOSEPH CARYL*, Preacher to the Honourable  
Society of *Lincolnes-Inne*.

*JAMES* Chap. I. Ver. 2, 3, 4.

*My brethren count it all joy When ye fall into divers temptations.*

*Knowing this, that the trying of your faith worketh patience.*

*But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

*LONDON,*

Printed by *G. Miller* for *H. Overton*, *L. Fawne*,  
*I. Rothwell*, and *G. Calvert*. M.DC.XLV.

that stands, take heed lest he fall: And let them who see their brethren, heedlessly falling, lend them the right hand of exhortation to raise them up againe: and when they are carelesse of, or wandering from the Lord, leade them by the hand of counsell, into ways where he may be found: *I would seeke unto God.* Observe in the third place, That

*We ought to manage our exhortations with meekenesse and tendernesse.*

This of *Eliphaz* is a mild and tender expression; and to make it more easie he puts the exhortation (as was noted before) in the first, not in the second person; he doth not say, seeing afflictions come not from the ground, and that man is borne unto trouble, therefore doe thou seeke unto God, and doe thou commit thy cause unto God; but seeing thy case is thus, truly brother, I advile thee as I would advile mine own soul, *Seeke unto God.* It moves strongly and gaines upon the affection of another, to tell him, we would do the thing our selves, which we desire he should, and we wish him, as we doe our own souls. Fourthly, observe, That

*It is both our wisdom and our duty in all our afflictions to seek unto God.*

I would (saith *Eliphaz*) if I were in thy case, seek unto God: Vnto whom should we goe, but unto God? He is our best friend, when it is best with us, and he is our only friend, when it is ill with us: all other friends will be Physitians of no value, as *Job* himselfe found them, therefore *seeke unto God.* As the Disciples said unto Christ, when Christ asked them, *Will yee also goe away? Whether shall we goe* (say they) *for thou hast the words of eternall life?* So saith the soule in afflictions, To whom shall I goe? Vnto this creature or that creature, unto this friend or that friend? No, I will seek unto God, That is the wisest and shortest course: all other courses are about, if not in vain, Other wayes may be used as helps, but this must, *pitch mainly upon God.*

When we are directed to seek unto God in afflictions, it speaks foure things.

First, To seek unto God about the cause of our afflictions, desire that God would informe us, what his mind is in sending such an affliction, or what it is he aims at, in sending it. *Afflictions are the Lords messengers, and we should never be quiet, till we know their errand.* This is it which *Job* complained of in the third Chapter, *That his way was hid,* which was expounded, that he knew not the



the cause of his afflictions, the cause was hidden; and so was the issue, he could neither tell how he came in, nor how he should come out; If our way in afflictions be hid, we must seeke unto God for the opening of it.

Secondly, *To seeke unto God* for strength and patience, to beare the affliction. As the affliction comes from God, so doth the strength, by which we stand under it, or, get victory over it.

Thirdly, *To seeke unto God* for the sanctifying of affliction to our profit, that we may be partakers of his holinesse. Afflictions are the good creatures of God, and they (as all other creatures) are sanctified to us, by the word and prayer. We have as much reason to seek unto God for a blessing upon our *daily Rod*, as upon our *daily bread*.

Fourthly, *Seeke unto God* for cure and ease, for the removing or mitigating of them. *In their affliction they will seeke me early*, saith the Lord, *Hof. 5. 15*. But, for what will they seek? even, for medicine and healing. *Come and let us returne unto the Lord: for he hath torne, and he will heale us, he hath smitten and he will bind us up, Hof. 6. 1.*

Observe from the other branch, *And unto God would I commit my cause; That*

*It is a very great ease unto the soule in affliction, to commit our cause unto God, and to put our affairs into his hand:*

Man is not able to stand alone, under the weight of his afflictions. Both sinne and sorrow are burdens too heaue for us to beare: if you would have ease, lay both upon Christ, it is no unbecomming boldnesse to doe so, for, he cals us to it, and bids us doe it, *Plal. 55. 22. Cast thy burden upon the Lord, and he shall sustaine thee.* Christ is willing to beare a part, and put his shoulder under these burdens, yea, it is his strength that beares the whole. The committing of our cause to God, is at once our duty, our safety, and our ease. Thus *David* did, *Plal. 142. 1. I powred my complaint before him, I shewed before him my trouble.* *David* brought out his evils and set them (as it were) one, by one, in the sight of God, and told him, thus it is with me. We may see *David* acting this rule, to the life, when *Absolom* had fomented a most unnatural rebellion against *His*: He hastens out of *Jerusalem*, *All the Country wept with a loud voice*, and the Priests with the Arke of the Covenant of God came with him also. In what posture was *Dauids* spirit, in the midst of these commotions? His words to *Zadok* shew (no doubt) the

the true picture of it. *And the King said to Zadok, carry back the Arke of God into the City, if I shall find favour in the eyes of the Lord, he will bring me againe, and shew me both it and his habitation:* but if he say thus, *I have no delight in thee, behold, here am I, let him doe to me as formerth good unto him* (2 Sam. 15:25, 26.) As if he had said, I am uncertaine what God will doe with me: but I am resolved to let the Lord doe with me, what he will, I am willing to be, what God will have me; I lay my cause and leave my businesse at his footstoole, if he will have me dethroned and unking'd, I am content my honour should lye in the dust. If he say, I shall never come againe to *Jerusalem*, or see the Arke of his strength and presence, I am content for ever to be banisht *Jerusalem*, never to see the Arke, (which to me is the most beautifull and desirable sight in the world) any more. Here was self-resignation, and cause-committing to the height. And when *David* had brought his heart to this, his heart was unburden'd, he (doubtlesse) found the weight and stresse of the whole businesse lying upon God himselfe. His cause was with God, and his cares were with God; And therefore, *Though his throne shak'd, yet his heart was fixed.* Nor doe I find, that ever his heart was more fixed, then in this stresse, while his Throne and Crowne were tottering. *Hezekiah* did the like with like successe. In the day of that great and publike calamity, he went and spread the letter of *Rabshakeh* before God, he, as it were, desired God to reade it, to observe the blasphemous contents, and see in what condition he was. *He that commits his cause to God, breathes a composed spirit, when the greatest stormes and distractions are upon his bodie or estate, upon Church or State.*

Only, take this caution, be sure the cause you commit to God, be a good cause. The committing of a sinfull cause to God, is a dishonour to, and a high strain of presumption against God. We may commit a doubtful cause to God, desiring, that he would try, and examine, whether it be good or bad. But we must not commit a doubtful cause to God, desiring him to protect it, or us in it, whether it be good or bad. And, if (in this sence) we may not commit a doubtful cause to God; What shall we thinke of those, who shall dare to commit an openly unjust, and wicked cause to God? A wicked mans prayer is alwayes sinfull, but, how abominable is it, when he prays to be prospered or directed in acting his sin, or to be strengthened in suffering (impenitently) for his sin. There

is no gracious act, but a wicked man, at one time or other, will imitate it. He will pray, and repent, and forgive, and commit his cause to God, and when he dyes, commit his soule to God. There is no trutting to a mouth full of good words, while the heart will not empty it selfe of wickednesse. It is good alwayes to commit our cause and our soules to God, but a cause or a soule are not therefore good, because committed unto God. The language of *Israel* is often spoken by the men of *Ashdod*; And many who never had the least part of holinesse in them, can yet set themselves (when there is no remedie) to act a part in it. The Apostle *Peter* gives us this rule, ( 1 Epist. 4. 19. ) *Let them that suffer according to the will of God, commit the keeping of their soules to him, in well-doing, as unto a faithfull Creatour.* Except we suffer according to the will ( or from the hand ) of God, and, also, doe well in our sufferings, Christ will not admit this Feofement, though we commit our selves to him, he will not accept the trust. But he that suffers according to ( or by ) the will of God, and doth well in suffering, that is, hath a good cause, and a good conscience, He ( I say ) may commit all to God, ( and in the mercy of the most High ) he shall not miscarry.

Lastly, Whereas *Eliphaz* saith, I would *seeke unto God* were I in thy case, observe, That

*It is a wise course in advising others, to shew our selves readie to follow the same advise.*

It wins exceedingly upon others, to take our counsell, when it appeares we are ready to follow the same counsell, our selves. *We ought to doe nothing unto others, but what we would have done unto our selves, and we should advise nothing to others, but what we our selves would doe; It puts strength into a rule, when he that gives it, is readie to enliven it by his owne practice.* As a Physician, for the encouragement of his patient to take a nauseous medicine, will say to him, *Sr you seeme unwilling to drinke it, but if I were sicke and distempered, as you are, I would drinke it readily, and that you may see there is no hurt in it, I will tast a little my selfe; His tastingsweetens it, and the patient likes it well.* Thus when either Minister or private friend offers advise or counsell, and shall say, thus I would doe, this I would follow; This takes upon the heart: whereas it disparages prayer or any duty, to say to another, *Seeke unto God*, put your case unto him, fast and pray, when he that gives the counsell neglects all these

duties, and is carelesse of communion with God.

Christ saith of the Pharisees, that they bound heavy burthens upon the shoulders of others. These burthens were counsels and directions, rules, and canons; they would have men doe thus and thus, in the manner of Gods worship, or daily converse with men. But, *They themselves would not touch them with one of their fingers;* (*Mat. 23. 4*) That is, they would not practise them in the least degree. As to do evill with *both hands*, (*Mic. 7. 3*.) notes the highest degree both of desire and endeavour, in doing evill: So not to touch that which is good with a finger, notes a total neglect of doing good. A finger is the least member, and a Touch is the least act, then these Pharisees not touching with a finger, imports they did not act at all. It is good to act a rule privately by way of experiment, before we put it upon others: but it is most necessary to act it by way of example, when we have published it to, and pres'd it upon others. It was a speech of one of the Ancients, *I never taught my people any thing, but what I had first practised and experimented my selfe.* Doctrine is sooner followed by the eye, then by the eare; He that (like the Scribes and Pharises, *Mat. 23. 3.*) *saith and doth not, shall find but few to doe what he saith.* No man ought to teach any thing, which he is not willing (as he is cal'd) to doe and observe himselfe. It is very sinfull to give counsell, which we will not take. *Our Works ought to be the practise of our words, and as practicable as our words.* Woe unto those of whom it may be said, as Christ of the Pharises, *Mat. 23. 3.* *Whatsoever they bid you observe, that observe and doe, but do not ye after their works.*

### Job Chap. 5. Vers. 9.

*Which doth great things and unsearchable; marvellous things without number, &c.*

**T**HIS context unto the 17<sup>th</sup> verse, containes the second argument, by which Eliphaz strengthneth his former Exhortation, *To seeke unto God and to commit his cause unto him.* The argument may be thus formed.

*He is to be sought unto, both in duty, and in wisdom, and unto him our cause is to be committed, who is of absolute, infinite power, wisdom and goodness.*

*But*

But God is of absolute, infinite power, wisdom and goodness.

Therefore it is our duty and our wisdom to seeke unto God, and unto God to commit our cause.

That, God is infinite in power, wisdom and goodness, *Eliphaz* proves by an enumeration or induction of divers effects and works, which call for infinite power, wisdom and goodness to produce and actuate them.

These effects are laid down, first in generall, v. 9. *Who doth great things and unsearchable, marvellous things without number.*

Then, these works or effects are given in particulars, and the first particular instance of Gods mighty power, is in naturall things, or his preservation of the world, at the 10<sup>th</sup> verse, *Who giveth raine upon the earth, and sendeth waters upon the fields.*

The second instance is given in civill things, or his administrations in the world, at the 12, 13, 14. verses. And that we may consider two wayes.

1. In destroying the counsels and plots of the wicked, in the 12, 13, and 14. verses, *He disappointeth the devices of the crafty, so that their hands cannot performe their enterprise, &c.*

2. In delivering those who are in trouble, at the 15. verse, *He saveth the poore from the Sword, &c.* These are workes of Power.

Further the goodness of God shines forth in two things.

1. By the present intendment, or end aimed at, in these mighty works, ver. 11. *To set up on high those that be low, that those which mourne may be exalted to safety.*

2. By the future benefit of these works, and that in two respects, ver. 16.

1. The raising up of their spirits who are oppressed, *So the poore have hope.*

2. The confounding and shaming of their oppressours, exprest in their silence, at the latter end of the 16<sup>th</sup> verse, *And iniquity stoppeth her mouth.*

Thus you have a briefe account, of the severall points contained in this argument, and the disposition of the whole context. For the better understanding therof, we wil first consider what might be the aime or scope of *Eliphaz*, in making so accurate and large a description of God, in his great and marvellous works, and then survey these works in order as they are digested.



To the former, we may take notice of a foure-fold aime, which *Eliphaz* might have in describing these works of God.

First, plainly to asser the providence of God, in ordering or disposing all actions and events here below : and so it is in prosecution of what he had said in the 6<sup>th</sup> verse, *Affliction commeth not forth of the dust, neither doth trouble spring out of the ground.*

Or secondly, his intent might be, to humble *Job*, to bridle and take downe his spirit, which he conceived over-bold with, and too much heightened towards the Almighty ; A discovery whereof himselfe made in his extravagant speeches before noted, in the third Chapter. *The remembrance of God in his greatnesse is one of the readiest means to humble man :* And God himselfe tooke this way to humble *Job*, in the latter end of this booke, even, by a large discourse of his owne power, exemplified in many great acts and peeces of the creation.

Or thirdly, the intent of *Eliphaz* might be, to support and comfort *Job* in his afflictions, by shewing him a God, that had done such wonders, and therefore able to worke another wonder in delivering and raising him up againe : A God, who could provide medicines for all his diseases, heale all his breaches, repaire all his losses, supply all his wants, and resolve all his doubts. *To consider God in himselfe and in his works, who he is, and what he doth, is a mighty encouragement to seeke unto God in our greatest extremities, in the saddest and cloudiest day of our afflictions.* Neither can we doe any thing more prevalent, for the support and reliefe of our owne spirits in a time, when we are lowest, than to spread before the eye of our owne thoughts, the power, greatnesse and goodnesse of the high God, in his works and wonders.

A fourth intent in probability was to stoppe *Jobs* curiosity, in enquiring so much into the reason of Gods dealing with him ; which *Eliphaz* it seemes observed in the complaints of the third Chapter, where *Job* expostulates, *Why is light given to a man whose way is hid, and whom God hath hedged in ?* *Job* was troubled, because he could not see the bottome of Gods dealings with him, he could not see thorough them, either what the cause was, why he came into those troubles, or by what issues, and out-lets, he should escape those troubles. Now, to stoppe *Jobs* curiosity in prying too farre, or too boldly, into the secret workings of God, *Eliphaz* tells him, *That God doth great things and unsearchable, no marvel therefore, if his wayes were hid ; That he doth marvellous things*



things without number, no mervaille then, if he could not measure his dealings, by the line of humane understanding, or summe up their account, by the best of his Arithmetick.

This in generall, for the common tendency of his discourse, about those noble act of divine Providence in earthly things. I come now to open the words in particular.

*Which doth great things and unsearchable, marvellous things without number.*

*Which doth.* He speaks in the present tense, he sayes not, *which hath done great things*, or, *which will doe great things*; but *which doth great things*. And that notes not only a present act, but a continued act, or an everlasting act; or, as if the workings of God were but one act, past, and to come, all included in the present, *He doth*. As in his *Nature and Essence*, though God was from all eternity, and shall be unto all eternity, yet his Name is, *I am*. So in his works, though he hath done great things, and shall doe great things for ever, yet all are comprehended in this, *I doe, or He doth great things*. Christ (*Job. 5. 17.*) speaks this language, *My Father worketh hitherto; Worketh*; All that which God had done, and all that he should doe, is to be looked upon as his present act, *My Father worketh hitherto*.

Again, there is somewhat to be considered in the naturall emphasis of the word it selfe, as well, as in that circumstantiall of the time. The word which we translate, *Doth*, signifies more than an ordinary *Doing*; *which doth great things*. The Criticks observe, that in strictnesse and propriety of the Hebrew, it signifies to doe a thing compleatly, perfectly and exactly, or (as we say) *the setting of our last hand to a worke*. Hence *Esaü* (*Gen. 25. 25.*) had his name. When *Jacob* and *Esaü* were borne, *Esaü* came forth first, and the text saith, *they called his name Esaü*, and why? because he was borne, *made up, in greater perfection*, than an ordinary child. *Esaü* signifies, *adorned and perfected*, because he came into the world hairy, or with haire upon him, which is both a naturall ornament, and an argument of naturall strength, activity and heate of spirit, &c. Hence they call'd him, *Esaü*: So then, the word [*doth*] imports doing, not by way of essay or inchoation, but doing compleatly, or to carry a thing on, or up to an extraordinary degree of perfection. I shall give one Scripture to illustrate that significancy of the word, *Isa. 43. 7.* where the Lord

*Ἰσὺν*  
*Apd. concinnē,*  
*et exquisitē*  
*facit*  
*Esaü vocatus,*  
*quia cum nasc-*  
*ceretur, fuit a-*  
*flus, et perfe-*  
*ctus pilis.*  
*Esaü sonat per-*  
*fectum et or-*  
*natum. nam*  
*perfectior puz-*  
*ris, i.e. instru-*  
*ctus pilis in lu-*  
*cem venerit.*  
*Jun in loc.*

by the Prophet shewing the abundant increase of the Church, speaks thus, *Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him, yea I have made him.* Observe, here is a plaine gradation in those three words, *Created, formed, made*; *I have created him*, signifies the bringing of a thing from a not-being, to a being. But, saith God, I have not only given him a being, but, *I have formed him*; which notes the limming, proportioning and polishing of a thing: And not only have I done so, but, in the third place, (which is the word of the text) *I have made him*. There is more in this word, than in the former two, and therefore we translate it with an emphasis, *yea, I have made him*; that is, I have not only given him a being and a shape, but I have put upon him all the perfections of nature, yea, and the perfections of grace, the impressions of my speciall love and favour; I have lifted him up to the top of all; and so some render the word, *I have magnified or made him great*; I have exalted and set him upon the highest pinnacles of perfections, and mountaines of holiness. Hence observe,

*When God begins a worke, he compleats and carries it thorough.* He doth not only *Create*, and give a being: *Forme*, and give proportion, but *He doth*; or *He makes*, giving beauty and exactnesse to his works. Whether we consider the works of God as naturall, civill or spirituall; in this sense God *doth them*. Deut. 32. 4. *Moses* speaks in generall, concerning all the works of God; *He is a Rock, and his work is perfect*: The works of Creation are admirable to the eye; the works of Providence, how often doe they fill the heart with admiration: That which he spake to *Samuel* concerning the house of *Ely*, is appliable both to his works of Mercy and of Judgement; *When I begin, I will also make an end*, 1 Sam. 3. 12, that is, I will doe it fully, there is nothing shall take me off; or stay me in the mid way; I will not work to halves, I will also make an end. And so it is in spirituals, when once God hath begun, he carries on his work of grace, when once he hath laid the foundation stone of mercy, he never leaves, untill he hath set up the top stone, the highest stone of glory. Hence the Apostles (Heb. 12.) entitles Christ, *The author and finisher of our faith*; that is, the beginner and ender, *Alpha and Omega*, first and last about our faith. It shall never be said of any work of God (as Luk. 14.) *That he began to build, but could not finish it.*

And

ברא  
Produxit ad  
esse

יצר  
Constituit rem  
in forma sua.

עשה  
Perfecit, dis-  
posuit.

And as he finiſhes, ſo he beautifies : all his works are full of order and comelineſſe : He doth his work exquisitely (or as we ſay) artificially ; yea, thoſe works that we looke upon, as full of confuſion, are full of order ; and thoſe works, in which we ſee no forme, or nothing but deformity, even theſe will one day appeare (now they are) admirable in beauty and comelineſſe. That which the Apoſtle ſpeakes in his exhortation to *Timothy*, 2 *Tim.* 2. 15. bidding him *doe the work of an Evangelist*, bidding him *ſhew himſelfe a Workeman, that needeth not to be aſhamed*, is moſt true concerning the great God of Heaven and earth, He ſhewes himſelfe a workeman, or a worker that needeth not to be aſhamed : When he works, *he doth the work of a God ; He works like himſelfe* : Man cannot ſo much as be ſuſpected to have done ſuch things : The Name, that is, the wiſdom, power and goodnes of God, is written upon them in ſo faire, and cleere a letter, that it muſt be ſaid, by way of aſſertion, *This hath God wrought* : And by way of admiration, *what hath God wrought ?* Numb. 23. 23. *A man* (ſc. a meere naturall man beholding theſe things) ſhall ſay, *verily he is a God that judgeth the earth*, *Pſal.* 58. 11. Man cannot judge, or doe like this. The Lord needs not engrave or ſubſcribe his Name to his works ; His works, like ſo many Capitall letters, ſpell, and like ſo many Heraulds, proclaime his Name.

*Which doth great things.*

To paſſe from the act or manner of doing, we will conſider the object ; *He doth great things*. Some men with a great deale of paines doe nothing ; and others with a great deale of art, doe a thing of nothing, a triſle, a toy, a meere fancy ; at leaſt ſome meane or inferour work takes up their time, ſkill, and ſtudy : But when God goes to work, we may expect a noble work, *He doth great things*. *The Works of GOD, answer the ſtile or Attributes of God.* He is a great God, and His are great works. The works of God ſpeake a God. And here are ſoure things ſpoken in this one verſe, of the works of God, which ſpeake aloud, *This is the finger of God*. I will firſt bundle them together, and then, both take and weigh them aſunder.

He doth	{	Firſt, <i>Great things.</i>
		Secondly, <i>Unſearchable.</i>
		Thirdly, <i>Wonderfull.</i>
		Fourthly, <i>Innumerable, or without number.</i>

No

No works of man or Angel, are capable of ſuch a foure-fold ſtampe as this : no, nor any one work of all the creatures put together, could ever be ſtamped with any one of theſe characters, in any compariſon, with the works of God. Some, in a ſenſe, have done *great things*, but none have done things *unſearchable* : Man may fathome the works of man, his cloſeſt wayes are not paſt finding out. As there was *never* any thing made ſo ſtrong by the ſtrength of man, but there was ſome other ſtrength in man, that could match, yea overthrow it ; ſo there was *never* any thing ſo wilely, ſo artificially or myſteriouſly contrived, by the ſkill, knowledge and deepeſt underſtanding of a man, but that the ſkill, knowledge and underſtanding of another man, hath, or might have riddled and ſearcht it out. The works of moſt men, are wrought above ground, and their intentions ſhote and ſwimme upon the face of their actions : And although ſome, as the Prophet ſpeakes (*Iſa. 29.*) *worke deepe to hide their counſels* (as they hope, not only from men but) *from God*, yet God gives other men a light, to diſcover the very loweſt hell of thoſe counſels, even, all the *depths of Satan, The maſter-Engineere* of thoſe mines and ſubterranean contrivances. Further, Though ſome men doe that, which makes other men (eſpecially fooles, or men weake in knowledge) wonder, yet no (*Thaumaturgus*, or) wonder-worker ever did that, which makes all men wonder. Or, if it ſhould be granted, that any have done things great, unſearchable, wonderfull, yet I am ſure, none have done theſe things *without number* : one great, unſearchable, wonderfull work, is taſke enough for one mans life : And a little ſkill in numbers will ſerve the turne, to caſt up, and give us the totall ſumme and number, of all the works of all men, which deſervedly beare (as mans may) the title and ſuperſcription of great, unſearchable, wonderfull.

More diſtinctly. Firſt, *He doth great things*. There is a greatneſſe upon every thing God doth : The great God leaves (as it were) the print of his own greatneſſe, even upon thoſe things which we account little ; little works of nature, have a greatneſſe in them, conſidered as done by God, and little works of providence, have a greatneſſe in them, conſidered as done by God ; If the thing which God doth, be not great in it ſelfe, yet it is great, becauſe he doth it. As there is no ſin of man little in it ſelfe (though comparatively it be) becauſe committed againſt a great God : So there is no work of God little (though comparatively it be) becauſe acted by the  
great

great God. Further, if God doth a thing, which in it ſelfe conſidered, or conſidered according to the line and rule of the creature, is unjuſt; yet becauſe God doth it, or commands it to be done, his very doing or commanding ſtamps juſtice upon it; as is cleare in the caſe of *Abrahams* call to ſacrifice his ſon, and the *Iſraelites* carrying away the jewels of the *Egyptians*. If then the act of God (whole will is the ſupream law) makes that lawfull, which according to the common rule, is unlawfull; how much more doth the act of God make that great, which in ordinary proportion is accounted ſmall.

Againe, When it is ſaid, *God doth great things*, we muſt not underſtand it, as; if God dealt not about little things, or as if he let the ſmall matters of the world paſſe, and did not meddle with them: *Great* in this place, is not excluſive of *Little*, for, he doth not only great, but ſmall, even the ſmalleſt things. The Heathens ſaid, their *Jupiter* had no leiſure to be preſent at the doing of ſmall things; or it did not become him to attend them. God attendeth the doing of ſmall things, and it is his honour to doe ſo: the falling of a Sparrow to the ground, is one of the ſmalleſt things that is, yet that is not without the providence of God; the haire of our head are ſmall things, yet as not too many, ſo not too ſmall for the great God to take notice of; Chriſt aſſures us this, *The very haire of your head are all numbred*, *Math. 10. 29, 30*. We ought highly to adore and reverence the power and inſpection of God, about the loweſt, the meaneſt things and actions. Is it not with the great God, as with great men, or, as it was with that great man *Moses*, who had ſuch a burthen of buſineſſe in the government of that people upon his ſhoulders, that he could not beare it; therefore his father-in-law adviſeth him, to call in the aide of others and divide the work: But how? The great matters, the weighty and knotty controverſies muſt be brought to *Moses*; but the petty differences and leſſer cauſes, are tranſmitted and handed over to inferiour judges; *And it ſhall be, that every great matter, they ſhall bring unto thee, but every ſmall matter they ſhall judge*, *Exod. 18. 22*. But God, the great Judge of Heaven and earth, hath not only the great and weighty, but ſmall matters brought unto him; the leaſt motions of the creature, are heard and reſolved, diſpoſed and guided by his wiſedome and power.

*Non vacat ex-  
i, ut rebm ad-  
eſſe tota.*

You will ſay, What is this greatneſſe, and what are theſe great things? I ſhall hint an anſwer to both, for the clearing of the words.



There is a two fold greatness upon the Works of God. There is (so we may distinguish) First, the greatness of quantity; Secondly, the greatness of quality or vertue. That work of God which is greatest in the bulk or quantity of it, is the work of Creation. How spacious, huge and mighty a fabricke is Heaven and earth, with all things compacted and comprehended in them, we cannot conceive. And in this work, so vast for quantity, what admirable qualities are every where intermingled! Matter and forme, power and order, quantity and quality, are so equally ballanced, that no eye can discern, or judgement of man determine, which weighs most in this mighty work.

Yet among these works of God, some are called *Great*, in regard of quality, rather then of quantity. As it is said (*Gen. 1. 16.*) That God made two great lights, the greater light to rule the day, and the lesser light to rule the night. (Sunne and Moone) these are great lights, not that there are no lights great but these, or that both these are greater, then all other heavenly lights; for many Starres are greater then the Moon, as the doctrine and observation of Astronomers assures us; but the lesser of these is great, in regard of light and influence, excellency and usefulness to the world.

And as these works of creation, so the works of providence, are great works. When God destroyes great enemies, the greatest of his work is proclaimed. When great Babylon, or Babylon the great, shall be destroyed, the Saints song of triumph shall be; *Great and marvellous are thy works Lord God Almighty, just and true are thy ways; thou King of Saints* (*Rev. 19. 3.*) Great and marvellous works, why? Because thou hast destroyed great Babylon, and hast executed great judgement, and poured out great wrath. So, great works of mercy and deliverance to his people, are cried up with admiration, *And hath given us such a deliverance as this*, saith *Exra*, Chap. 9. 13. When the Jewes returned from their captivity out of Babylon; That mercy was a kind of miracle, that deliverance a wonder, and therefore he mentions it in termes of admiration. *Such deliverance as this!* How great? So great, that he had neither words to expresse, nor example to parallell it, but lets it stand nakedly by it selfe, in its native glory; *Such deliverance as this!*

The spirituall works of God, are yet farre greater; the work of redemption, is called a *Great salvation*, the conversion and justification of a sinner, the pardon of our sinnes, and the purifying of our



our nature, are works as high, above creation and providence, as the Heavens are in comparison of the earth. Take two or three Corollaries or Deductions from hence: As first;

*It is the property of God to doe great things: And because it is his property, he can as easily doe great things as small things.*

Among men, *Great spirits count nothing great*; A great spirit swallowes and overcomes all difficulties: Much more is it so with the great God, who is a Spirit, all Spirit, and the father of spirits; *To the great God there is nothing great*: He can as easily doe the greatest as the least: 1 Sam. 14. 6. 2 Chron. 14. *There is no restraint to the Lord, to save with few or by many*, or, it is nothing with thee to help, whether with many, or with them that have no power; It is not so much, as the dust of the ballance with God, to turne the scale of victory in battell, whether there be more or lesse: *Seeing all Nations before him, are but as the dust of the ballance, as nothing, yea lesse then nothing.* So that whether you put him upon any great work or small work, you put the Lord to no more stresse, to no more paines in the one, then in the other, *for he doth great things*; and to doe them, is his property, not his study, his nature, not his labour. He needs not make provisions or preparations, for what, he would have done, the same act by which he wills the doing of a thing, doth it, if he wills. What great things hath the Lord done in our dayes. We may say as the Virgin (Luk. 1. 49.) *He that is Mighty, hath done to us great things, and Holy is his Name*; and as they, Acts 2. 11. *We have both heard and seen the great things of God done amongst us*; and I beleieve greater things are yet to be done. It was a great work at the beginning of time, *to make Heaven and earth*, and will it not be a great work, *to shake Heaven and earth*? That God hath said, he will doe, before the end of time. *Yet once it is a little while, and I will shake the Heavens and the earth, and the sea, and the dry land*, Hag. 2. 6. The words following, seeme to interpret this earthquake, and Heaven-quake, *I will shake all Nations*. Again, It was a great work, to make the old Heaven and earth? and will it not be a great work, to make a new Heaven and a new earth? That is the businesse, which God is about in these latter dayes, as he promised, Isa. 65. 17. *Behold I create a new Heaven and a new earth*; what is that? *Jerusalem a praise, and her people a joy*. When God reformeth the face of his Church, and settles the affaires of Kingdomes and Common-wealths, he makes new Heavens and a new earth.

*Animo magno  
nihil magnum.*

*τὴ μεγάλη  
τῆ Θεοῦ, Mag-  
nalia Dei.*

And if it be the property of God to doe great things, then, it is a duty in us, to expect great things. We ought to look for such things, as come up to, and answer the power and greatnesse of God; we dishonour, and as it were, humble God, when we look only for low and meane things; *Great expectations from God, honour the greatnesse of God.* As the Lord expects to receive the greatest services from us, because he is a great King, *Mal. 1. 14.* So we ought to expect, that we shall receive the greatest mercies from the Lord, because he is a great King; *It dishonours God as much and more, when we beleeve little, as when we doe little.* A great King thinks himselfe dishonoured, if you aske him a petty suite; he lookes more what becomes him to give, or doe in bounty, then the petitioner to aske in necessity. The *Great Alexander*, could tell his suiter (whom he had more astonisht, then releevd with his favour) That though the thing might be too great for him to receive, yet it was not too great for *Alexander* to give. *If dust and ashes can speake and think at this rate, O how large is the heart of God!* Then, it is not only our privilege, but our duty to aske and beleeve great things; we ought to have a great faith, because God doth great things; Is it becomming, to have a *great God*, and a *little faith*? To have a God that doth great things, and we to be a people (his people) that cannot beleeve great things? nay, To have a God who can easily doe great things, and we a people, that can hardly beleeve small things? How unbecoming is some final thing be to be done, then usually faith is upon the wing, but if it be a great thing, then faith is clogg'd, her wings are clipt, and we at a stand; why should it be said unto us, as, Christ said unto his Disciples, *O ye of little faith. It may be as dangerous to us, if not as sinfull, not to beleeve the day of great things, as to despise the day of small things.* Why should not our faith in a holy scorn, baffle the greatest difficulties, in that language of the Prophet, (*Zech. 4. 7.*) *Who art thou O great Mountaine? before Zerubbabel thou shalt become a plaine.*

There is another usefull consequence from this truth. *He that doth great Works, ought to have great praises.* As, we ought to have great faith, that he will doe great things, so, he ought to have great acknowledgments, when he hath done great things. Shall God doe great things for us, and shall we give him some poore, leane, starv'd sacrifices of praise? It is very observeable, that, as soon as the Prophet had described the Lord in his greatnesse (*Isa. 40. 15.*)

he

he adds in the very next verſe, *And Lebanon is not ſufficient to burne, nor the beaſts thereof, ſufficient for a burnt Offering.* That is, no ſervices are great enough, for this great God. *Lebanon* abounded in ſpices for Incenſe and perfume; it abounded with cat-tell for Sacrifice and burnt offerings; To ſay that *Lebanon* had not ſpice enough to burne for incenſe, nor beaſts enough to burne for Sacrifice, ſhews the Lord farre exalted in greatneſſe, above all the praises and holy ſervices of his people.

Laſtly, ſeeing God doth great works for us, let us ſhew great zeale for, great love unto the Lord. We ſhould aime at the doing of great things for God, ſeeing God indeed doth great things for us. So much of the firſt Attribute of the works of God. *Who doth great things.*

*And unſearchable.*] The Hebrew is, *and no ſearch.* The word imports the ſearch of thoſe things which are moſt abſtruce and ſecret. As the heart, which the Lord only can ſearch, *Jer. 17. 15.* The heart lies too low, not only for the eye, but for the underſtanding of man. Hence it is uſed, *Pſal. 95. 4.* to note the *Foundations*, or deepe places of the earth, becauſe they cannot be knowne, but by deepe ſearchings, or rather, becauſe they are beyond the deepeſt ſearch of man. And the ſame phraſe we find, *Pſal. 145. 3.* *Great is the Lord and greatly to be praised, and his greatneſſe is unſearchable;* or according to the letter, *of his greatneſſe no ſearch;* as when the Plalmiſt ſpeaks of the greatneſſe of God, in his nature and eſſence, preſently he adds, *and of his greatneſſe there is no ſearch;* ſo here, when *Eliphaz* ſpeaks of the greatneſſe of God, in his works, the next word is, *they are unſearchable.* As God in himſelf is great, and of his greatneſſe there is no ſearch; ſo many of the works of God are ſo great, that of their greatneſſe there is no ſearch, that is, you cannot find out their greatneſſe by any ſearch. God is in working (& ſo are men, the hand cannot act beyond the head) as he is in underſtanding. *There is no ſearching of his underſtanding (Iſa. 40. 28.)* Therefore there is none of his working.

This unſearchableneſſe of the works of God, may be conſidered two wayes.

1. As that, which cannot be found by enquirie,
2. As that, which ought not to be found or enquired.

There are ſome works of God, which are not to be ſearched into, they are to be adored by believing, not to be pryed into by ſearching; and in that ſenſe they are called unſearchable (Rom. 11. 33.)

וְאֵין דָּקֶר

*Penetralia terre, ut Aben Ez. ra explicat, que ſciri nequeunt, niſi exquiſita perſcrutazione, vel potiùs quòd homini minime ſunt perſcrutabilia, Deo autē innotant.*  
Bux. cit.

*Arcana imperij*

*O the depth of the riches, both of the Wiſdome and knowledge of God ! How unſearchable are his judgements !* Many of his judgements, that is, his works of judgement, are ſo unſearchable, that it is not induſtry or duty, but preſumption, to ſearch into them. As thoſe *unſpeakable words*, which Paul heard in the third heavens, were ſuch as (2 Cor. 12. 4.) *is not lawfull for a man to utter* ; ſo unſearchable judgements may be interpreted ſuch, as it is not lawfull for a man to ſearch. Great Princes will not have all their actions ſcann'd, at leaſt, not by all, *They keepe ſtate in their works*. If all a mans actions be levell to the loweſt, his perſon will be ſo too. The reaſon why the works of *Antichriſt* were to be ſo myſterious and miraculous, is, becauſe he was to be adored and Godded, *to be exalted above all (in man) that is called God, or that is worſhipped*, 2 Theſſ. 2. 4. They who aſpire to divine honour, have, or at leaſt pretend to have many ſecrets. Becauſe *ſecret things belong unto God, things revealed unto man* (Deut. 29. 29.) And as the Angell at once answers and reproves *Manoah* (Judg. 13. 18) *why aſkeſt thou after my name, ſeeing it is ſecret, or, wonderfull ?* As if he had ſaid, thou muſt not enquire after my name, for it is a ſecret. Such prying into the works of God, is as dangerous, as prying into the *Arke of God* (1 Sam. 6. 19.) *It were more profitable for us and more honourable to God, if we did ſearch our own ſecret wayes more, and Gods leſſe.*

There are other workes of God, which cannot be ſearched, yet we may and ought to ſearch them, It is our duty to ſtudy them, though we cannot finde them. We may ſearch and finde many of the workes of God, with our ſences ; there are others which we cannot finde, though we ſearch for them, with our reaſon and underſtanding. As ſome parts of the word of God (2 Pet. 3. 16.) *So ſome part of his works are ſo hard to be underſtood, that unſtable men wreſt them to their owne deſtruction.* The mind of God is very legible in many of his works, and we may reade them without a Comment or Interpreter. Other of his works are myſterious and ænigmaticall, very riddles, in ſo much, that if an ordinary man looking on them, ſhould be queſtioned, *Underſtandeſt thou what thou ſeeſt* ; he muſt answer, as the Eunuch did *Philip*, *How can I, except ſome man teach me.* And theſe works are unſearchable, two waies.

Fiſt, in regard of the manner of doing ; we cannot find out the wayes and contrivances of Gods worke. *His wayes are in the deepe,*

deepe, and his foot-ſteps are not knowne, ſaith the *Pſalmiſt*, that is, the way which God goes to the accompliſhing of his ends, are oftentimes like ſteps upon the water, which leave no impreſſion or track behind them.

Secondly, his works are unſearchable in their cauſes or ends; what it is which God aims at, or intends, what moves or provokes him to ſuch a courſe, is uſually a ſecret. He doth ſuch things, as no man can give an account of, or render a reaſon, why. *Peter* knew not how to conſtrue or expound that worke of Chriſt, *Joh. 13.* when he tooke a Towell with a baſon of water, to waſh his feet. Therefore Chriſt tels him, *What I doe thou knoweſt not* (that is, thou knoweſt not, what moves me to doe this, for his eye taught him what Chriſt did) *but thou ſhalt know hereafter.* In due time this ſhall be interpreted to thee, and thou ſhalt know the reaſon, why I did this.

But it is ſaid ( and that may be an objection againſt both text and Exposition ) *Pſal. 111. 2. The works of the Lord are great, ſought out of all thoſe, that have pleaſure therein.* To ſeek out, notes a full diſcovery. And in *Pſal. 106. 7. Failing in this,* is charged upon the fathers, and confeſſed by the children, as a fault, *Our fathers underſtood not thy wonders,* that is, the great things which God did for them in Egypt. How then is it ſaid here, The works of the Lord are great and unſearchable.

To cleare this, Firſt, I ſay there are ſome great works of God, which are eaſie and plaine; And it is our duty to be acquainted with, and learned in theſe works of God, as well as in the word of God.

Secondly, Thoſe works whoſe text is hard, we muſt ſearch and labour to expound them, ſo, as to further duty, but not to feed our curioſity; We may ſearch them with ſubmiſſion to the mind of God, not for ſatiſfaction, only, to our owne minds. We may ſearch with deſire to honour God, but not to humour our ſelves. We may ſearch them to make us more holy, though not barely to make us, more knowing. Take two Corolaries from this.

Firſt, if the works of God are unſearchable, then how unſearchable are the counſels of God, the deepe and ſecret counſels of God! *The works of God are the counſels of God made viſible.* Every worke of God is the bringing of ſome counſell of God to light. Now if we are not able to find out his counſels, when they are made viſible in his works; how ſhall we find out his counſels, when they lie hidden in his breaſt?

Secondly,

Secondly, If the works of God are unſearchable, then, we are to ſubmit unto the diſpenſations of God, whatſoever they are, though we are not able according to reaſon, to give an account of them; though we cannot ſearch out either the manner how, or the cauſe for which they were done, yet, we muſt reverence them; And what we cannot believe by knowing, we muſt know by believing. It is our duty, not only to *winke and beleieve, ſhut our eyes and beleieve*, or beleieve when we cannot ſee; but, we muſt often beleieve, where knowledge is ſhut out, *beleieve when we cannot underſtand*. Abraham by faith followed the call of God, *not knowing whether he went*, Heb. 11. 8. It is dangerous to follow men blind-fold (how ſeeing ſoever thoſe men are) but it is ſafe, and our duty to follow God blind-fold, how ſeeing ſoever we thinke our ſelves to be. We muſt not be diſpleaſed (as *Joſeph* was at *Jacob* his father, Gen. 48. 17.) when we ſee God laying his right hand upon *Ephraim*, and his left upon *Manaſſes*, doing things croſſe to our thoughts; much leſſe may we take upon us to direct the hand of God, as *Joſeph* would *Jacobs*, where we pleaſe. The Lord knows (as *Jacob* answered *Joſeph*) what he doth, and it becomes us to acquieſce in what he doth, though we know it not. Some *Romiſh* Paraſites, have ſaid of the Pope, *That if he ſhould carry thouſands to hell along with him, there is no man muſt ſay to him, Sir, why doe you ſo?* They adore him ſo in the unſearchableneſſe of his wayes and doings, that it is enough for them, if he doth them.

This abominable flattery of that *Man of Sinne*, is a ſober truth concerning the holy God; *Though God caſt thouſands of ſoules into hell, no man may ſay to him, what doſt thou?* And though God turne Kingdomes upſide downe, though he ſend great afflictions upon his owne people, and make them a reproach unto the *Heathen*, though he give them up unto the power of the adverſary and make all their enemies to rejoyce, yet no man may ſay unto God; why doe you thus? His works are unſearchable. It is beyond the line of a creature, to put any queſtion, *A why or A wherefore*, about the worke of the Creatour. *Shall the thing formed ſay to him that formes it, why haſt thou made me thus? Hath not the Potter power over his clay?*

Some thinke they could doe things better then God hath done, or at leaſt that God might have done better; if they had the power in their hands, things ſhould not goe thus and thus; What an inſufferable



sufferable indignity is this, to the wisdom and power of God, that He whose works are unsearchable should be made accountable for his works? That of *Augustine*, when he was in a deepe meditation about the nature of God, may well be applied to the works of God, who walking by the sea-side in deepe thoughts of God, either heard this voyce, or was filled with this thought, *That he might as soone empty the sea with, or comprehend the Ocean in one of those little cockle-shells, which lay on the shore, as with the narrow vessell of his Spirit, comprehend the infinite greatnesse of the God of Spirits.*

*Marvellous things.* ]<sup>a</sup> Unsearchable things and marvellous, differ thus; Those things are unsearchable, which lie hid, and cannot be found: that is a marvell whole cause cannot be found, though it selfe be not hid. This is the third adjunct or attribute of the works of God. The word is derived from a root, which signifies, *Separated, Disjoyned or Divided.* And marvellous things are exprest by that word, because *marvels* or *wonders* are separated or removed from us three degrees at least. They are separated

First, from our knowledge or reason.

Secondly, from our sense: not that marvels are invisible, marvels and miracles, are wrought to be seene, and the use of them lies in this, from the sense to confirme faith, or to convince of unbelief. Which (by the way) quite overthrowes the Popish refuge of a miracle, in their supposed transubstantiation of the bread at the *Eucharist*, who tell us of a miracle, but can shew us none. But though in all miracles and marvailes the thing wrought is plain to the senses, yet both the power and manner of doing it, are removed from the senses, *The marvell wrought is seene, but the working of the marvell is not seen.*

Thirdly, *Marvels* are separated or removed from our imitation; we cannot doe such things. The Lord stands alone working wonders. They are a separated part and portion for God himselfe. The *Egyptian Sorcerers* seemed to doe by their devillish enchantments, what *Moses* did by the command and power of God: But at the best they did but seeme to doe like *Moses*, and presently they could not so much as seeme, *Exod. 8. 18. And the Magicians did so,* (that is, they attempted to doe so) *but they could not. They that worke by the devils art or power, cannot worke long, They will quickly be at A Could not.* Both their religions and their *miraculous workes* are at best but in appearance, at last they will

<sup>a</sup> Inscrutabile et mirabile differunt; Inscrutabile est, quod latet & perquiri non potest; Mirabile est, quod ipsum quidem apparet, sed causae ejus perquiri non potest. Aquina loc.

וּמִי־נִסִּים

from נִסִּים

Separatum, distinctum. Hinc significat, mirabilia, quia talia sunt a nobis separata, & capsum sperant, ita ut ratione quibus assequi, aut re praesare nequeat.

not so much as appeare. In these three respects *marvels* are rightly called, *separate*.

Further, the word also signifies sometimes, *A hard or a difficult thing*, because those things that are very hard and difficult have somewhat of wonder in them, and cause us to wonder at them, Deut. 17. 8. *If a matter come which is too hard*, the word is, *which is too marvellous and wonderfull for thee*, &c. And Gen. 18. 14. *Is any thing too hard for me* (saith God) the word is, *Is any thing wonderfull to me? Nothing is wonderfull to us, but that which is too hard for us. There is nothing wonderfull to God, who doth all wonders, and is himselfe all Wonder.* It hath been said concerning those lovers of and searchers after secret wifdome, called *Philosophers*, that it doth not become a *Philosopher* to wonder: For admiration is usually the daughter of ignorance; we marvell at most things, because we know the causes of few things. It was therefore a shame for a *Philosopher* to wonder, because it betrayed his ignorance, who would be thought studied in, yea, a master of all causes, and able to give a reason of all things in nature. But it is most certaine, the great God never marvelleth at any thing; *For is any thing too hard for me*, saith the Lord: Wonders are things too hard for us, and the same word signifies *a wonder and a thing too hard*.

לִּינִי  
מִפְּנֵי  
נִפְּנֵי

There are three words of neare alliance in the Hebrew, *Signes, Miracles and Mervails*. And they may be distinguished thus, A *Signe* is the representation of a thing present, or before us: A *Miracle* or *Portentum* (as contra-distinct from the former) shews forth somewhat future, or, that is to come. A *Mervaille*, as differing from both, is any act of providence, secret or separate from us in the manner of doing or producing it, a thing to us *unsearchable*; so (Exod. 33. 16.) *Wherein shall it be knowne, that I and thy people have found grace in thy sight* (saith Moses) *Is it not in that thou goest with us? So shall we be separated, I and thy people*; so we translate it, or *made wonderfull*; that is, if thou goest along with us, thou wilt doe such mervails for us, as will make a difference betweene us, and all the people in the world: we shall be a people marvell'd at, all the world over, or a *spectacle to the world, Angels and Men*. The presence of God with a people, is their difference, or will make them differ, from all people with whom God is not (under the *Notion of Favour and Protection*) present.

Againe,

Again, *Marvels* are taken sometimes for *Miracles*, which are meerly and puerly supernaturall. For in ordinary acceptation of the word, a *Marvell* is only the heightning and sublimating of nature, or acting in the highest Spheare of nature; but a *Miracle* is a crossing or a contradicting of nature. A worke altogether above, yea against Nature. Now we are not to take *marvells* here in that strict sense, for *miracles*; for the great works of God are call'd *marvells* or *wonders*, which yet are but either the ordinary constitutions of Nature, or the extraordinary motions of nature, as Psal. 136. 4. *O give thanks to the Lord, to him, who alone doth great wonders*: What are these? In the 5, 6, and 7. verses, instances are given in naturall things, as making the heavens and stretching out the earth above the waters. The making of those great lights, the Sun and Moon<sup>a</sup>. One of the Ancients discoursing upon that miracle in the Gospel, *The multiplying the loaves*, observeth, that in naturall things there are very great wonders, though we lightly passe them by; They were astonished to see the loaves multiplying, while they were eating: To see bread grow upon the Table or between their Teeth, made all wonder: but there is as great a miracle wrought every yeare, and no man takes notice of it: That is, when Corne cast into the ground, multiplies thirty, sixty, a hundred-fold, It is (saith he) a greater miracle for corne to multiply in the earth, then for loaves to multiply on the Table. And he makes a like Conclusion in his *Booke of the City of God*, *Whatsoever is wonderfull in the world, is not so great a wonder, as the world*; Yet men rarely wonder at the making of the world, the *Earth, the Heavens, the Sea, the Aire*, every creature in them exceed in wonders, the things we wonder at. Ordinary vvorks of Nature are *marvellous*. First, because they proceed from a divine power. 2. Because man is posed to give a reason of most of them, *Canst thou tell how the bones grow in her that is with child?* saith the Preacher. The bringing of an Infant alive from the Wombe is a wonder, as vvell as the raising of a man from the dead. And the budding of a *Tree*, as vvell as the budding of *Aarons Rod*<sup>b</sup>. The usualnesse of the one, and the rarenesse of the other, is, though not the only, yet the greatest difference. And as the ordinary *Workes of Creation, in making, so of Providence, in governing the world, are full of wonders*, though they passe unobserved. Such *Eliphaz* takes notice of, in the words following, *The disappointing of craftie oppressours and the deli-*

<sup>a</sup> *Mirabilior est  
grani in terra  
multiplicatio,  
quam illa quin-  
que Panum.  
August. Tract.  
24 in Iohan.*

*Quicquid mira-  
bile fit in mun-  
do, profectò mi-  
nus est quàm  
totus hic mun-  
dus. Quamvis  
itaq; miracula  
visibilia natu-  
rarum videndi  
assiduitate vi-  
lescant, tamen  
cum ex sapien-  
ter invenimur, ita  
usitatissimè ra-  
rissimèq; majo-  
ra sunt. Augu.  
l. 5. de Civ. Dei,  
cap. 12.*

<sup>b</sup> *Per multa  
sunt que ad mi-  
rarè non solentur  
propterea quod  
vulgo quotidieq;  
fiunt. Per ro-  
væ et ita solita  
commovetur a-  
nimus.*

verance of the poore. When God ſhall deſtroy Babylon, the Song prepared is, *Great and wonderfull are thy workes*; and (*Exod. 15. 11.*) from whence that is taken, *Who is like unto thee, O God! Who is like unto thee, glorious in holineſſe, fearefull in praifes, doing wonders*. The wonder was, a deliverance, the wonderfull deliverance of his people from *Egypt*, and through the *red Sea*. Works of judgement are often called works of wonder (*Deut. 28. 59.*) *I will make thy plagues wonderfull*; and *Iſa. 28. 21.* *The Lord ſhall riſe up as in Mount Perazim, he ſhall be wroth as in the valley of Gibeon, that he may doe his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act*: What act was this? An act of judgement upon his, and his peoples enemies, as is cleare, *2 Sa. 5. 20.* and *Joſh. 10. 12.* where we may read, what God did in *Mount Perazim*, and in the *valley of Gibeon*; ſtrange works indeed. And theſe works of God are called marvellous, not only, when God is in them alone, and acts without the intervention of the creature, but when he acts with the creature, above the ſtrength of a creature, ſo that little of the creature appears in the act: this alſo is a marvell. *What God doth more by a man, then man can doe, whether in ſtrength or wiſdome, ordinarily aſſiſt-d, ſo much of a wonder ſhewes it ſelfe, in what man doth.* And therefore no man is ordinarily to attempt any thing beyond his ſtrength, for that is to tempt God, and to call him to worke a miracle, at leaſt a wonder for us. Lord (ſaith *David*, *Pla. 131. 1.*) *Mine heart is not haughty, nor mine eyes loſtie; neither doe I exerciſe my ſelfe in great matters, or in things too high for me*; The word is, in things too wonderfull for me, that is, I doe not ordinarily put my ſelfe upon things which are extraordinary, or beyond my ſtrength and parts. I meaſure my undertakings and my abilities together, and would keepe them even. I doe not put God upon doing wonders every day; therefore I ſet my ſelfe to thoſe things, which are according to the line of man. If God call us to it, we may expect a miracle, but we muſt not call God to vvorke miracles for us, or with us. *I doe not exerciſe my ſelfe in matters too high for me. Miracles or marvels are not every dayes exerciſe.* We ought rather to be above our worke, or any of our deſignes, then below them: but we muſt be ſure they are not above us. *It is the ſafeſt and the beſieſt way for man, in all his actions to be upon a levell. We cannot but diſpleaſe God and hurt our ſelves by clambering*: It is but ſometimes that the Lord will worke wonders to relieve our

neceſſities

*Non me extul-  
aſco, quæ meas  
vires aut inge-  
nium ſuperaret.  
Eleganter The-  
odoretus, & ſeip-  
ſum metiebat, et  
quæ me exce-  
ſſum non ag-  
greſſus ſum.*

necessities and help our faith, but he will never (unlesse in wrath) work wonders to please our humours, or comply with our ambition. Hence observe. First,

*When we see marvels done, we must acknowledge the hand of God.* Marvels are proper unto God, *Pſal. 75. 1. In that thy Name is neere, thy wondrous works declare:* Wondrous works are an argument that God is neere: When wonders are among us, we may know, who is among us; and if so, then, this is a time wherein God is seene among us. We may well apply that of the Psalmist to our selves, *Marvellous things hath the Lord done in our sight, in Ireland, and in the Fields of England, Pſal. 78. 12.* Mervails are rare things, things seldome done, or seene.

We have things amongst us, which were never done or seene before in our Nation.

*A Parliament, which cannot be legally dissolved but by its own Vote.*

*An Assembly, where neither Diocesan Bishops nor Deane (as such) can Vote.*

*The three Kingdomes of England, Scotland and Ireland, entred into a ſolemne Covenant, approved by the Assemblies, and authorized by the Parliaments of two Kingdomes.* May we not conclude of these in the language of the Prophet, *Who hath heard such a thing? Who hath seen such things? Isa. 56. 8.* Surely, we may say as Moses to Israel (*Deut. 4. 34.*) *Hath God assayed to goe and take him a Nation, from the middest of another Nation, by temptation, by signes and by wonders, and by war, and by a mighty hand, and by a stretched out arme, and by great terrors, according to all that the Lord our God doth for us in England, before our eyes.* To take a Nation out of the midst of a Nation, is our case. If England finding (as now it doth) her children struggling in her wombe, should goe and enquire of the Lord as Rebecca did (*Gen. 25. 22.*) *Why is it thus?* The Lord may answer, as he did to her, *Two Nations are in thy wombe, and two manner of people shall be separated from thee.* A Nation fearing God, and a Nation blaspheming God, a Nation seeking Reformation, and a Nation opposing Reformation.

Secondly, If God work mervails and we beleeve him not, hath he not reason to marvell at our unbelieve: Christ having wrought miracles to gaine the believe of his countrymen, *mervailed at their unbelieve, Mark. 6. 2. 6.* Unbelieve is a great sin at all times;

but in a time when mervailles are wrought for the cure and healing of it, unbeleeve is a marvellous ſin. Will not Chriſt, think you, marvell at our unbeleeve, if we beleeve not after all theſe marvels? *Ye will not beleeve* (ſaith Chriſt, and he rebukes the Jewes for it, *Joh. 4.*) *except you ſee ſignes and wonders.* Surely if they were ſo charged, becauſe they would not beleeve, except they ſaw ſignes and wonders, how ſhall they be charged, who will not beleeve, when they ſee ſignes and wonders? eſpecially when God ſeemes to work a wonder a purpoſe, that they might beleeve? *God loves and prizes the faith of man ſo highly, that ſometimes he bids a miracle for it, rather then goe without it.* And ſurely now, as God hath wrought marvels, to abate the marvellous pride of the Adverſary, ſo, to overcome the marvellous unbeleeve of his own people: As hath been obſerved concerning the Lords ſwearing, *As I live I deſire not the death of a ſinner, &c.* O happy man, for whoſe take the Lord ſweares; but O moſt unhappy, who doſt not beleeve the Lord, when he ſweares. So, we may ſay of the Lords wonder-workings: O happy people for whom the Lord works wonders; but O moſt unhappy people, who beleeve not the Lord, when he works wonders.

Thirdly, *Seeing God works extraordinary things for us, let not us ſtay in ordinary duties.* Let our works have ſomewhat of a marvell in them too; Let our repentance, and the change of our lives be marvelous; let our zeal and courage for Chriſt be marvelous; like that of the Apoſtles, who carried themſelves with ſuch heroically magnanimity, in the work of the Goſpell; that when the High-prieſt and Councel (who had convented and threatned them) ſaw their boldneſſe, *They marvelled*, ſaith the text, *Acts 4. 13.* Let our love and thankfullneſſe be marvellous, let us pray marvelloſly, and beleeve marvelloſly; Marvels done by God, ſhould ever work faith in man: and faith in man, doth ſometime work marvell in God. Chriſt ſpeakes with a kind of admiration to the woman of Canaan, *O woman, great is thy faith*, *Mat. 15. 28.* O that his people in this Nation, would ſet Him, thus a wondring once more, *O England, great is thy faith in me!* O England, *great is thy love to me!* O England, *great is thy zeale for me!* O England, *great is thy repentance, exceeding glorious thy Reformation!*

I will cloſe this point with this own word. God hath begun to doe ſo many marvels amongſt us, that I verily beleeve, the work he



is about, will end in a marvell too: and we in the close, shall be made either a *wonder of mercy*, or a *wonder of judgement to all the Nations round about*.

The fourth Attribute of the works of God, raises the glory of them all. They are innumerable.

*He doth marvellous things without number.* The Hebrew word for word is, *Untill there be no number: Without number*, may be taken three ways.

First, Strictly and absolutely, for that which is without number; and thus there is no number innumerable: Things absolutely without number would be infinite; but there cannot be two Infinites: *As God is so One, and without number, that he is Infinite; so, whatsoever could be so many, that it were without number, would be infinite too.*

Secondly, *Without number*, is that which man cannot reckon or cast up the summe of it (Rev. 7. 9.) *John* speaks of a *great multitude, which no man could number*: As a small number is said to be such, as a child may write, Isa. 10. 19. So such a multitude as a man cannot write, notes the greatest number. And Heb. 12. 22. there is mention made of an *innumerable company of Angels*: So God calleth *Abraham* out, and saith *Look now towards Heaven, and tell the Starres, if thou be able to number them*, Gen. 12. The Starres are innumerable, that is, beyond mans Arithmetique.

Thirdly, Things are said to be without number, or innumerable (in a more common sense) when they are a very great number; and so we find it frequent in Scripture: As that which is very high, is said to be as high, as Heaven: Thus the discouraging Spies, describe the Cities of the *Canaanites*, to be *Cities walled up to Heaven*, Deut. 1. 28. And when Sea-men or Marriners are tossed upon the waves and billowes of the Sea, they are said, to *mount up to the Heaven, and to goe downe againe to the depths*, Psal. 107. 26. So here, a very great number, is said to be innumerable or without number: In this third, and in that second sense, the great works of God are innumerable: God hath done so many marvellous things, as are impossible for man to reckon. His mighty works are not only beyond the writing of a child, but of the wisest men: The man who numbers most dayes, cannot number the wonders of God.

I shall note but one or two Instructions from this, That the works of God are innumerable. First, *Then, what God hath done,*

done, he can doe it againe a second time, yea a third, a fourth time, ten times, yea ten thousand times over, if our necessity and his good pleasure meet together, for his Works are innumerable: *Eliphaz* speakes not only of what God had done, but of what he can doe, yea of what he is doing; he doth innumerable marvels. Some men can doe great things, many have done great things, but they cannot doe them without number; even a child may write all that any man can doe, and at most it needs but a man to reckon all the great things, which all men have done. The hand of God shortens not in an eternity, but the hand of man shortens every day, sometimes in a day, and therefore he cannot doe things innumerable: Man cannot doe that to day which he could yesterday, whether we respect his civill abilities, or his naturall. As old *Barzillai* said unto *David*, 2 Sam. 19. when the King invited him home with him, and offered him all the pleasures of the Court, *Can I any more heare the voice of singing men and singing women? or can I any more tast what I eate and what I drinke?* As if he should say, It is true, Sir, I have known the time when I could have made use of this royall favour, and have taken in the pleasures of your Court; I once delighted in musick, and my eare could tast a sweet voice; I once delighted in rich fare, and my paller could tast meate and drinke, but can I any more doe thus? my naturall strength is gone, my senses cannot renew innumerable acts of pleasure: *If grace doth not weare us from the abuse, yet nature will tire, in the use of worldly comforts.* But the civill abilities of man wither sooner then his naturall; you may see a man, that hath done great things in a State or Common-wealth; come to him a while after, and he may say, *Can I any more doe those things?* I am not what I was, my power is gone: But come to God, after he hath done this or that, and a thousand great things, he will not say, *can I helpe you any more?* can I deliver you any more? can I destroy your enemies, can I discover their plots and counsels any more? Yes Lord, as thy works are unsearchable, so they are innumerable, and thou canst doe them for evermore. The Lord saith sometime to a people, as he did to *Israel* (*Judg.* 10. 13.) in anger, *I will deliver you no more:* But he never saith to any people out of weaknesse, *I can deliver you no more.* *Psal.* 78. The people proyoked God by making a question of this (*ver.* 20.) *Behold* (say they) *he smote the rock, that the waters gushed out, and the streames overflowed,* (we acknowledge that God hath done a marvell)

marvell) *but can he give bread alſo? can he provide fleſh for his people? ſurely he cannot doe this marvell alſo: what ſaith the text? The Lord heard this, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael: What doe you think, that I can doe but one great thing? that I have but one bleſſing, but one deliverance, but one wonder? Know, that I who ſmote the rock, can provide you fleſh; I who gave you water, can give you bread; I who have diſcovered one wicked plot of the enemy, can diſcover all; I who have given you one victory, can give you a thouſand; I who have given you one deliverance, can give you innumerable deliverances; Therefore take heed of ſetting bounds to God, of limiting the Holy one of Iſrael: Men love not to be limited, but God ought not.* We at once provoke and diſhonour the Lord, by thinking, that our wants can renew, faſter then his ſupplies: or that our innumerable evils, ſhall not find innumerable good things to ballance or remove them, from the hand of God. We weary men, when we come often to them, to doe great things for us, yea, to come often for ſmall matters, will weary men. But we never weary the Lord by comming often, we weary God only, when we will not come often. How doth the Prophet, not only complaine, but expoſtulate, becauſe that unbelieving King *wearied God* (take it with reverence) *by not ſetting him aworke,* and that about the hardeſt and moſt knotty peece of work, that can be, the working of a miracle, and that as hard a one as himſelf would aſke, either *in the depth beneath, or in the height above.* *Is it a ſmall thing with you to weary men, but will ye weary my God alſo, Iſa. 7. 13.* It is no wearineſſe to God to doe innumerable miracles for us, but he is weary when we will not beleeve he can doe them. *To be diſtruſted the doing of one, is more laborious to God, then to doe a million of Miracles.*

To conclude this, take heed above all, that you limit not God in works of ſpirituell mercy; As, to feare, to aſke pardon of ſin, becauſe ye have aſked it often. His great works of forgivenefſe are as much without number, as any of his works, *He multiplies to pardon,* ſaith the Prophet, *Iſa. 55. 7.* And when the people of Iſrael had committed a new ſin, it is admirable to reade, by what argument, *Moses* moves the Lord for pardon. It is not this (as uſually with men) Lord this is the firſt fault, Lord thou haſt not been often troubled to ſigne their pardon: But *pardon I beſeech thee,*

*the iniquity of this people, as thou haſt forgiven this people from Egypt untill now, Num. 14. 19.* as if he had ſaid, Lord, becauſe thou haſt pardoned them ſo often, therefore I beſeech thee pardon them now. It is a moſt wicked argument to move our hearts to ſin, becauſe God will pardon often; but when we have ſinned, it is a holy argument to move God to pardon againe, becauſe he hath pardoned often before: For he pardons without number.

Secondly, Seeing God doth innumerable great things for us, let not us be ſatisfied in doing a few things at the command, and for the glory of God: Let us continue in acts of holineſſe, charity, humility, zeale and thankfulneſſe, without number: Let us never ſtand reckoning our duties, when we heare the mercies of God are beyond reckoning. It is a noble rule in our frienſhip with men, *That curteſies muſt not be counted:* I am ſure it is a holy rule in our obedience to God, *That duties muſt not be counted:* God hath no need of any one of our good works, but he will not beare it, if we think we have done enow, or can doe too many. Let our hearts be like the heart of God, as he doth great things for us, let us doe (in what we are able) great things for God, and good things for one another, without number.

So much in generall of the prooſe of Gods power, by the Greatneſſe, &c. of his works.

*Amicitia non  
eſt reducenda  
ad calculos.*

*Obediantia non  
eſt reducenda  
ad calculos.*

## Job Chap. 5. Vers. 10, 11, 12.

*who giveth raine upon the earth, and sendeth Waters upon the fields.*

*To set up on high those that below, that those which mourne, may be exalted to safety.*

*He disappointeth the devices of the crafty, so that their hands cannot performe their enterprize, &c.*

**T**His Context, from the 9<sup>th</sup>. to the 17<sup>th</sup>. verse, contains the second argument, by which *Eliphaz* strengthens his exhortation upon *Job*, to seek unto God. The argument speakes to this effect. *He is to be sought; and unto him our cause is to be committed, who is of absolute power, infinite in wisdom and goodness: But such is God; Therefore seek to him, and commit thy cause unto him.* That, God is of infinite power, wisdom, &c. was proved in generall at the 9<sup>th</sup>. verse, by those foure adjuncts of his works, *Great, unsearchable, marvellous and without number.* And now at the 10<sup>th</sup>. verse he begins his prooffe, by an enumeration of the particular effects of Gods power, wisdom and goodness. The first instance is in naturall things; *God doth great things and unsearchable, marvelous things without number:* And would you know what those things are? You need not goe farre to enquire; there are things very neere unto us, and very common among us, which yet if they be well looked unto, will advance the power, wisdom and goodness of God; *Every shower of raine drops down this truth, that God doth great things; He giveth raine upon the earth, and sendeth waters upon the fields.*

There is not any difficulty about the meaning of these words which calls for stay in opening of them. Therefore in briefe. The Hebrew word for *Raine*, in our letters (*Matar*) is so neere in sound to our english, water, that some think it a derivative from it.

By the *Raine*, we are to understand, not the showers only which fall from Heaven, but all those blessings and benefits for the support of our naturall life, which are the fruits of raine: *He sendeth rain* (as it were) *on his errand, to bring or carry the blessings of plenty, & to drop fatnes on the earth.* He giveth rain to the earth, & then

מַטָּר

Generale nomen  
est ad quantum,  
pluviam.  
Non desunt qui  
putant cognationem habere  
cum מַטָּר

quod est tumescere, quod pluvialeque acies, tumet et dissolvit dura.  
Metere.

*I ſhall not be.*

אֵינִי

*Non ego, (ubau-  
di ſum, uel ero.*

*Cum jam in iſta  
pulvere decum-  
bam? aut quid  
non tempeſtate  
requiſuiſſime,  
ut non eſſem.  
Jun.*

The Hebrew is, *And not I*, that is, *I ſhall not be alive*, *I ſhall not be to be had*, he means a *non-exiſtence*, not, a *non-eſſence*: a being he ſhould have, but he ſhould not appeare to be. It is as if he had ſaid, *Lord I ſhall not be a Subject capable of outward deliverances and bodily comforts, unleſſe they come ſpeedily, Lord if thou wilt give me any helpe, give it, for death haſtens upon me, as if it hoped, to be too nimble for, or, to out-run thy ſuccours.*

Mr Broughtons translation ſeemes to intend another ſence, which others of the learned Hebricians favour too. He renders the latter part of the verſe thus, *Whereas I lie now in the duſt* (referring it to his preſent condition; *I am now lying in the duſt, to be pitied of the keeper of men*, ſo he himſelte expounds, *Lord I lie in the duſt, a pitifull object*, then) *Why doeſt thou not quickly ſeek me out, that I ſhould no more be*, which he interprets, *I would by a quick death be rid from theſe paines.* As if in theſe words Job had againe renewed his former deſire of death; concerning which, many things have been ſpoken from preceding paſſages of his reply, and I will not double upon them, here.

But I take the former reading and meaning of the words, as moſt proper to the coherence, and concluſion of Jobs diſcourſe: and ſo they are but a repetition or re-inforcement of what he ſpake at the 7<sup>th</sup> and 8<sup>th</sup> verſes: There he ſaid, *O remember that my liſe is winde, mine eye ſhall no more ſee good, the eye of him that hath ſeen me ſhall ſee me no more, Thine eyes are upon me, and I am not.* Here he ſpeakes the ſame thing in ſome variety of words, *Thou ſhalt ſeek me in the morning, and I ſhall not be.* The ſeverity of my ſickneſſe threatens to prevent thy earlieſt preparations for my reliefe.

Thus (through the ſtrength of Chriſt) ſome diſcoveries have been made about this firſt congreſſe, or charge between *Eliſhaz* and *Job*. But *Job* hath not yet done; Behold a ſecond and a third Combatant, ready to enter the liſt againſt him; And when theſe three have once tryed their ſkill and ſtrength upon him, they all three charge him a freſh, a ſecond time, and two of them, a third: *Was ever poore ſoule held ſo hard to it, as he!* How much doth the liſe of grace make him exceed man, when he (as a man) could ſcarce be reckon'd among the living? Truth and grace will triumph and prevaile, notwithstanding all the diſadvantages of fleſh and nature. Is it not ſtrange, that a man ſhould not be weary

with



with arguing, while he often professes he was wearied with living? That while he could scarce fetch his breath for paine, he should doe so much worke (in a manner) without a breathing. For, as the Messengers of his troubles gave him no rest; *But while one was yet speaking, there came another also and said, &c. And while a second was yet speaking, a third came and said, &c.* So neither did these disputants about his troubles. While *Eliphaz* and *Job* were yet speaking, *Bildad answered and said, &c.* While *Bildad* and *Job* were yet speaking, *Zophar answered and said.* What *Eliphaz* said, and *Job* answered in this first under-taking, you have heard: The opening of what *Bildad* had to say, and *Job* to answer, waites (till the Lord shall be pleased to vouchsafe it) a further opportunity. What is now (as himselfe hath pleased to enable his unworthy instrument) offered, waites upon him for his blessing. To him all blessing is for ever due; on him let praises ever waite, for all his blessings. *Amen.*

## F I N I S.

### Errata.

P Ag. 46. marg. for עמל r. עמל. p. 82. l. 6. for 13. r. 113. pag. 130. l. 3. for Nabanim, r. Mahanim. p. 134. for ישי מלך r. ישי מלך. p. 141. l. 6. for King, r. Sam. p. 143. l. 9. for last, r. least. p. 157. l. 7. for 29. r. 39. p. 161. for תר r. תר. p. 207. l. 38. for 10. r. 9. p. 236. l. 36. in some Copies, for escape, r. came into. p. 239. l. 27. for least, r. most. p. 260. for חוצ r. חוצ. p. 428. for Jews, r. Jews. p. 470. l. 23. for wild, r. nature. p. 480. l. 34. for, from them, r. them from. p. 481. l. 16. in some Copies put, senseless after beasts or. p. 485. l. 22. for Negatiation, r. negation. p. 557. l. 30. (in some copies) for, their, r. his. p. 618. l. 22. (in some copies) for shadowers, r. showers. pag. 678. for חשן r. חשן.

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